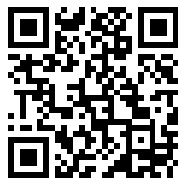

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HORÆ BEATÆ MARIÆ VIRGINIS

OR

PRIMERS

HORÆ
BEATÆ MARIÆ VIRGINIS
OR
SARUM AND YORK PRIMERS
WITH
KINDRED BOOKS
AND
PRIMERS OF THE REFORMED
ROMAN USE
TOGETHER WITH
AN INTRODUCTION

BY
EDGAR HOSKINS, M.A.
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INTRODUCTION.

THE book called the Primer which contains "Horæ beatæ Virginis Mariæ," whether of Salisbury,¹ York,² or a monastic use, and is known in its printed form by the title "Hore beate Marie Virginis" as well as, in the case of Salisbury use, by that of "The Primer,"³ was formed in manuscript Psalters; it is found in Psalters up to the age of printing in the fifteenth century, although as early as the thirteenth century it was written as a separate book. For the purpose of tracing the formation of the Primer it will be found convenient to adopt the following classification of the Psalters:

I. Psalters which were written before the monastic revival in the tenth century.

II. Psalters which were written during the period of the monastic revival in the tenth, and the beginning of the eleventh century.

III. Psalters of the Norman period up to the commencement of the thirteenth century.

I. The additions which were made to the Psalter proper before the monastic revival afford sufficient evidence to show, that the book which comprised the one hundred and fifty psalms of David was the germ of the Divine service or Canonical Hours, commonly called the Breviary, and also the nucleus of the Primer; for some of the additions found in such manuscripts are common both to the Breviary and to the Primer, while some belong more especially to the

¹ Brit. Mus. C. 35. e. 6. See also page 5 N^o 10 of this book.

² York Minster xi. o. 28. See also page 19 N^o 51 of this book.

³ Bodleian. Douce BB. 75. See also page 31 N^o 81 of this book.

Breviary and some more especially to the Primer. Among those which are common, at least in their general features, both to the Breviary and the Primer, the following may be quoted, "Kalendarium";¹ "Litania Sanctorum";² "Orationes Matutinales, Ad Primam, Terciam, Sextam, Nonam, Vesperam, Completorium";³ "Orationes ad Angelos, Patriarchas, Prophetas, Apostolos, Martyres, Confessores, S. Mariam, et omnes Sanctos".⁴ Among those which belong especially to the Breviary are the following Cantica; "Hymnus in die Dominica ad Matutinas";⁵ "Hymnus ad Matutinas, Hymnus ad Vespertinam";⁶ "Responsoria in Divino officio";⁷ while such didactic matter as "Initium evangelii et Sequentie,"⁸ and such devotional, as "Symbolum Apostolorum,"⁹ "Oratio dominica,"¹⁰ and "Gloria in excelsis,"¹¹ were probably inserted that they might be used privately by the laity, and also by members of monastic bodies, and thus can be claimed for the Primer.

When we turn from Psalters to other documents bearing on the point it is evident that such devotions as those in the Psalter which were subsequently part of the Primer were already being taught to the laity. The Venerable Bede writing in 734 to Egbert Bishop of York says; "Hoc præ ceteris omni instantia procurandum arbitror, ut fidem catholicam quæ Apostolorum symbolo continetur, et Dominicam orationem quam sancti Evangelii nos Scriptura edocet, omnium qui ad tuum regimen pertinent memoriæ radicitus

¹ Brit. Mus. Galba A. 18. fol. 3. Bodleian Junius 27. fol. 2.

² Brit. Mus. Galba A. 18. fol. 200. Bodl. Laud Lat. 81. fol. 144b.

³ Brit. Mus. Galba A. 18. fol. 28b. C.C.C. Camb. 272.

⁴ C.C.C. Camb. 411.

⁵ Brit. Mus. Galba A. 18. fol. 172. Bodl. Douce 59. fol. 158.

⁶ Brit. Mus. Vespasian A. 1. fol. 152 and 152b.

⁷ C.C.C. Camb. 272.

⁸ C.C.C. Camb. 411. See also page 118. No 10 of this book.

⁹ Utrecht psalter in facsimile. fol. 178. Lambeth Palace 427. 198b.

¹⁰ Utrecht psalter in facsimile. fol. 178. Lambeth Palace 427. 198b.

¹¹ Bodl. Douce 59. fol. 161. Utrecht Psalter in facsimile fol. 177.

infigere cures".¹ And a canon of the Council of Cloveshoo held in 747 under the presidency of Archbishop Cuthbert decrees: "Ut presbyteri Symbolum fidei ac Dominicam orationem, sed et sacrosancta quoque verba quæ in missæ celebratione et officio baptismi solemniter dicuntur, interpretari atque exponere posse propria lingua, qui nesciant discant".²

II. During the period of the monastic revival the Apostles creed, Lord's prayer and Gloria in excelsis continued to occupy a place in the Psalter,³ the Creed and Lord's prayer being still ordered to be taught to the laity.⁴ At this time too rules of devotion existed for the guidance of the laity and members of monastic bodies, which state that the Apostles creed and Lord's prayer were thus used; one rule of the year 994 "De mane et vespere orando" is as follows: "Christianis laicis etiam dicendum est, ut quisque bis saltem oret die, nisi sæpius queat, hoc est, mane et vesperi, nisi quis Pater noster et Credo possit, cantet et dicat," "Tu Domine qui me formavisti et creavisti miserere mei, Deus miserere mei peccatoris" . . . "invocet Dei sanctos et oret ut pro eo apud Deum intercedant, primo sanctam Mariam et omnes Dei sanctos."⁵ Another of Hyde abbey or Newminster, a Benedictine house at Winchester, has these words; "Every Sunday take care that thou call upon the name of the Trinity, that is, Father and Son and the Holy Ghost, and sing 'Benedicite' and 'Gloria in excelsis Deo' and 'Credo in Deum,' and 'Pater noster' for Christ's sake, when all weeks shall turn out the better for thee".⁶ But over and above these elementary private devotions, before the monastic period not only did many books exist which

¹ A. W. Haddan and W. Stubbs, Councils, Vol. 3. p. 316. sec. 3.

² Wilkins Conc. ed. 1747. Vol. 1. p. 96. sec. x.

³ Brit. Mus. Vitellius E. 18. fol. 138b. Harl. 2904. fol. 205.

Arundel 60. fol. 128. Arundel 155. fol. 192b. Bodl. Douce 296. fol. 114b. Camb. Univ. Ff. 1. 23. page 528.

⁴ Wilkins Conc. ed. 1747. Vol. 1. page 272. sec. xxii. and page 304. sec. xxiii.

⁵ Wilkins Conc. ed. 1747. Vol. 1. page 272. sec. xxiii.

⁶ Brit. Mus. Titus D. xxvi. fol. 2. See also Royal Soc. of literature. Transac. Second Series, Vol. xi. p. 467.

though they did not formally contain the Hours of the Virgin supplied materials to form that section and other sections of the Primer;¹ while during that period the actual norm of the Hours of the Virgin and of other Hours occurs in some books which belonged to Benedictine houses; one book contains "Votiva laus in veneratione Sancte Marie Virginis," and "Hore de omnibus Sanctis ad Vesperam".² Another book which belonged to Hyde abbey has a form probably of Vespers (a) "In honore Sancte Marie," (b) "In honore sancte Crucis," and (c) "De Trinitate".³ Psalters of this period also contained the Hours of the Virgin but without a title,⁴ and the Hours of the Trinity with the title "Cursus de Sancta Trinitate,"⁵ they also annexed devotions contained in the Breviary and Primer such as "Officium mortuorum"⁶ "Litania de S. Maria"⁷ "Orationes ad Patrem, Filium, ad Sanctum Spiritum"⁸ and "Orationes ad Angelos et Sanctos".⁹

III. During the Norman period French as well as Latin was used in the Psalters,¹⁰ and the Hours of the Virgin begin to appear in three portions; to be said at the different periods of the year (a) During Advent (b) From Christmas to the Purification (c) From the Purification to Advent. Other forms of Hours "In Sabbato ad Vesperas" and "In Laudibus" also occur.¹¹ A Psalter of the twelfth century

¹ Brit. Mus. Harl. 2965. Harl. 7653. Royal 2A.20. Stowe 944. Antiphonary of Bangor. Bradshaw Soc.

² Brit. Mus. Tiberius A. 3. fol. 107b. and fol. 57. See also Facsimiles of early *Horæ de b. Maria V.* Bradshaw Soc.

³ Brit. Mus. Titus D. xxvii. fol. 76.

⁴ Brit. Mus. Royal 2 B.V. fol. 1b.

⁵ Bodl. Douce 296. fol. 127b.

⁶ Brit. Mus. Vitellius E. 18. fol. 144.

⁷ Brit. Mus. Vitellius E. 18. fol. 17b.

⁸ Brit. Mus. Arundel 60. fol. 143. Arundel 155. fol. 171.

Bodl. Douce 296. fol. 124b. Camb. Univ. Ff. 1. 23. page 542.

⁹ Bodl. Douce 296. fol. 125. Camb. Univ. Ff. 1. 23. page 546.

¹⁰ Brit. Mus. Nero C. iv. Arundel 230. Add. 35283. Lansdowne 383. C.C.C. Coll. Camb. 53. Clare Coll. Camb. Kk. iii. 6.

¹¹ Brit. Mus. Harl. 863. fol. 117.

has "Commendatio anime".¹ Antiphons were appended to the Psalms.²

The thirteenth century witnessed a new departure in the history of the Primer; hitherto it had taken shape within the Psalter, but now the Psalter threw it off and it became available as a separate book, however still some Psalters continued to contain the Hours of the Virgin and to annex the devotions peculiar to the Primer; so that from the thirteenth century to the age of printing the Primer is found both in the Psalter, and as a separate book.

Six Primers of the thirteenth century which are known to exist³ show that taking one book with another the Primer uniformly contained (a) A Kalendar, (b) The Hours of the Virgin from Purification to Advent, (c) The seven penitential psalms, (d) The Litany of the Saints, (e) The Office for the dead, (f) The Psalms of commendation, (g) The fifteen or gradual Psalms, and (h) The prayers of St. Bridget commonly called the Fifteen Oes; while either one Primer or another has, "Hore de S. Trinite,"⁴ "Hore de passion," or, "Heures del Nun Jesu,"⁵ "Hore de S. Johanne Baptista,"⁶ "Hore de S. Katherina,"⁷ "Hore de S. Spiritu,"⁸ Rubrics in French, and pictures with prayers on the sacred mysteries.⁹

Psalters of the thirteenth century with the Hours of the Virgin have in some cases the three variant forms for the three sections of the year,¹⁰ in others only that which in the triple arrangement was assigned to the period from Purification

¹ Bodl. Rawl. G. 22. fol. 152b.

² Brit. Mus. Harl. 863.

³ Brit. Mus. Harl. 928. Egerton 1151. Add. 35385. Bodl. Douce 231. Fitzwilliam Mus. 47 and 242. fol. 1. See also H. Bradshaw *Hibernensis*, page 55.

⁴ Brit. Mus. Add. 33385. fol. 27. Fitzwilliam Mus. 242.

⁵ Brit. Mus. Add. 33385. fol. 27. Brit. Mus. Egerton 1151. fol. 95.

⁶ Brit. Mus. Add. 33385. fol. 107.

⁷ Brit. Mus. Add. 33385. fol. 125.

⁸ Brit. Mus. Add. 33385. fol. 42. Egerton 1151. fol. 184.

Fitzwilliam Mus. 242. fol. 43.

⁹ Brit. Mus. Harl. 928. fol. 3-9.

¹⁰ Brit. Mus. Arundel 305. fol. 271.

to Advent;¹ they are richer in private devotions than the Primers.

In the fourteenth century some Psalters with the Hours of the Virgin,² have the three variants above described and the public service of the commemoration of the Virgin as well, with the title "*Plenum et non plenum Servitium de S. Maria*": the portion from Purification to Advent also occurs in a Psalter, intermingled with "*Hore de cruce*" the Hours being "*Secundum usum Sarum*"; this book also has "*Psalterium de passione Domini*".³ Fresh private devotions and some Hymns were added at this time to the Primer,⁴ as well as "*Psalterium B. Hieronymi*,"⁵ and "*Psalmi S. Hilarii*".⁶

Towards the end of the fourteenth, and at the beginning of the fifteenth century Psalters and Primers appeared in English; they contained important additions to the subjects in which the laity were instructed, and met the requirements of documents of the thirteenth century by supplying treatises on these additional subjects. Walter de Kirkham Bishop of Durham writing in 1255 says "*Cum igitur in decalogi observatione salus animarum consistat, monemus ut unusquisque pastor animarum, ac quilibet sacerdos parochialis sciat decalogum hoc est decem mandata legis Mosaicæ quæ populo sibi credito frequenter ac diligenter exponat. Insuper sciat, quæ sunt septem criminalia . . . sciat quoque saltem similiter septem ecclesiastica sacramenta. Habeat quoque unusquisque eorum simplicem intellectum fidei, sicut in Symbolo, tam majori quam minori, quod est in psalmo 'Quicumque vult' et etiam 'Credo in Deum' expressius continentur; necnon in Oratione dominica, quæ dicitur 'Pater noster,' ac 'Salutatione beatæ Mariæ,' et qualiter se debeant crucis caractere insignire.*"⁷

¹ Brit. Mus. Arundel 157. fol. 159b. St. John's Coll. Camb. D. 6. Duke of Rutland.

² Bodl. Laud. 85. fol. 7.

³ St. John's Coll. Oxford 82.

⁴ Brit. Mus. Harleian 1260. fol. 195b.

⁵ Brit. Mus. Harleian 1260. fol. 197.

⁶ Brit. Mus. Harleian 1260. fol. 103.

⁷ Wilkins Conc. ed. 1747. Vol. 1. pages 704, 732.

Other documents of the thirteenth century already before this time had specified the times at which instruction should be given, in 1257; "*Statuta Synodalia Walteri et Symonis Norwicensium episcoporum*," thus decree "*Statuimus præcipientes ut quilibet sacerdos parochialis singulis diebus ad Primam et ad Completorium Orationem dominicam et Symbolum dicat coram suis parochianis in audientia, distincte et aperte ad intelligendum*,"¹ and Archbishop Peckham's constitutions in 1281: "*De informatione simplicium*". "*Quilibet sacerdos plebi præsidens quater in anno, hoc est, semel in qualibet quarta anni die uno solenni vel pluribus vel per se vel per alium exponat populo vulgariter quatuor decem fidei articulos, decem mandata decalogi, duo præcepta evangelia, scilicet geminæ charitatis, septem opera misericordiæ, septem peccata capitalia cum sua progenie, septem virtutes principales, ac septem gratiæ sacramenta*."²

The contents of the Psalters in English which contained additional subjects in which the laity were to be instructed may be thus summarised. One Psalter has an "A.B.C." technically so called, together with the Ten commandments, Seven works of bodily mercy, Five bodily wittes, Seven deadly sins and the contrary virtues, Seven gifts of the Holy Ghost, Four cardinal virtues, Four ghostly virtues, A short declaration of the Pater noster, The twelve articles of the Creed, together with Graces before and after meat, and before and after supper.³ Another has the Parables of Solomon, the book of Ecclesiastes, the book of Sapience, and the book of Ecclesiasticus.⁴ Another with the Hours of the Virgin from Purification to Advent has a Kalendar.⁵ Another has The seven sacraments, The ten commandments, The seven deadly sins, The joys of the Virgin in English verse.⁶

¹ Wilkins Conc. ed. 1747. Vol. 1. page 732.

² Wilkins Conc. ed. 1747. Vol. 2. pages 54, 168, 297.

³ Trin. Coll. Dublin. A. 4. 22.

⁴ Brit. Mus. Add. 31044. fol. 109.

⁵ Mr. H. Yates Thompson.

⁶ Brit. Mus. Add. 17376. fol. 150.

The contents of thirteen Primers in English of the end of the fourteenth and the beginning of the fifteenth centuries which are known to exist¹ are the Hours of the Virgin from Purification to Advent with the Hours of the Cross, a Kalendar, the Seven penitential psalms, the Fifteen or Gradual psalms, the Litany, the Office of the dead, the Psalms of commendation, devotions to the Virgin, the psalm *De profundis*, Psalms of the passion, A Christian man's confession, *Misereatur*, *Pater noster*, *Ave Maria*, *Credo*, Ten commandments, Six manners of conscience, Seven deadly sins, Five witts outward and inward, Seven works of mercy bodily and ghostly, Seven gifts of the Holy Ghost, Seven words, Sixteen properties of charity; together with instructions on many of the above subjects, and the words of Paul. One Primer contains an "A.B.C." technically so called.² Another Primer comprising a Latin portion of the fourteenth century and an English portion of the fifteenth should specially be mentioned; the Latin part has "*Matutine de Virgine Maria per totum annum*" with "*Hore de cruce*" and "*Hore de compassione*"; "*Modus confitendi secundum dominum Robertum episcopum Lincolnensem*," and a treatise "*De fundatore sive auctore ordinis Carmelitani*".³ The English part consists of treatises on the Seven deadly sins, and the Ten commandments; it also has "*Visitatio infirmorum*" in English, and "*Days of pardon for those who visit the Chapel of our Lady in Ely Cathedral*".⁴ the different dates of the Latin and English portions suggest that a Latin primer has been bound with an English treatise similar to Archbishop Thursby's manual of 1373,⁵ for the repetition of the substance of Archbishop Peckham's constitutions of 1281⁶ in a York provincial Council of 1466 points to the

¹ H. Littlehales, *The Primer*. Part ii. pages 1-10.

² *Hunterian Mus. Glasgow*. v. 6. 22. See also H. Bradshaw, *Collected papers*. page 333.

³ *Brit. Mus. Harl.* 211. fol. 1. 102. 192.

⁴ *Brit. Mus. Harl.* 211. fol. 35. 65. 101b.

⁵ R. Thoresby *Vicaria Leodiensis*. page 196.

⁶ *Wilkins Conc.* ed. 1727. Vol. 2. page 54.

existence of other treatises of a like character to this manual in the fifteenth century.¹

By the time that printing was invented manuscript Psalters with the Hours of the Virgin and manuscript Primers had become rich storehouses out of which devotions both in Latin and in English could be taken ; the earliest complete edition of a printed Primer which is known to exist drew largely upon these books, and bears striking evidence to the fact that the Primer was a Layman's book of devotions for private use either at home or in church : to prove this it is enough to quote some rubrics to the Latin prayers, such for instance as, " Ere ye depart out of your chamber at your uprising," " When thou enterest into the church," " When thou shalt receive the Sacrament ".² No direction is given in this Primer for the use of the Hours of the Virgin, which in this book are the form for use from Purification to Advent, and are called " Matyns of our lady with pryme and the hours, with the Hours of the passion of our Lord, and the compassion of our Lady "; but a rule of devotion of about the same date as the Primer shows that the Hours formed a part of the private devotions which it was the custom of a layman to use at home ; the rule is as follows ;

Afore all thing and principally
In the morning when ye up rise
To worship God have in memory ;
With Christ's cross, look ye, bless you thrice,
Your Pater noster say in devout wise
Ave Maria with the holy Creed,
Then all the day the better shall ye speed.

And while that ye be about honestly
To dress yourself and do on your array,
With your fellow well and trefably
Our Lady matyns look that ye say ;
And this observance use ye every day
With pryme and hours.³

¹ Wilkins Conc. ed. 1727. Vol. 3. page 599.

² See page 107. No 7. Lambeth Palace 25. 1. 23.

³ Caxton's Book of curtesy, Early English Text. Soc. No 3. extra series.

That the Hours of the Virgin besides being used at home were used privately by lay people in church is also evident, for an Italian who was travelling in England in the fifteenth century says "That although Englishmen all attend mass every day, and say many Pater nosters in public, the women carrying long rosaries in their hands, and any who can read taking the Office of our Lady with them, and with some companion reciting it in the church verse by verse in a low voice after the manner of religious; they always hear mass on Sundays in their parish church".¹

We know then that it was the custom of the laity to say the Hours from the Primer at home and also privately in church; but the further question arises, did they join in the church service when the Hours of the Virgin were said publicly by the clergy? We read of a distinguished lady who was in the habit in the early part of the fourteenth century of going to her accustomed place in church, "*In vigilia assumptionis beatissime Virginis matris Dei ad audiendas vespervas*:"² these Vespers were part of the Breviary. Again, the author of "*The Myrroure of the church*," writing in 1527, in a treatise on the ten commandments, of the way in which the Sabbaths and Holy days should be kept bids his reader, "rising in the morning go to the church and with devotion say his Matins without jangling, also sweetly hear Mass, and all the Hours of the day;"³ although he advises attendance at the Hours of the Divine service, it is not clear what service is meant when he bids his reader "Say his Matins without jangling"; indeed no more would seem to be meant than the custom of the laity of reciting the Office of our Lady in church, verse by verse, in a low voice with some companion.

¹ Camden Soc. No 37 True account of the island of England. page 23.

² Early English Text Soc. No 20 Treatises of Richard Rolle. page xviii.

³ Myrroure of the church. ed. 1527. Brit. Mus. C. 25. k. 19. Sign. B. 4b.

We find, however, that bequests were made to the laity in the fourteenth and fifteenth centuries of Psalters, Primers¹ and Portuases or portable Breviaries² and it is plain from their contents that the owners of these books had it in their power to follow either the Hours of the Divine service, or the Hours of the Virgin when they were said publicly by the clergy in church; the fact too that the accustomed place in church which a layman occupied was now described as a pew, and that it was duly prepared for use points to regular attendance on the part of the laity at church services; the directions given to a servant for the preparation of a pew are very minute.

Prince or prelate if it be, or any other potestate
Or he enter into the church, be it early or late,
Perceive all things for his pew that it be made prepare,
Book, cushion, carpet, and curtain, bedes and book forget not that.³

The custom of the laity in using the Primer at home and in church may be further traced. George Cavendish the biographer of Wolsey relates that on Halloween day in the year 1529 he came into the great chamber at Esher to give his attendance, and found M^r Cromwell leaning in the great window with a Primer in his hand saying our Lady Matyns.⁴ But the Primer itself tells us what the custom of the laity was; a book published in 1530 has a rule of devotion called "The manner to live well and devoutly" it says, "When you have arrayed you say in your chamber or lodging Matyns, Prime, and Hours if ye may, then go to the church, or ye do any worldly business; if ye have no needful business, and abide in the church the space of a low mass, while there ye shall think and thank God of his benefits . . . and, when ye may, say Dirige and Commendations for all Christian souls, at the least

¹ R. R. Sharpe *Kalendar of Wills*. Part 1. page 669.

² Early English Text Soc. No 78. page 59.

³ Early English Text Soc. No 32 *Babees book, Book of nurture*. page 178.

⁴ J. Holmes, *Cavendish Life of Wolsey*. page 169.

way, on the holy days, and if ye have leisure say them on the holy days at least with three lessons".¹ One last piece of evidence which is forthcoming with regard to the use of the Primer is of the year 1570; at that time Arthur Chapman of Wolsingham a blacksmith was brought before a court at Durham for reading an English book or Primer in the church of Wolsingham at the time of the morning prayer while the Priest was saying his service not minding what the Priest read, but tending his own book and prayer, the Priest after the first lesson willed him to read more softly; he said that he would make amends for his fault.²

The Hours of the Virgin in the printed Primers are most commonly the form for use from Purification to Advent,³ but all the three forms occur.⁴ Although the Hours were not translated into English until about 1535 devotions in English are found in the earliest editions; from 1535 and up to the end of Queen Mary's reign they are found in English and Latin as well as in Latin. When the Hours were published in English and Latin, Latin prayers translated into English also appeared, except during the period between 1545 and 1551.

Three classes of Primers were published between 1534 and 1540, differing in some respects from those which preceded them.

I. Primers in which the Hours are either in English or in English and Latin printed for William Marshall, cum gratia et privilegio regali, with these titles "A Primer in English," "A goodly Primer in English," "The Primer with the pystles and gospels in English"; in this Primer the Hours are in English and Latin. This class of Primer is found between 1534 and 1539.⁵

¹ See page 147. No 92.

² Depositions in Court of Durham, page 231. Surtees Soc. No 21.

³ See page 107-9. No 7.

⁴ See page 125-8. No 39.

⁵ See page 193.

II. Primers in which the Hours are in English and Latin partly of Sarum use and partly the Hours printed for William Marshall, *cum gratia et privilegio regali*. The edition of 1536 has the title "This Primer of Salisbury use," that of 1540 "The Primer". This class of Primer is found between 1536 and 1540.¹

III. Primers in which the Hours are in English, or in English and Latin, set forth by John Hilsey, Bishop of Rochester, at the commandment of Lord Thomas Crumwell, Vice-gerent to the King's highness, *cum privilegio ad imprimendum solum*, with the titles "The Manual of prayers or the Primer" and "The Primer or Book of prayers". This class of Primer is found in 1539 and in 1540.²

The Primer which bears the title of "The Primer set forth by the King's majesty and his Clergy to be taught, learned and read, and none other to be used throughout all his dominions," the first edition of which was published on May 29, 1545, occupies a prominent position in the history of the Primers in the sixteenth century: it was published as the King's injunction for authorising the book states for the following reasons; "That much tendering the youth of our realms . . . and specially for that the youth by divers persons are taught the Pater noster, the Ave Maria, Creed, and Ten Commandments, all in Latin, and not in English, by means whereof the same are not brought up in the knowledge of their faith, duty and obedience . . . and for that our people and subjects which have no understanding in the Latin tongue, and yet have the knowledge of reading may pray in their vulgar tongue, which is to them best known . . . and for avoiding the diversity of primer books that are now abroad . . . and to have one uniform order of all such books throughout all our dominions . . . and that every schoolmaster and bringer up of young beginners in learning, next after

¹ See page 213.

² See page 225.

their A.B.C.¹ now by us also set forth do teach this Primer . . . in English, and that the youth use the same until they be of competent understanding and knowledge to perceive it in Latin. At what time they may . . . either use this Primer in English, or that which is by our authority likewise made in the Latin tongue, in all points correspondent unto this in English.”²

Primers and Books of a kindred character and of the same class as the Primer of May 29 1545 which is known as the King's Primer appeared up to the reign of Charles the second : they were published with the following titles “The Primer,” “Orarium seu libellus precationum per regiam majestatem latine æditus” 1560 ; “Preces privatæ in studiosorum gratiam collectæ et regia autoritate approbatæ . . . cum privilegio reginæ.” 1564. “A collection of private devotions in the practice of the ancient church called the Hours of prayer. As they were much after this manner published by authority of Q. Elizabeth 1560.” 1627 ; and “The King's Psalter.” 1671, which was intended to succeed the King's Primer.³

The Books of the Common Prayer as they were published from 1549 and onwards are in touch with the contents of the class of books which originated with the King's Primer : but another class of Primers, the first of which was published in 1553 and was called “A Primmer or book of private prayer . . . authorised, and set forth by the King's majesty,” actually claims in the King's privilege to the printer to be agreeable to the Book of Common prayers.⁴ It was followed by other editions of this class of Primers ; that of 1670 having as its title, “The Primer or Catechism set forth agreeable to the Book of Common Prayer authorised by the King's majesty to be used throughout his realms and dominions”.⁵

¹ See page 153. N^o 161.

² See page 63. N^o 179. also page 65. N^o 186.

³ See page 235.

⁴ See page 289. N^o 200.

⁵ See page 303. N^o 257.

It has been already stated that Primers of Sarum and York uses were published with the Hours in Latin, and in Latin and English up to the end of Queen Mary's reign in 1558, with the exception of a break between 1545 and 1551. In the year 1571 the first edition of "*Officium b. Mariæ Virginis nuper reformatum et Pii v. Pont. Max. jussu editum*" was published in Latin, and in 1599 in Latin and English.¹

Books of a kindred character to the Primers continued to be published in the seventeenth and eighteenth centuries.

They are ²

- (a) John Austin's devotions in the ancient way of offices. Five editions from 1668 to 1789.
- (b) Theophilus Dorrington's reformed devotions. Nine editions. 1686-1727.³
- (c) George Wheler's Protestant Monastery. One edition. 1698.⁴
- (d) George Hickes: devotions in the ancient way of offices. Eight editions. 1700-1765.⁵
- (e) N. Spinckes: collection of meditations and devotions. One edition. 1717.⁶
- (f) Thomas Deacon's primitive method of daily private prayer. Two editions. 1734-1747.⁷

¹ See page 347.

² See page 309.

³ See page 317.

⁴ See page 322.

⁵ See page 325.

⁶ See page 335.

⁷ See page 340.

The Editor desires to acknowledge the assistance which he has received from Mr. Falconer Madan's Summary Catalogue of manuscripts in the Bodleian Library, and from Dr. Montague R. James' descriptive catalogues of manuscripts. To the possessors of the valuable manuscripts and printed books which he has been allowed to consult he tenders his best thanks; and to Mr. Francis H. Jenkinson, the Rev. W. Howard Frere and Mr. E. Gordon Duff for the help which they have given him in the production of this book.

EDGAR HOSKINS.

20th May, 1901.

A SUPPLEMENT
TO A
HAND-LIST
OF
HORÆ OR PRIMERS.

* * * The contents of this Supplement are not included either in the concise List or in the Indexes or in the List of printers and booksellers, with a list of places.

9*. (c. 1494, *J. Herzog, Venice*) 16°.

Title not known. Sixteen lines to a full page with a border round the pages, except those which contain cuts. Printed in black and red. Two sizes of type are used. Without initials, signatures, catchwords or numbering.

Eleven fragments of this book are known, namely: Mr. F. H. Jenkinson; two leaves: three leaves. British Museum; a quire consisting of eight leaves: one leaf which is a duplicate of a leaf belonging to Mr. F. H. Jenkinson: five of one leaf each, all of which are duplicates of leaves at Eton College. Eton College Library; two copies of a fragment, containing two quires, each quire consisting of eight leaves.

Mr. F. H. Jenkinson. Three leaves; 2, 7, 8 of a quire containing the last part of Commendationes animarum, a cut of the cross, and a portion of the first of the Psalms of the Passion (Deus, Deus meus). Three leaves 5, 6, 8 of a quire containing portions of the following Psalms of the passion (Judica me Domine, Dominus illuminatio, Ad te Domine clamabo).

Brit. Mus. A quire of eight leaves containing the four last Psalms of the passion (a portion of *Ad te Domine clamabo*, and of *Afferte Domino, Exaltabo te Domine, In te Domine speravi*) "*Respice quesumus Domine . . .*" "*Sancte et individue Trinitati. . .*" Two little prayers which King Harry the sixth made (*Domine Jesu Christe qui me creasti, Domine Jesu Christe qui solus*). The preface to St. Jerome's psalter (*Beatus Hieronymus ex omni psalterio*). A cut of S. Jerome. A portion of St. Jeromes psalter. One leaf containing the last portion of "*Admonitiones et orationes ad Jesum Christum*," a cut of the Virgin and child on the reverse. One leaf containing a portion of the prayer (*O intemerata et in eternum benedicta*). One leaf containing the end of the prayer (*Domine Jesu Christe qui hanc sacratissimam carnem*), a cut of a *Pieta* on the reverse. One leaf containing *Oratio Rome in ecclesia sancti Joannis laterani in quodam lapide* (*Domine Jesu Christe pater dilectissime rogo te*), and a portion of *Oratio ad Angelum custodem* (*Sancte angele Dei minister celestis imperii*). One leaf containing the end of *Oratio ad Angelum custodem* and a portion of *Suffragia De S. Christofero* (*An. Martyr Christophore*).

Eton Coll. Two quires sixteen leaves containing a portion of the last of the Fifteen Oes (*O Jesu vitis vera*). *Collecta* (*Deus qui per unigenitum filium*). *Admonitiones et orationes ad Dominum Jesum Christum* (*sima morte tua . . . per infinita secula seculorum Amen*). Cut of the Virgin and Child. *Oratio devota de Maria Virgine et Sancto Johanne euangelista* (*O intemerata et in eternum benedicta*). *Canticum Sanctorum Ambrosii et Augustini, transmutatum in laudem gloriose Virginis Marie* (*Te matrem Dei laudamus*). Second quire. *Oratio coram imaginem Marie Virginis* (*Ave sanctissima Maria mater Dei*). *Oratio devotissima de corpore* (*Ave verum*). *Ave Jesu fili Patris. Domine Jesu Christe qui hanc sacratissimam carnem*. Cut of a *Pieta*. *Oratio Rome*

in ecclesia sancti Joannis laterani in quodam lapide (Domine Jesu Christe pater dilectissime rogo te). Oratio ad Angelum custodem (Sancte Angele Dei minister celestis imperii). Suffragia. De S. Christophero (An. Martyr Christophore). De S. Sebastiano (An. O quam gloriosa refulsit gratia). De S. Georgio (An. Georgi martyr inclite). De S. Anthonio (An. O Anthoni pastor inclite). Colophon. Impressum venetiis per Iohannē hertzog. Impēsis fam[os]orū vivoꝝ Gerardi bar[revelt et Frederici Egmdt?]. On the reverse Device of J. Hamman in red as in the octavo Sarum missal of 1494.

Brit. Mus. I. A. 23043. Eton Coll. Fragm.

Mr. F. H. Jenkinson.

95 × 68. Latin.

* * See Robert Proctor, Indexes No. 5205.

11*. (c. 1495, *Jean Philippe, Paris, or Philippe Pigouchet, Paris*) 8°.

The title-page is wanting; the book begins on

A2. KL Februarius habet dies. xxviii. Luna vero. xxix.

Ends on 14^b. vit et regnat deus. Per omnia secula seculorum. Amen. + Finis + (in prayer O intemerata et in eternum benedicta)

Mr. A. W. Pollard.

130 × 82. Latin.

12. (c. 1495, *Richard Pynson, London*) 8°.

Seventeen lines to a full page. Without signatures, catch-words or numbering. Printed entirely in black. Space left for 2-line initials

Two fragments of this book are known, namely: Mr. E. Gordon Duff; six leaves. Gonville and Caius Coll. Camb.; four leaves.

Mr. E. Gordon Duff. Six leaves; 1. 2. 3. 6. 7. 8 of a quire.

Begins. diat itroitum tuū & exi tū tuū

All wanting after 8^b. ex hoc

A⁴

Contents. A portion of Terce with Hours of the cross and of compassion. A portion of Sext, Nones, and Vespers with Hours of the cross and of compassion. A portion of Compline.

Gonville and Caius Coll. Camb. Four leaves 1. 4. 5. 8. of a quire. See No. 29. page 11.

Mr. E. Gordon Duff. Gonville and Caius Coll. Camb.

95 × 70. Latin.

. Nos. 12 and 29 page 11 are parts of the same edition.

20*. 1499, *Paris*, 64°.

Horæ ad usum Sarum. Forma minima, very imperfect, but has end with imprint.

Sotheby's sale catalogue, 1867. No. 2733, George Offor's books.

. A fire broke out while the sale was proceeding, and this book with others was destroyed.

72*. 1526, August 1, *Paris*, for *Jacques Cousin, Rouen*, 4°. The title-page is wanting; the book begins on

A1. Poto KL Januarius habet dies xxxi. Luna xxx.

Colophon. Hore beate virginis marie secundum usum Saræ totaliter ad longum: cū multis pulcherrimis orationibus ꝛ indulgentiis iam ultimo adiectis. scdm exēplar: Parisius ĩpresse in edib⁹ Jacobi Cousin prope cordiferos ciuitatis Rothothomagi moram habētis. Anno dñi millesimo quingentesimo vigesimo sexto. die vero prima mensis Augusti.

Theological Coll., Edinburgh.

155 × 10. Latin.

74. 1526, *Wynkyn de Worde, London*, 4°.

Colophon. Expliciunt hore beatissime Marie virginis secūdum usum Saræ cū multis orationibus nuper circa finem adiectis. Impresse ac recognite ĩ ciuitate Londoñ. ꝑ me winādū de worde ĩ vico dicto ỹ fletestret ad signū solis ꝑmorātē. Anno dñi. m.d.xxvi. quarto nonas mēsis Aug.

Rev. L. E. Owen.

159 × 102. Latin.

170*. c. 1543, *Richard Kele, London, 16°.*

This is the Prymer in Englysh set out alonge with dyuers additions. (Cut of the Annunciation.)

Colophon. Imprynted at London by Rychard Kele, dwel-lynge at the longe shop in the Poultre under s. Mildredes church.

Camb. Univ. Syn. 8. 54. 167.

84 × 53. English.

* * "The Gospelles and Pystles of all ye Sōdayes and sayntes dayes that are rede in the church," are bound with this book.

199*. 1552, *Richard Grafton, London, 8°.*

The title-page is wanting ; the book begins on

C 3. [Morning praier] of the father

Colophon. Imprinted at London by Rychard Grafton, Printer to the Kinges Maestie. 1552. Cum privilegio ad Imprimendum solum.

Bishop of Cairo (Illinois).

113 × 60. English.

211*. 1555, *John Wayland, London, 8°.*

Hore beate Marie virginis secundum usum insignis ecclesie Sarisburieñ. Imprinted at Londō by John Waylande at the signe of the sunne in Fletestrete ouer agaynste the greate conduit. Anno domini. M.D.L.V. Cum priuilegio per septennium.

Ends on K3^b. vere tecu; flere crucifixo cōdolere.

Lincoln's Inn Library. 179. a.

127 × 76. Latin.

219*. (c. 1555, *Rouen, for Robert Valentin, Rouen*) 16°.

Twenty-six lines of a larger, and thirty lines of a smaller type to a full page. Known only from a fragment consisting of three leaves.

Begins. name, euer worlde with-nomen tuum ||

Ends. date eum oñes prayse ye hym, and ỹ wa ||

Contents. The last verses of the Te Deum at Matins. Cut of the meeting of the Virgin Mary and St. Elisabeth : on the two sides of the cut " Here begynneth the Laudes ", Psalms,

Dominus regnavit. Jubilate Deo. The latter part of the Benedicite, and a portion of the Psalm, Laudate Dominum de celis.

Brit. Mus. Harleian MS. 5936. Nos. 82. 83.

80 × 54. Latin and English.

222*. 1556, *London*, 16°.

The prymer in Englyshe for children, after the use of Salisbury.

Colophon. Imprynted at London M.D.L.VI.

Mr. Henry N. Stevens.

128 × 75. English.

. This book, as well as No. 131, page 49 has on sign. B 1 "God savethe church, our King, and realm."

239*. c. 1559, *William Seres, London*, 4°.

The title-page is wanting; the book begins on

A1. [Graces.] Our father whiche art in heauen ha||

Colophon. The ende of this Primer. ¶ Imprinted at London by Wyllyam Seres, dwellyng at the West ende of Poules, at the sygne of the Hedgehog.

Brit. Mus. 3406. c. 45. and C. 35. c. 19.

158 × 87. English.

. See page 253.

260*. 1698, 8°.

The Protestant Monastery: or, Christian Œconomicks. Containing directions for the religious conduct of a family. Printed in the year 1698. (Sig. A 2.) Epistle to the readers (Signed) Geo. Wheler. (Sig. N 2, page 179.) Forms of prayer for the use of private families, for all the Hours of prayer both night and day. Taken out of the Common Prayer, with other enlargements. Which may be abbreviated, or enlarged, as more or less time and leisure will permit. (Sig. X 1.) Hymns suited to the several Hours of prayer, and other occasions, for the use of a private family. (Page 335.) Short Tunes to chant several of the Hymns.

Ends with "So longs my soul after the Lord."

Brit. Mus. 852. e. 20.

145 × 75. English.

263*. 1734, *London*, 8°.

A compleat Collection of Devotions,¹ both publick and private, taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England. In two parts. Part I. Comprehending the publick Offices of the Church, humbly offered to the consideration of the present churches of Christendom, Greek, Roman, English, and all others. Part II. Being a primitive method of daily Private Prayer, containing devotions for the morning and evening, and for the Ancient Hours of prayer, Nine, Twelve, and Three, together with Hymns and Thanksgivings for the Lord's Day and Sabbath, and Prayers for Fasting days, as also, Devotions for the Altar, and Graces before and after meat. All taken from the Apostolical Constitutions and the Ancient Liturgies, with some additions; and recommended to the practice of all private Christians of every Communion. To which is added, an Appendix in justification of this undertaking, consisting of extracts and observations, taken from the writings of very eminent and learned Divines of different Communions. And to all is subjoind, in a Supplement, an Essay to procure Catholick Communion upon Catholick Principles. London, printed for the author; and sold by the booksellers of London and Westminster. M.DCC.XXXIV.

The Contents. Errata.

Brit. Mus. C. 52. f. 8. Bodl. 8° Rawl. 1091.

175 × 95. English.

263**. 1747, *London*, 8°.

Devotions to be used by primitive Catholicks,² at church and at home. In two parts. Liverpool. Printed by J. Sadler in Harrington St. MDCCXLVII. Devotions to be

¹ See The Royalist. Vol. ix. No. 1. page 7. See also page 340 of this book.

² See The Royalist. Vol. ix. No. 1. page 13. See also page 346.

used by primitive Catholicks at church. Part I. Printed in the year . M.DCC.XLVII.

Bodl. 1399. e. 4. Mr. Henry Jenner.

149 x 90. English.

. This seems to be all that was ever published of a new edition of Thomas Deacon's "Compleat collection of devotions both publick and private, in two parts." No. 263* A.D. 1734.

264***. 1761, 8°.

The Divine Office,¹ Containing, Devotions for the Canonical Hours of Prayer, at Lauds, Tierce, Sext, None and Compline; to be used by all religious Societies where there is a Priest, and in the Houses of all the Clergy. Part I. Printed in the year 1761.

The book ends with "P. Depart in peace," then a cross.

Contents. Lauds, or Office for three in the morning. Tierce, or Office for the third Hour. Sext, or Office for the Sixth Hour. None, or Office for the Ninth Hour. The hymn, with the Proper Prefaces. Compline for Sunday, Compline for all Wednesdays that are Fast-days. Compline for Monday, Tuesday, Thursday, Friday, and Saturday.

Brit. Mus. C. 52. f. 7.

152 x 88. English.

. The verso of the title has. "N.B. Mattins and Vespers being publick Offices, at which all the faithful who have leisure ought to attend, are contained in the publick Offices of the Church.² If through any necessary avocation, the Priest is prevented from saying in community any of the Offices, at or near the hour appointed, that Office shall then be entirely omitted; and every one of the Society, or House, shall retire to their private devotion, according to the form prescribed in the second part of the collection of devotions."³

¹ See The Royalist. Vol. ix. No. 1. page 18.

² See A compleat collection of devotions both Publick and Private. page 840. (Brit. Mus. 8265. b. 27.)

³ See page 846. (Bodleian.)

266*. 1573, *Plantin Press, Antwerp*, 8°.

Officium B. Mariæ Virginis, nuper reformatum, et Pii V. Pont. Max. jussu editum. Antwerpiæ, ex officina Christophori Plantini. M.D.LXXIII. Cum Priuilegio, & Indulgentiis.

Finis. Index eorum quæ in hoc volumine continentur.

. This book is bound with "Hymni per totum annum". "Orationes Dominicales & Feriales, cum suis Antiphonis & Versiculis per annum." "Orationes Propriæ de Sanctis, cum suis Antiphonis, & Versic." "Orationes Communes de Sanctis."

Colophon. Finis. Antwerpiæ excudebat Christopherus Plantinus, Architypographus regius, anno M.D.LXXIII. Idib. April.

Brit. Mus. 3365. bb. 21.

175 x 100. Latin.

266**. 1597, *Societas Typographica, Paris*, 8°.

Officium Beatæ Mariæ Virginis Nuper reformatum Et Pii V. Pont. Max. jussu editum. Cui accessit Kalendarium Gregorianum perpetuum, Parisiis, Apud Societatem Typographicam Librorum Officii Ecclesiastici, ex Decreto Concilii Tridentini via Jacobœa. Cum Privilegiis Pont. Max. & Franc. & Nauarræ Regis Christianiss. M.D.XC.VII. Finis. Index.

Rev. E. S. Dewick.

157 x 89. Latin.

267*. 1603, *Plantin Press, Antwerp, for John Moret (Antwerp)* 8°.

Officium Beatæ Mariæ Virginis, Pii V. Pont. Max. jussu editum. Cum Calendario Gregoriano, à Sixto P.P.V. & S.D.N. Clemente VIII. Pont. Max. aliquot Sanctorum festis aucto. Antwerpiæ, Ex Officina Plantiniana, Apud Joannem Moretum. M.D.CIII. Cum gratia & priuilegio.

Colophon. Antwerpiæ, Ex Officina Plantiniana, Apud Joannem Moretum. M.D.CIII.

St. Gregory's Monastery, Downside.

125 x 65. Latin.

269*. 1614.

Office of the Blessed Virgin Marie with the Rubriques in English for the commoditie of those that doe not understand the Latin tongue. 1614. 644 pp. Not quite perfect.

Mr. C. Dolman's catalogue. June, 1853.

. The title of this book is almost similar to that of No. 277, 1633.

272*. c. 1619, (*John Heigham, St. Omers*) 12°.

The title-page is wanting; the book begins on

A 2. [Januarie] hath xxxi. dayes.

Ends on li12^b. Summa Privilegii. Albertus & Isabella, Clara Eugenia Archiduces Austriae, Duces Burgundiæ, Brabantiae, &c. . . . in literis datis Bruxellæ, I. Junii 1619. Signat. I. de Buschere.

Mr. Orby Shipley.

123 × 60. Latin and English.

. This book is the same as No. 271. A.D. 1616, except that "Litanie de D. Virgine in *Æde Laurentana*" is added; and on Gg11^b. is omitted "An advertisement to the Reader, concerning this present edition, of the Office of our blessed Ladie in Latin, and Englishe. In the Calendar, of this edition, which ought to be thy truest tutor, when, and how, to serve the Saintes of the whole yeare, these severally are contained (following herein the laste Edition of the Roman Breviarie) which in all other English Primers, not set forth by me are wholie omitted. Their severall names doe here ensue. S. Romualdus Abbot, the 7 of Februarie . . . S. Eusebius Vercell. B. & mart. 15 of Deceb." The names of these Saints occur in the Calendar.

273*. 1627, *Paris, apud Gabrielem Clopejav*, 12°.

Officium B. Mariæ Virginis nuper reformatum, et Pii V. Pont. Max. jussu editum, ubi omnia suis locis sunt extensa. Cum indulgentiis et orationibus a Clemente VIII. ordinatis. Cum Calendario Gregoriano. Parisius apud Gabrielem Clopejav via Jacobœa, sub signo Annuntiationis. M.DC.XXVII.

St. John's Coll. Oxford. Bc. 7. 5.

88 × 40. Latin.

273**. 1630, *Jean le Boulenger, Rouen, 12°.*

The Primer, or Office of the Blessed Virgin Marie, in English. According to the last Edition of the Romane Breviarie. Printed at Rouen, by Jean le Boulenger. M.DC.XXX. Cum Gratia & privilegie.

Finis.

St. Gregory's Monastery, Downside.

122 × 63. English.

274*. 1631, *John Heigham, St. Omers, 12°.*

The Primer or Office of the Blessed Virgin Marie, in English. According to the last Edition of the Romaine Breviarie. Printed at S. Omers by John Heigham. Anno M.DC.XXXI. Cum Gratia & Priuilegio.

Finis.

Camb. Univ. Syn. 8. 63. 15.

95 × 53. English.

*. * Some sheets of this edition are identical, as to letterpress, with No. 274. A.D. 1631 ; but without the copper cuts being printed in. Some are different and have woodcuts.

281*. c. 1665, 12°.

The title-page is wanting ; the book begins on

A2. [January hath xxxi. dayes.] A1. Circumcision of our Lord (in red)

All wanting after Sign 7^b. page 662.

Mr. Joseph Gillow.

114 × 59.

288*. 1700, *Nicolas Le Turner, Rouen, 12°.*

The Primer More Ample And In A New Order Containing The Three Offices of The B. Virgin Mary In Latin and English And all Offices and Devotions which were in former primers ; last edition reviewed and corrected by P. R. with six Offices newly added. Rouen N. Le Turner 1700.

Mr. C. Dolman's catalogue June. 1853. Messrs. Bull and Auvache, catalogue c. 1890.

Latin and English.

*. * The address to the reader is signed Thomas Fitzsimon. Priest. The title-page is engraved.

A⁵

288**. 1701, *Nicolas Le Turner, Rouen, 12°.*

The Primer More Ample, And in A New Order, Containing The Three Offices Of The B. Virgin Mary, In Latin and English. And all Offices and Devotions, which were in former primers, In this last Edition reviewed and corrected, by P. R. the Hymns are in a better verse and six Offices newly added. I. Of the holy Trinity : II. Of the B. Sacrament : III. Of the holy name of Jesus, with the Litany : IV. Of the Immaculate Conception of our B. Lady, with a Litany : V. Of the Angel-Guardian : VI. Of S. Joseph. And Sundry sweet Devotions, and Instructions taken out of the holy Scripture for to live a devout Christian life. A large and short examen of conscience. To the Calender are annexed many English and Irish Saints. Printed in Rouen, By Nicolas Le Turner, at the sign of the Turner in iron Cross street. With Permission. M.D.CCI.

Finis. It may please . . . he may happen to find. Then.
A Table of the contents of this book.

St. Scholastica's Abbey, Teignmouth.

130 x 63. Latin and English.

291*. 1720, *London, for Thomas Meighan, London, 12°.*

The Office of the B. V. Mary in English. To which is added the Vespers, or Evensong, in Latin and English, As it is Sung in the Catholick Church. Upon all Sundays and principal Holydays throughout the whole Year. With the Compline, Rosary, Hymns and Prayers that are sung at the Benediction of the B. Sacrament. The Ordinary of the Holy Mass ; the Sequence, Dies iræ, dies illa, that is sung at solemn Mass for the Dead, and the Libera that is sung after Mass for the Dead : all in Latin and English. Together with several other Devout Prayers in English. London : Printed for Tho. Meighan, Bookseller in Drury-Lane. 1720.

Finis.

Mr. Joseph Gillow.

103 x 57. English.

294*. 1736, *London, for Thomas Meighan, London*, 12°.

The Office of the B. V. Mary in English. To which is added, The Ordinary of the Holy Mass in Latin and English ; the Sequence, Dies Iræ, and the Libera that is sung at Mass for the Dead. With the Vespers, or Even-Song, in Latin and English ; As it is Sung in the Catholick Church, Upon all Sundays and principal Holy-Days throughout the whole Year. The Compline, Rosary, Hymns and Prayers that are sung at the Benediction of the Blessed Sacrament. Together with several other Devout Prayers in English. London : Printed for Tho. Meighan, in Dury Lane. 1736.

Finis.

Rev^d. Reginald Tuke. St. Augustine's Priory, Newton Abbot. Mr. Cornish's Catalogue, Manchester, 1889.

102 × 54. English.

294**. 1737 (*London, for Thomas Meighan, London*), 12°.

The Second Part : containing The Holy Mass in Latin and English ; as also the Mass for the Dead, in English. The Vespers, or Evening-Song ; with the Antiphons, Psalms and Hymns, for all Sundays and Festivals of Obligation : The Method of saying the Rosary, in Latin and English. Printed in the Year MDCCXXXVII.

Finis.

Rev^d. Reginald Tuke.

102 × 54. Latin and English.

. This is the second part of No. 294*, A.D. 1736. It has a fresh pagination, and begins on sign. A 1. Another edition of this book was printed in 1750.

294***. 1750 (*London, for Thomas Meighan, London*), 12°.

The Second Part : containing The Holy Mass, in Latin and English ; as also the Mass for the Dead, in English. The Vespers, or Evening-Song ; with the Antiphons, Psalms, and Hymns, for all Sundays and Festivals of Obligation : The Method of saying the Rosary in Latin and English. Printed in the Year M.DCCL.

Finis.

St. Augustine's Priory, Newton Abbot.

105 × 32. Latin and English.

. This edition has a different English version of the offices and hymns from that in the edition of 1737. No. 294**.

296*. 1789, *James Haly, Cork*, 12°.

The Primer ; or, Office of the Blessed Virgin Mary. Cork : Printed by James Haly, at the King's Arms, North Main-street. M.DCC.LXXXIX.

Finis.

Camb. Univ. Syn. 8. 78. 41.

138 × 70. English.

296**. c. 1803, *published by R. Cross, Dublin*, 12°.

The Primer or, Office of the B. Virgin Mary, To which are added a New & Improved Version of the Church-Hymns, And the Remaining Hymns of the Roman Breviary ; With many useful Additions and Amendments. Dublin. Published by R. Cross, 28 Bridge Street.

Finis.

St. Mary's Convent, York.

146 × 76. English.

296***. 1804, *Ormskirk, for J. Fowler (Dublin)*, 12°.

The Lady's Primer ; or Office of the Blessed Virgin Mary, With a New and approved Version Of The Church Hymns. To which are added the remaining Hymns Of The Roman Breviary. Ormskirk : Printed for J. Fowler. 1804.

Finis.

Bodl. 138. i. 455. St. Mary's Abbey, Stanbrook.¹

Mr. Joseph Gillow.

155 × 76. English.

296****. 1814, *Pickering and Co., Dublin*, 12°.

The Primer ; or Office of the Blessed Virgin Mary. Dublin : Printed by Wm. Pickering and Co. 8, Great Strand-Street. 1818.

¹ The Stanbrook copy has the date 1804 and measures 145 × 75.

Finis.

Stonyhurst Coll.

120 x 70. English.

296****. c. 1815, *Pickering and Son, Dublin*, 16°.

The Primer or Office of the B. Virgin Mary, To which are added a New and Improved Version Of The Church Hymns And the Remaining Hymns of the Roman Breviary. With many useful Additions & Amendments. Dublin, published by W. Pickering & Son, 8 Great Strand Street.

Finis.

St. Mary's Abbey, Stanbrook.

105 x 67. English.

297*. 1818, *Pickering and Co., Dublin*, 16°.

The Primer ; or Office of the Blessed Virgin Mary. Dublin : Printed by Wm. Pickering and Co. 8, Great Strand-Street. 1818.

Finis.

St. Mary's Abbey, Stanbrook.

118 x 66. English.

297**. 1832, *Richard Grace and Son, Dublin*, 12°.

Officium parvum Beatae Virginis Mariæ. With the english translation. Superiorum permissu, ac privilegio. Anno Domini 1832. Dublinii : Typis Ricardi Grace et Filii, 45, Capel-Street.

Ends on page 175. The Supper Grace is said at Dinner on Fast Days, on which the Vespers are said before Dinner.

Rev^d. Edgar Hoskins.

115 x 68. Latin and English.

297***. 1844, *P. J. Hanicq, Mechlin*, 8°.

The Office of the Blessed Virgin Mary, for the three times of the year, according to the Roman Breviary. Mechlin. P. J. Hanicq, Printer to the holy see, to the sacred congregation of the propaganda, and to the Archbishopric of Mechlin. Permissu Superiorum. 1844.

Colophon. Approbatio. Imprimatur. Mechliniæ 24 Septembris 1844. J. B. Pauwels. Vic. Gen.

Rev. Edgar Hoskins.

130 × 70. Latin.

297****. 1867, *John F. Fowler, Dublin*, 8°.

The Office of the Blessed Virgin Mary, and the Office for the Dead. Same as in the Evening Office Book of the St. John's Society, as established in Dublin. Dublin: John F. Fowler, 3 Crow Street, Dame Street. 1867.

The End.

Brit. Mus. 3433. bbbb. 42.

163 × 80. Latin and English.

A CONCISE LIST
OF
HORÆ OR PRIMERS.

EXPLANATIONS.

THE measurement of the length and width of a page includes the head-line, the border, and the signature if they are there. The measurement is given in millimetres.

The form of the page, namely, folio, quarto, octavo, duodecimo, &c., is determined by the way in which the sheet of paper is folded; it is recognised by the direction of the wire marks, which are white lines occurring, as a rule, about an inch apart and running at right angles to the fine lines, and also by the position of the paper maker's device or water-mark. The wire-lines are perpendicular in a folio, octavo, 32mo, and horizontal in a quarto, 16mo. In a 12mo, as the name implies, the sheet is folded in twelve; and in the earlier part, at least, of the sixteenth century this was done in such a way that the wire-lines are perpendicular: the height of the sheet forming two pages, as is the case in an octavo, while the width is divided into six, instead of four as in an octavo. The later habit has been to fold the sheet differently, the height of the sheet forming the width of four pages, and the width of the sheet the height of three pages; consequently the wire-lines are horizontal.

Round brackets are used to distinguish suggestions as to the year in which the book was printed, the name of the printer, and the place at which the book was printed.

Square brackets are used to enclose head-lines and catch-words, as well as words or letters which are not clearly legible.

The letter "c" before a date stands for "circa".

The word "Language" in the concise list refers to "The Hours" but does not apply to all the contents of the book.

Three copies of each edition of a book have been given where it was possible to do so; when more than three copies are known to exist, preference has been given to a London, Oxford, and Cambridge Library.

The words "Apud," "Pro," "Impensis," and "Impensis et sumptibus" are rendered by the word "For"; the name that follows is that of the Bookseller.

A CONCISE LIST
OF
HORÆ OR PRIMERS.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1478	(W. Caxton) -	(Westminster)		80 × 57	8°	Lat.
c. 1480	(W. Caxton) -	(Westminster)		130 × 85	4°	Lat.
c. 1485	(W. de Machlinia) -	(London)		81 × 60	Vellum	Lat.
c. 1490	(W. Caxton) -	(Westminster)		95 × 60	8°	Lat.
c. 1490	(W. Caxton) -	(Westminster)		95 × 60	8°	Lat.
1491-2	(G. Leeu) -	(Antwerp)			16°	Lat.
c. 1494	(W. de Worde) -	(Westminster)		160 × 105	Vellum	Lat.
c. 1494	(W. de Worde) -	(Westminster)		160 × 108	4°	Lat.
c. 1494	(W. de Worde) -	(Westminster)		104 × 65	8°	Lat.
1495	(P. Pigouchet) -	(Paris)		161 × 110	4°	Lat.
c. 1495	(J. Philippe) -	(Paris)		124 × 79	Vellum	Lat.
c. 1495	(R. Pynson) -	(London)		95 × 70	8°	Lat.
c. 1495	(P. Pigouchet) -	(Paris)		133 × 84	8°	Lat.
1497	J. Barbier & J. H. -	London	W. de Worde	120 × 80	8°	Lat.
1497	T. Kerver -	(Paris)	J. Richard -	140 × 90	8°	Lat.
c. 1497	R. Pynson -	(London)		162 × 107	Vellum	Lat.
1498	P. Pigouchet -	Paris	S. Vostre -	143 × 91	Vellum	Lat.
1498	J. Jehannot -	Paris	N. Lecomte	145 × 87	8°	Lat.
c. 1498		Paris	S. Vostre -	143 × 93	Vellum	Lat.
c. 1498			J. Poitevin -	145 × 90	8°	Lat.
1500	J. Notary -	Westminster		85 × 27	32°	Lat.
c. 1500	(R. Pynson) -	(London)		95 × 65	8°	Lat.
1501	P. Pigouchet -	Paris	S. Vostre -	172 × 110	Vellum	Lat.
1502	P. Pigouchet -	Paris	S. Vostre -	143 × 94	Vellum	Lat.
1502	W. de Worde -	London		150 × 95	Vellum	Lat.
1503	W. de Worde -	London		160 × 99	Vellum	Lat.
c. 1503	(W. de Worde) -	(London)		164 × 92	Vellum	Lat.
c. 1503	J. Notary -	London		162 × 102	Vellum	Lat.
c. 1503	(R. Pynson) -	(London)		95 × 70	8°	Lat.
c. 1503		(Paris)	A. Verard -	206 × 129	4°	Lat.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
1506	W. Hopyl -	Paris	W. Bretton -	135 x 82	Vellum	Lat.
1506		Paris	A. Verard -	159 x 88	Vellum	Lat.
c. 1507		Paris	S. Vostre -	150 x 93	Vellum	Lat.
c. 1507		(Paris)	(S. Vostre) -	152 x 92	8 ^o	Lat.
c. 1507	(R. Pynson) -	(London)		68 x 46	16 ^o	Lat.
c. 1508	(W. de Worde) -	(London)		108 x 70	8 ^o	Lat.
1510	T. Kerver -	Paris	W. Bretton -	154 x 92	8 ^o	Lat.
c. 1510	(R. Pynson) -	(London)		45 x 30	32 ^o	Lat.
1511		Paris	F. Byrckman	160 x 97	4 ^o	Lat.
c. 1512		(Paris)	S. Vostre -	150 x 95	8 ^o	Lat.
1513	W. de Worde -	London		162 x 98	4 ^o	Lat.
c. 1513	(R. Pynson) -	(London)		161 x 96	4 ^o	Lat.
1514		Paris	F. Byrckman	108 x 72	8 ^o	Lat.
1514	R. Pynson -	London		114 x 43	12 ^o	Lat.
1514		Paris	F. Byrckman	158 x 96	4 ^o	Lat.
1514	W. de Worde -	London		114 x 42	12 ^o	Lat.
c. 1514	(R. Pynson) -	(London)		114 x 43	12 ^o	Lat.
1515	(W. Hopyl) -	Paris	F. Byrckman	158 x 95	4 ^o	Lat.
c. 1515			P. Guerin -	106 x 40	Vellum	Lat.
1516		Paris	F. Byrckman	160 x 101	4 ^o	Lat.
c. 1516			(G. Bernard & J. Cousin)	185 x 121	4 ^o	Lat.
1517			G. Bernard & J. Cousin	160 x 100	4 ^o	Lat.
1519		Paris	F. Byrckman	160 x 100	4 ^o	Lat.
1519	N. Higman -	Paris	F. Regnault & F. Byrckman	215 x 130	4 ^o	Lat.
1520		Paris	F. Byrckman	160 x 100	4 ^o	Lat.
c. 1520	N. Higman -	Paris	S. Vostre -	199 x 114	4 ^o	Lat.
c. 1520	N. Higman -	Paris	S. Vostre -	195 x 114	4 ^o	Lat.
1521		Paris	F. Byrckman	165 x 102	4 ^o	Lat.
1521		Paris	F. Byrckman	177 x 107	4 ^o	Lat.
c. 1521	J. Bignon -	Paris	R. Fakes -	113 x 45	12 ^o	Lat.
1522	R. Pynson -	London		160 x 87	8 ^o	Lat.
1523	W. de Worde -	London		162 x 102	4 ^o	Lat.
c. 1523	P. Kaetz -	(London)		165 x 105	4 ^o	Lat.
c. 1523	W. de Worde -	London		120 x 45	12 ^o	Lat.
1524		(Antwerp)		165 x 108	4 ^o	Lat.
1524	C. Endoviensis -	Antwerp	P. Kaetz -	Width 45	16 ^o	Lat.
1525	C. Endoviensis -	Antwerp	F. Byrckman	164 x 102	4 ^o	Lat.
1525		Rouen	J. Cousin -	117 x 40	12 ^o	Lat.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1525				118 x 45	12 ^o	Lat.
1526	F. Regnault -	Paris		145 x 53	12 ^o	Lat.
1526	F. Regnault -	Paris		215 x 180	4 ^o	Lat.
1526	F. Regnault -	Paris		161 x 99	Vellum	Lat.
c. 1526	(W. de Worde) -	(London)		168 x 100	4 ^o	Lat.
c. 1526	W. de Worde -	London		159 x 102	4 ^o	Lat.
c. 1526	(F. Regnault) -	(Paris)		161 x 99	4 ^o	Lat.
1527	F. Regnault -	Paris		160 x 100	4 ^o	Lat.
1527	F. Regnault -	Paris		197 x 120	4 ^o	Lat.
1527	F. Regnault -	Paris		200 x 120	4 ^o	Lat.
1527	N. Prevost -	Paris	F. Byrckman	215 x 180	4 ^o	Lat.
1527	F. Regnault -	Paris		215 x 133	4 ^o	Lat.
1527	F. Regnault -	Paris		142 x 54	12 ^o	Lat.
1527	Widow of T. Kerver	Paris	F. Byrckman	86 x 52	32 ^o	Lat.
1528	Widow of T. Kerver	Paris	A. Plomier -	87 x 47	Vellum	Lat.
c. 1528		Rouen	J. Cousin -	118 x 45	12 ^o	Lat.
c. 1528	G. Hardouyn -	Paris		137 x 60	Vellum	Lat.
c. 1528				85 x 47	16 ^o	Lat.
c. 1528				119 x 45	12 ^o	Lat.
1530	C. Endoviensis -	Antwerp		168 x 102	4 ^o	Lat.
1530	F. Regnault -	Paris		162 x 100	4 ^o	Lat.
1530	F. Regnault -	Paris		102 x 57	16 ^o	Lat.
1530	G. Hardouyn -	Paris		137 x 78	8 ^o	Lat.
1530	C. Endoviensis -	Antwerp		167 x 100	4 ^o	Lat.
1530	F. Regnault -	Paris		220 x 140	4 ^o	Lat.
c. 1530	C. Endoviensis -	Antwerp		205 x 140	4 ^o	Lat.
1531	C. Ruremundensis (Antwerp)			167 x 102	4 ^o	Lat.
1531	F. Regnault -	Paris		101 x 62	16 ^o	Lat.
1531	F. Regnault -	Paris		153 x 90	8 ^o	Lat.
1531	F. Regnault -	Paris		137 x 74	8 ^o	Lat.
c. 1531	F. Regnault -	Paris		137 x 74	8 ^o	Lat.
c. 1531	(F. Regnault) -	(Paris)		140 x 75	8 ^o	Lat.
1532	W. Rastell -	London		115 x 58	8 ^o	Lat.
1532	F. Regnault -	Paris		101 x 61	16 ^o	Lat.
1532	Y. Bonhomme -	Paris	J. Growte -	103 x 55	16 ^o	Lat.
1532	Y. Bonhomme -	Paris	J. Growte -	104 x 56	16 ^o	Lat.
1532	F. Regnault -	Paris		152 x 90	8 ^o	Lat.
c. 1532				100 x 62	16 ^o	Lat.
c. 1532				100 x 60	16 ^o	Lat.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1532				79 x 50	16°	Lat.
1533	F. Regnault -	Paris		100 x 61	16°	Lat.
c. 1533	G. Hardouyn -	Paris		120 x 78	8°	Lat.
c. 1533	R. Wyer -	(London)		115 x 68	8°	Lat.
c. 1533				136 x 82	8°	Lat.
1534	F. Regnault -	Paris		222 x 138	4°	Lat.
1534	Y. Bonhomme -	Paris	J. Growte -	102 x 55	16°	Lat.
c. 1534	J. Byddell -	London	W. Marshall	110 x 63	8°	Eng.
1535	F. Regnault -	Paris		198 x 125	4°	Lat.
1535	J. Byddell -	London	W. Marshall	160 x 97	4°	Eng.
c. 1535	(N. Le Roux) -	(Rouen)	(F. Regnault)	140 x 77	8°	Eng. Lat.
c. 1535	T. Godfray -	London		117 x 64	8°	Eng.
c. 1535				79 x 48	16°	Eng.
c. 1535	(J. Byddell) -	(London)		163 x 110	4°	Eng.
c. 1535	J. Byddell -	London		123 x 80	8°	Eng. Lat.
1536	J. Byddell -	London		87 x 50	16°	Lat.
1536	J. Gowghe -	London		117 x 77	8°	Eng. Lat.
1536	N. Le Roux -	Rouen	J. Groyat & J. Marchant	95 x 52	16°	Lat.
1536		Rouen		147 x 93	8°	Eng. Lat.
1537	N. Le Roux -	Rouen	J. Cousin -	140 x 73	Vellum	Lat.
1537		Rouen	F. Regnault	102 x 57	16°	Lat.
1537				117 x 47	12°	Lat.
c. 1537	(R. Redman) -	(London)		164 x 115	4°	Eng. Lat.
c. 1537	(J. Byddell) -	(London)		166 x 95	4°	Eng.
c. 1537	J. Byddell -	London		124 x 78	8°	Eng. Lat.
c. 1537				127 x 75	8°	Eng.
1538	N. Le Roux -	Rouen	F. Regnault	140 x 75	8°	Lat.
1538	F. Regnault -	Paris		133 x 80	8°	Eng. Lat.
1538		Rouen	F. Regnault	136 x 74	8°	Lat.
1538	N. Le Roux -	Rouen	F. Regnault	118 x 70	8°	Eng.
1538		Paris		147 x 92	8°	Eng. Lat.
1538		Rouen		152 x 90	8°	Lat.
1538	(N. Le Roux) -	Rouen		141 x 80	8°	Eng. Lat.
1538	(N. Le Roux) -	(Rouen)		140 x 87	8°	Eng. Lat.
1538	(R. Redman) -	(London)		165 x 113	4°	Eng. Lat.
c. 1538	F. Regnault -	Paris		136 x 70	8°	Lat.
1539	J. Wayland -	London		158 x 109		Eng. Lat.
1539	J. Mayler -	London	J. Wayland -	156 x 93	8°	Eng.
c. 1539	J. Mayler -	London	J. Wayland -	128 x 79	8°	Eng.
c. 1539			H. Marshall	119 x 75	8°	Lat.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1539				102 x 73	8°	Eng.
c. 1539				128 x 80	8°	Lat.
c. 1539				75 x 60	8°	Eng.
c. 1539				147 x 82	8°	Eng. Lat.
c. 1539				84 x 55	16°	Eng.
1540	R. Grafton & E. Whitchurch	London		124 x 75	8°	Eng. Lat.
1540	N. Bourman -	London		125 x 45	12°	Eng.
c. 1540				123 x 76	8°	Eng. Lat.
c. 1540				80 x 53	16°	Eng.
c. 1540				139 x 84	8°	Eng.
c. 1540				135 x 85	8°	Eng. Lat.
c. 1540				120 x 77	8°	Eng. Lat.
c. 1540	J. Mayler - -	London		150 x 92	8°	Eng. Lat.
1541	T. Petyt - -	London		60 x 36	32°	Lat.
1541	T. Petyt - -	London		141 x 90	8°	Eng. Lat.
c. 1541	J. Mayler - -	London		90 x 63	16°	Lat.
c. 1541	R. Toy - -	London		137 x 82	8°	Eng. Lat.
1542		(Antwerp)		149 x 80	8°	Lat.
1542		Rouen		113 x 65	8°	Lat.
1542	W. Bonham -	London		162 x 113	4°	Eng. Lat.
1542	W. Bonham -	London		162 x 112	4°	Eng. Lat.
1542	T. Petyt - -	London		130 x 82	8°	Eng. Lat.
1542	R. Toy - -	London		163 x 113	4°	Eng. Lat.
1543	T. Petyt - -	London		183 x 133	4°	Eng. Lat.
c. 1543	R. Grafton - -	London		58 x 35	32°	Eng.
1544	T. Petyt - -	London		83 x 53	16°	Lat.
1544	T. Petyt - -	London		129 x 84	8°	Eng. Lat.
1545	R. Grafton - -	London		114 x 57	8°	Eng.
1545	R. Grafton - -	London		157 x 90	4°	Eng.
1545	R. Grafton - -	London		110 x 57	8°	Eng.
1545	E. Whitchurch -	London		155 x 87	4°	Eng.
1545	E. Whitchurch -	London		110 x 58	8°	Eng.
1545	E. Whitchurch -	London		115 x 61	8°	Eng.
1545	R. Grafton - -	London		152 x 100	4°	Eng. Lat.
1545	T. Petyt - -	London		83 x 53	16°	Lat.
1546	E. Whitchurch -	London		125 x 80	8°	Eng. Lat.
1546	R. Grafton - -	London		66 x 34	16°	Eng.
1546	E. Whitchurch -	London		75 x 43	16°	Eng.
1546	R. Grafton - -	London		160 x 88	4°	Eng.
1546	E. Whitchurch -	London		112 x 60	8°	Eng.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
1546	R. Grafton -	(London)		115 x 56	8°	Lat.
1547	R. Grafton -	London		158 x 86	4°	Eng.
1547	R. Grafton -	London		160 x 88	4°	Eng.
1548	E. Whitchurche -	London		120 x 68	8°	Eng. Lat.
c. 1548				82 x 47	16°	Eng.
c. 1548	R. Grafton -	(London)		114 x 57	8°	Eng.
c. 1548				120 x 60	8°	Eng.
1549	R. Grafton -	London		115 x 57	8°	Eng.
c. 1550	T. Gaultier -	London	R. Toy	55 x 34	32°	Eng.
1551	R. Grafton -	London		159 x 86	4°	Eng.
1551	R. Grafton -	London		115 x 58	8°	Eng.
1551	N. Le Roux -	Rouen	R. Valentin -	143 x 76	8°	Lat.
1551			R. Valentin -	96 x 55	16°	Lat.
1552	R. Grafton -	London		113 x 59	8°	Eng.
1553	W. Seres -	London		115 x 58	8°	Eng.
c. 1553	W. Seres -	London		78 x 50	16°	Eng.
c. 1553				115 x 62	8°	Eng.
1554	J. Le Prest -	Rouen	R. Valentin -	142 x 77	8°	Lat.
1554	T. Petyt -	London		126 x 80	8°	Lat.
1554		London		127 x 78	8°	Lat.
c. 1554				125 x 78	8°	Lat.
1555	J. Wayland -	London		175 x 107	4°	Eng. Lat.
1555	R. Toy -	London		125 x 78	8°	Lat.
1555	R. Caly -	London		119 x 75	8°	Eng. Lat.
1555	R. Toy -	London		126 x 76	8°	Lat.
1555	J. Wayland -	London		120 x 71	8°	Eng.
1555	J. Wayland -	London		167 x 107	4°	Eng. Lat.
1555	J. Wayland -	London		167 x 107	4°	Eng. Lat.
1555	J. Kyng -	London	J. Waley -	125 x 80	8°	Lat.
1555	J. Le Prest -	Rouen	R. Valentin -	140 x 77	8°	Lat.
1555			R. Valentin -	97 x 54	16°	Lat.
1555		Rouen	R. Valentin -	94 x 56	16°	Eng. Lat.
1555		Rouen	R. Valentin -	112 x 66	8°	Lat.
1555		Rouen	R. Valentin -	135 x 82	8°	Eng. Lat.
1556	R. Caly -	London		118 x 76	8°	Eng. Lat.
1556	J. Kyngston & H. Sutton	London	J. Wight -	127 x 77	8°	Lat.
1556	J. Kyng -	London		118 x 65	8°	Eng.
1556		Rouen	R. Valentin -	139 x 76	8°	Lat.
1556		Rouen	R. Valentin -	138 x 84	8°	Eng. Lat.
1556		(Rouen)	F. Valentin -	98 x 59	16°	Eng. Lat.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1556		London	J. Wight	126 x 80	8°	Lat.
c. 1556				118 x 75	8°	Eng. Lat.
c. 1556				125 x 75	8°	Lat.
c. 1556				115 x 68	8°	Lat.
c. 1556				125 x 78	8°	Lat.
1557	Assignes of J. Wayland	London		122 x 66	8°	Lat.
1557	Assignes of J. Wayland	London		124 x 75	8°	Eng. Lat.
1557	J. Kyngston & H. Sutton	London		167 x 118	4°	Eng. Lat.
1558	Assignes of J. Wayland	London		95 x 60	16°	Eng. Lat.
1558	Assignes of J. Wayland	London		93 x 59	16°	Eng. Lat.
1558	Assignes of J. Wayland	London		80 x 53	16°	Lat.
1558	Assignes of J. Wayland	London		125 x 74	8°	Eng. Lat.
1558	Assignes of J. Wayland	London		118 x 66	8°	Eng.
1559	Assignes of J. Way- land & W. Seres	London		158 x 87	4°	Eng.
c. 1559				114 x 57	8°	Eng.
c. 1559				110 x 65	8°	Eng.
1560	W. Seres - -	London		115 x 60	8°	Eng.
1560	W. Seres - -	London		120 x 58	8°	Lat.
c. 1560				114 x 59	8°	Eng.
c. 1560	(W. Seres) - -	(London)		115 x 60	8°	Eng.
1564	W. Seres - -	London		87 x 51	16°	Lat.
c. 1564				85 x 52	16°	Eng.
c. 1566	W. Seres - -	London		78 x 50	16°	Eng.
c. 1566				75 x 50	16°	Eng.
1568	W. Seres - -	London		110 x 58	8°	Eng.
1575	W. Seres - -	London		120 x 59	8°	Eng.
c. 1580	T. Purfoote -	London		80 x 55	16°	(Eng.)
c. 1580				85 x 52	16°	Eng.
1627	R. Young - -	London		102 x 48	12°	Eng.
1668		Paris		130 x 78	8°	Eng.
c. 1670		London	Co. Stationers	80 x 55	16°	Eng.
1671		London	S. S. - - -	135 x 74	8°	Eng.

xlvi A CONCISE LIST OF HORÆ OR PRIMERS.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1685				88 x 58	16°	Eng.
1686		(London)	J. Watts	128 x 67	12°	Eng.
1700		London	W. Keble-			
			white	144 x 68	12°	Eng.
c. 1710	R. Grafton -	London		160 x 90	8°	Eng.
1717		(London)	D. Midwinter	165 x 84	8°	Eng.
1758		London	Co. Stationers	80 x 55	16°	Eng.
1825		London	C. & J. Riv- ington	135 x 72	12°	Eng.

A CONCISE LIST

OF

HORÆ OR PRIMERS ACCORDING TO THE ROMAN USE.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
1571		Rome		128 x 60	12°	Lat.
1599	A. Conings -	Antwerp		128 x 63	12°	Lat. Eng.
1604	A. Conings -	Antwerp		129 x 63	12°	Lat. Eng.
1607	Plantinian Press -	Antwerp	John Moret -	125 x 65	8°	Lat.
1615	Henrie Jaey -	Mackline		96 x 55	16°	Eng.
1616	John Heigham -	St. Omers		119 x 64	12°	Lat. Eng.
1617	-			113 x 60	12°	Eng.
1621	John Heigham -	St. Omers		127 x 63	12°	Lat. Eng.
1631	John Heigham -	St. Omers		95 x 53	12°	Eng.
1632				124 x 64	12°	Eng.
1632				102 x 54	12°	Eng.
1633	J. Le Cousturier -	(Rouen)		98 x 42	16°	Lat.
1633	J. Le Cousturier -	(Rouen)		130 x 65	12°	Lat. Eng.
1644		Venice	ápud Cieras	254 x 172	4°	Lat.
1660	Widow of J. Cnobbaert	Antwerp	J. Thompson	113 x 60	12°	Lat. Eng.
1668	B. Moret -	Antwerp		123 x 60	12°	Eng.
1669	D. Maurry -	Rouen		129 x 62	12°	Lat. Eng.
1673		St. Omers		113 x 55	12°	Eng.
1684	N. Le Tourneur -	Rouen		130 x 63	12°	Lat. Eng.
1685		Antwerp	T. D. -	136 x 68	12°	Eng.
1687	H. Hills -	London		105 x 53	8°	Eng.
c. 1687	H. Hills -	London		94 x 48	16°	Lat.
1699				123 x 63	12°	Eng.
1706				142 x 70	12°	Eng.
1717		(London)	(T. Meighan)	140 x 70	12°	Eng.
1720	Widow of N. Le Turner	Rouen		128 x 62	12°	Lat. Eng.
1730	N. Le Turner -	Rouen		130 x 64	12°	Lat. Eng.
1732		(London)	(T. Meighan)	144 x 72	12°	Eng.
1736					12°	Eng.
1770				133 x 70	12°	Eng.
1780	J. P. Coghlan -	London		145 x 72	12°	Eng.
1817		Dublin	Coyne -	115 x 65	12°	Eng.

A CONCISE LIST
OF
HORÆ OR PRIMERS
ACCORDING TO
THE USE OF YORK.

Date	Printer	Place	Bookseller	Size of Page	Form	Language
c. 1510	(R. Pynson) -	(London)		45 x 30	32°	Lat.
c. 1516			G. Bernard & J. Cousin	185 x 121	4°	Lat.
1517			G. Bernard & J. Cousin	160 x 100	4°	Lat.
1536	N. Le Roux -	Rouen	J. Groyat & J. Marchant	95 x 52	16°	Lat.
1555	R. Toy - -	London		126 x 76	8°	Lat.
1556	J. Kyngston & H. Sutton	London	J. Wight -	127 x 77	8°	Lat.
c. 1556		London	J. Wight -	126 x 80	8°	Lat.
c. 1556				125 x 78	8°	Lat.

VARIATIONS
IN
HORÆ BEATÆ Mariæ VIRGINIS

Post Purificationem usque ad Adventum

ACCORDING TO

THE USES OF SARUM AND YORK.

SARUM USE.

Ad Matutinas.

Resp. I. Sancta et immaculata virginitas . . . Quia quem cæli . . . *Versus.*
Benedicta tu . . . Quia quem cæli . . .

Resp. II. Beata es Maria quæ Dominum portasti . . . Genuisti qui te . . .
Versus. Ave Maria . . . Genuisti qui te . . .

Ad Laudes.

Cap. Maria virgo semper lætare . . .
Antiphona. O gloriosa Dei genitrix . . .
Canticum Zachariæ.
Ÿ. Ostende nobis Domine . . .
R̃. Et salutare tuum da nobis.

Ad Primam.

Antiphona. O admirabile commercium . . .
Psalmi. Deus in nomine. Laudate Dominum. Confitemini Domino.

Ad Tertiam.

Antiphona. Quando natus es . . .
Psalmi.

Ad Sextam.

Antiphona. Rubum quem . . .
Psalmi.

Ad Nonam.

Antiphona. Germinavit radix . . .
Psalmi.
Cap. Et radicavi . . .
Ÿ. Dignare me laudare . . .
R̃. Da mihi virtutem . . .

Ad Vesperas.

Ÿ. Diffusa est gratia . . .
R̃. Propterea benedixit . . .
An. Sancta Maria . . .
Canticum beatæ Mariæ.

Ad Completorium.

Ÿ. Elegit eam Deus . . .
R̃. Et habitare facit . . .
An. Glorificamus te . . .
Canticum Symeonis.

YORK USE.

Ad Matutinas.

Resp. I. Beata es virgo Maria quæ Dominum portasti . . . Genuisti qui te . . . *Versus.* Ave Maria . . . Genuisti qui te . . .

Resp. II. Sancta et immaculata virginitas . . . Quia quem cæli . . .
Versus. Benedicta tu . . . Quia quem cæli . . .

Ad Laudes.

Cap. In omnibus requiem . . .
Antiphona. O gloriosa Dei genitrix . . .
Canticum Zachariæ.
Ÿ. Domine exaudi . . .
R̃. Et clamor meus . . .

Ad Primam.

Antiphona. Quando natus es . . .
Psalmi. Beatus vir. Quare fremuerunt. Verba mea. Laudate Dominum.

Ad Tertiam.

Antiphona. Rubum quem . . .
Psalmi.

Ad Sextam.

Antiphona. Germinavit radix . . .
Psalmi.

Ad Nonam.

Antiphona. Ecce Maria genuit . . .
Psalmi.
Cap. Et radicavi . . .
Ÿ. Elegit eam Deus . . .
R̃. Et habitare facit . . .

Ad Vesperas.

Ÿ. Sancta Dei genitrix . . .
R̃. Intercede . . .
An. Sancta Maria . . .
Canticum beatæ Mariæ.

Ad Completorium.

Ÿ. Ecce ancilla domini . . .
R̃. Fiat mihi . . .
An. Ecce completa sunt . . .
Canticum Symeonis.

HORÆ OR PRIMERS
IN
REGNAL PERIODS.

- Edward IV.* Sarum Use. A.D. 1478-1480, No. 1-2.
Henry VII. Sarum Use. A.D. 1485-1508, No. 3-36.
Henry VIII. Sarum Use. A.D. 1510, No. 37.
Sarum and York Uses. A.D. 1510-1534, No. 38-114.
Sarum and York Uses and Reformed. A.D. 1534-1544, No. 115-172.
Reformed. A.D. 1545-1546, No. 173-186.
Edward VI. Reformed. A.D. 1547-1553, No. 187-202.
Sarum Use. A.D. 1551, No. 197-198.
Queen Mary. Reformed. A.D. 1553, No. 201.
Sarum and York Uses. A.D. 1554-1558, No. 203-238.
Queen Elizabeth. Reformed. A.D. 1559-1580, No. 239-254.
Roman Use. A.D. 1571-1599, No. 266-267.
James I. Roman Use. A.D. 1604-1621, No. 268-273.
Charles I. Reformed. A.D. 1627, No. 255.
Roman Use. A.D. 1631-1644, No. 274-279.
Commonwealth. Roman Use. A.D. 1650-1658, No. 280-281.
Charles II. Reformed. A.D. 1668-1671, No. 256-258.
Roman Use. A.D. 1669-1684, No. 282-284.
James II. Reformed. A.D. 1685-1686, No. 259-260.
Roman Use. A.D. 1685-1687, No. 285-287.
William and Mary. Reformed. A.D. 1700, No. 261.
Roman Use. A.D. 1699, No. 288.
Queen Anne. Reformed. A.D. 1710, No. 262.
Roman Use. A.D. 1706, No. 289.
George I. Reformed. A.D. 1717, No. 263.
Roman Use. A.D. 1717-1720, No. 290-291.
George II. Reformed. A.D. 1758, No. 264.
Roman Use. A.D. 1730-1736, No. 292-294.
George III. Roman Use. A.D. 1770-1817, No. 295-297.
George IV. Reformed. A.D. 1825, No. 265.

ADDITIONS AND CORRECTIONS IN THE HAND-LIST OF HORÆ OR PRIMERS, AND IN THE SUMMARY OF THE CONTENTS.

Page 7. No. 15. Rev. E. S. Dewick has a copy of this edition without the device of J. Philippe.

Page 8. No. 21. This fragment was sold at Sotheby's 1896. Feb. 14 No. 120 in an extra volume of Herbert's Ames Typographical Antiquities which contains specimen leaves of early English typography.

Page 11. No. 28. For "Impresse London . . . Saynt Clement parryshe . . . at the sygne of the thre kynges." Read "Impresse London . . . Saynt. Clements | paryshe."

Page 16. No. 43. 1514. Jan. 1. For "Francis Bryckman" read "Francis Byrckman."

Page 24. No. 62. For "Brit. Mus. C. 51. e. 2" Read "Brit. Mus. C. 52. e. 2."

Page 24. No. 63. For "Hore beate Marie virginis" read "Hore beate marie virginis."

Page 43. No. 115. For "The roya arms" read "The royal arms."

Page 48. No. 130. Last line. For "English" read "English and Latin."

Page 49. No. 131. This book as well as No. 222* 1556 has on Signature B.1. "God save the church our King and realm."

Page 50. No. 137. The title page of this book is a facsimile of the title page of No. 132, which is not the same edition as No. 137.

Page 51. No. 142. line 10. For "& the Kynges calling" read "at the Kynges calling."

Page 52. No. 144. line 6. For "Set forth by Tho. laet byshop of Rochester" read "Set forth by Jho. laet byshop of Rochester."

Page 56. No. 155. This book is the same as No. 162.

Page 58. No. 162. For "Colophon. Imprinted in Paules churcheyarde by Robert Toye." read "Colophon. Prynted in Pauls churcheyarde by Roberte Toye." This book is the same as No. 155.

Page 67. No. 192 read

¶1. An iniūccyon || gyuen by the kyng our souerei— || gne lordes moste excellente ma || iestie, for the autorysyng & || establisshyng the vse of || this Prymer.

Page 68. No. 197. For "And be newly empyrnted at Rouen" read "And be newly enpyrnted at Rouen."

Page 74. No. 216. For "Brit. Mus. C. 51. a. 6." read "Brit. Mus. C. 52. a. 6."

Page 75. No. 219. For "bibliopolarũ particulo" read "bibliopolarũ porticulo."

Page 81. No. 239. Dele. "Brit. Mus. 3406. c. 45."

Page 86. No. 225. 9th Ed. 1693. After "Luke Meredith" add "at the Star in St. Paul's Church-yard."

Page 91. No. 261. 6th Ed. 1730. Add "Bodl. Mason. AA. 327."

Page 92. No. 263. Dele. "6th ed. 1730." Bodl. Mason. AA. 327. (10).

Page 92. No. 264. line 6. For "1766" read "1758." line 8. After "Mr. Samuel Sandars" add "Bequest to Camb. Univ." also "Ed. 1766. Brit. Mus. 3408. aa. 44." All the other editions are in Camb. Univ. Library.

Page 95. No. 271. lines 1 and 6. For "John Heighan" read "John Heigham."

Page 102. No. 292. line 21. For "Rev: W. Holmes" read "Rev: T. S. Holmes."

Page 121. line 18. For "though" read "thorough."

Page 137. line 24. For "Nam et si" read "Nā & si."

Page 253. After "c. A.D. 1559. 40 English." add No. 239."

Page 304. line 29. After "The sentences of holy Scripture" read "When the wicked man."

Page 309. line 19. For "A.D. 1700—A.D. 1758" read "A.D. 1700—A.D. 1765."

Page 316. last line. For "page 311" read "page 313."

Page 325. line 7. For "A.D. 1700—A.D. 1758" read "A.D. 1700—1765."

Page 347. line 9. For "A.D. 1571—A.D. 1844" read "A.D. 1571—A.D. 1867."

Page 365. last line. For "Tabula temporalia" read "Tabula temporalis."

ADDITIONS AND CORRECTIONS IN THE INDEXES.

Page

383. "A rod shall come" (*Lesson*) 253. "Ad cœnam" 378.
 389. "Ave salus" 78. "Ave Sanguis" 78.
 390. "Bless we the Lord" 164.
 391. "Christus passus est pro nobis" 259. "Christus resurgens a mortuis" 259.
 392. "Commendo tibi Domine animam famuli tui" 146.
 393. "Deliver us, save us, and justify us" 198.
 394. "Deus servet ecclesiam regem vel reginam custodiat" 267.
 394. "Deus in te speravi" 15.
 397. "Domine ne in furore tuo" 260. "Domine sic vel sic contra tuam voluntatem peccavi" 136.
 399. "Domine Jesu Christe qui me creasti" 2. 111.
 400. "Domine qui fons es sapientiæ omnis" add (*Psalmus*).
 400. "Ecce mensurabiles posuisti dies meos" add (*Psalmus*).
 401. "Et famulos tuos summum pontificem" 374.
 401. "Ever glorious and blessed Mary" 380. For "Exaudi quæsumus Dne. supplicum preces" 252, read "Exaudi . . . preces" 352.
 404. "Grant we beseech thee Almighty God that we which believe." 178.
 405. "Gratias tibi ago Dne. s. Pater omn. æterne Deus qui me indignum famulum tuum" 135.
 407. "Holy Virgin Mary mother of God" 240.
 407. "How hast thou O Lord humbled" add (*Psalm*).
 407. "How hast thou O Lord humbled" add (*Psalm*).
 409. "In the name of the Father" 344
 411. "Laud be to the Lord King of eternal glory." 183.
 412. "Legem pone" 280.
 412. "Lord hear thou my words" add (*Psalm*).
 414. "Magnus Dominus (*Psalm*)" 379.
 415. "Most blessed redeemer I do most truly believe" 321
 418. "O Domine Jesu qui es sola salus" 185.
 423. "O Lord give us increase of faith" 247.
 428. "O salutaris hostia" 78. "O sanguis" 78.
 428. "O sweet Jesu my only heart's desire" 223.

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431. "Omnis anima potestatibus" add (*Lesson*).
432. "Our most gracious sovereign lord King Charles." 304.
434. "Qui pro alio orat pro seipso laborat" 130.
435. "Remember that thou keep holy." 304.
437. "Suscipe clementissime Deus." 354.
530. To "Office for the dead 379" add "313. 315."

A HAND-LIST

OF

HORÆ OR PRIMERS.

1. (*c.* 1478, *William Caxton, Westminster*) 8°.

Twelve lines to a full page. Without initials, signatures, catchwords or numbering. Printed entirely in black. Space left for 2-line initials. Known only from a fragment consisting of four leaves; 1, 2, 7, 8 of a quire.

Begins. sue salutarem consequatur.

Ends. Benedicam⁹ dño Deo g̃s.

Contents. A portion of the Suffragia at Lauds (St. Thomas of Canterbury, St. Nicholas, St. Mary Magdalen, St. Katharine, St. Margaret . . .) the Three Kings, St. Barbara.

Bodl. Douce Fragm. 9.

80 × 57. Latin.

2. (*c.* 1480, *William Caxton, Westminster*) 4°.

Twenty lines to a full page. Without initials, signatures, catchwords or numbering. Printed entirely in black. Space left for 2-line initials. Known only from two fragments consisting of two leaves and two pages, not consecutive, printed side by side on one side of a piece of paper, of which the other side is left blank; evidently a proof sheet.

Contents. First leaf. The Antiphon to the Seven Psalms (Ne reminiscaris) and the Psalms (Domine ne in furore, Beati quorum). Second leaf. Suffragia (De tribus regibus). First page. Orationes S. Brigide. Second page. The Preces at the end of the Litany (Deus qui caritatis dona, Deus a quo sancta desideria). This description follows the order in which the fragments are at present bound.

Brit. Mus. C. 40. l. 1. (4).

130 × 85. Latin.

B

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3. (c. 1485, *William de Machlinia, London*) on vellum. Seventeen lines to a full page. Two sizes of type are used. Without initials, signatures, catchwords or numbering. A border round the pages which contain the commencement of the Seven Psalms and the Psalms of the Passion.

Ten fragments of this book are known, namely: British Museum; three of two leaves each: one of one leaf. Lincoln Cathedral; two of two leaves each. Cambridge University; two of one leaf each, which are duplicates of two leaves at Lincoln. Corpus Christi College, Oxford; two of four leaves each.

Brit. Mus. Two leaves; 3, 6 of a quire. One leaf containing a portion of the Suffragia at Lauds (St. John Apostle, St. Lawrence, St. Stephen, St. Thomas of Canterbury). One leaf containing the concluding portion of Lauds (Collect for peace, Matins of the Cross).

Lincoln Cath. Four leaves; 2, 3, 6, 7 of a quire. Two leaves containing a portion of the Suffragia (Salve Regina, Gaude Virgo, Gaude flore). Two leaves containing the Antiphon to the Seven Psalms (Ne reminiscaris) and the three first of the Seven Psalms (Domine ne in furore, Beati quorum, Domine ne in furore).

Brit. Mus. Two leaves; 1, 8 of a quire. One leaf containing a portion of one of the Seven Psalms (Domine ne in furore). One leaf containing portions of two of the Fifteen Psalms (Memento Domine, Ecce quam bonum).

Brit. Mus. Three leaves. One leaf containing a portion of the first of the Psalms of the Passion (Deus, Deus meus). Two leaves, 2, 3, or 6, 7 of a quire, containing portions of the two last Psalms (Exaltabo te Domine, In te Domine speravi), the Prayer "Respice quæsumus," two little prayers which King Harry the Sixth made (Domine Jesu Christe qui me creasti, Domine Jesu Christe qui solus).

Corpus Christi Coll., Oxford. Four leaves; 2, 3, 6, 7 of a quire. Two leaves containing portions of the Psalms of the Dirige (Ad te Domine levavi, Dominus illuminatio mea). Two leaves containing portions of the Psalms of the Dirige (Quis mihi tribuat, Expectans expectavi).

Corpus Christi Coll., Oxford. Four leaves ; 2, 3, 6, 7 of a quire. Two leaves containing portions of the Psalms of the Commendations (Iniquos odio, Feci iudicium, Mirabilia testimonia, Justus es Domine, Clamavi in toto). Two leaves containing the concluding portion of the last Psalm of the Commendations (Domine probasti) and the Prayer (Tibi Domine commendamus).

Brit. Mus. Bagford Fragm. 463. h. 8. fo. 12.

Corpus Christi Coll. Oxford. Camb. Univ. Lincoln Cath.

81 × 60. Latin.

4. (c. 1490, *William Caxton, Westminster*) 8°.

Sixteen lines to a full page. Without catchwords or numbering. Printed entirely in black. Printed 2-line initials and cuts. Lombardic capitals in black. Known only from a fragment consisting of eight leaves ; 1-8 of signature M.

Contents. A portion of Orationes S. Brigide. Oratio S. Gregorii. A devout prayer to our Lord (O pie crucifixe).

Brit. Mus. C. 35. a. 7. (2).

95 × 60. Latin.

5. (c. 1490, *William Caxton, Westminster*) 8°.

Sixteen lines to a full page. Without catchwords or numbering. Printed in black and red. Printed 2-line initials. Lombardic capitals in red. Known only from a fragment consisting of four leaves ; 1, 2, 3, 4 of signature D.

Contents. The concluding portion of Lauds.

Brit. Mus. C. 35. a. 7. (1).

95 × 60. Latin.

6. (1491-92, *Gerard Leeu, Antwerp*) 16°.

This fragment cannot at present be found. Mr. Henry Bradshaw has left the following MS. note upon it :

"Horæ B.V.M. ad usum ecclesiæ Sarisburiensis Anglicanæ (Antwerp, Gerard Leeu, 1491-92) 16°. Eight leaves only remaining, being signature K ; type, Holtrop 'Monumens typographiques des Pays Bas,' plate 102 (57) d ; long lines.

"The first remaining leaf begins (in the suffrage de S. Georgio martyre): xpi miles ut hostes visibles & in ||.

"I found this, 10th January, 1883, while looking through the library of Brasenose College, Oxford, with Mr. Madan. The half-sheet forming sign. K in 16° was used for lining the end board of a 'Scriptores rei rusticæ' printed at Reggio, in the duchy of Modena, in 1496, and bound, while still new, in England. It was probably bound by the London stationer who imported the Horæ from Antwerp, as the sheet had never been folded, and the book consequently had never been sold and used."

7. (c. 1494, *Wynkyn de Worde, Westminster*) on vellum.

The book has no title-page; it begins at once on

A1. KL Mensis Januarii habet dies xxxi

Colophon. Thyse forsayd prayers as the . xv . oes in englysshe ⁊ y^e other folowyng ben enprynted by y^e cōmaūde-mētys of y^e moost hye ⁊ vertuous pryncesse our lyege lady Elyzabeth by the grace of god quene of englond ⁊ of fraūce / ⁊ also of the ryght hye ⁊ moost noble pryncesse Margarete mod^r to our souerayn lord y^e kyng ⁊c.

Lambeth Archiep. 25. 1. 23. Bodl. Arch. Bodl. D. subt. 59.

Camb. Univ. G. 4. 4. and G. 3. 61.

160 × 105. Latin.

. The Lambeth copy reads "prout tibi placet" instead of "prout tibi placeret" on sign F 8^b, and the inner side of that sheet (pages F1^b, F2^a, F7^b, F8^a) has been set up afresh in order to "perfect" the corrected copies. See H. Bradshaw's "Collected Papers," Cambridge, 1889, page 345.

8. (c. 1494, *Wynkyn de Worde, Westminster*) 4°.

The book has no title-page: it begins, wanting A1, on

A2. KL Mensis Marcii habet dies xxxi

All wanting after p7^b. q2 sustinui te [L]ibera deus israel ex om. (in the Psalms of the Passion).

Brit. Mus. C. 35. e. 5.

160 × 108. Latin.

. This is the only copy of this edition which is known; it agrees page for page with the preceding one, but is not identical.

9. (c. 1494, *Wynkyn de Worde, Westminster*) 8°.

Seventeen lines to a full page. Printed in black and red. Lombardic capitals in red. Known only from a fragment consisting of six leaves ; 1, 2, 3, 4, 6, 7 of signature Y.

Begins on y^l. christū in colūbe specie : et supra.

All wanting after y^{7b} (in the contents). The verses of saynt bernard || with foure deuoute prayers fo || wyngc.

Contents. A portion of Oratio ad spiritum sanctum. A prayer late showed to a monk of Bynham (Deus propitius esto) with a collect to St. Michael (Deus qui miro ordine). A prayer to St. Erasmus (Sancte herasme martyr christi). A prayer to St. Rock (Confessor dei). Two leaves of contents.

Corpus Christi Coll. Oxford. fragments.

104 × 65. Latin.

. The contents of this book are not one half of those of the quarto edition of the same date.

10. 1495 (*Philippe Pigouchet, Paris*) 4°.

Hore intemerate beatissime virginis Marie scdm usum Sarum. nouiter ipresse cum multis orationibus et suffragiis nouiter additis. A1.

Colophon. Expliciūt hore btē marie virginis secundū usū sarū nouiter impresse cū mltis orōib⁹ ⁊ suffragiis nouiter additis. Anno dñi. M.CCCC.xcv.

Brit. Mus. C. 35. e. 6. Bodl. Douce 24.

161 × 110. Latin.

11. (c. 1495, *Jean Philippe, Paris*) on vellum.

The book has no title-page ; it begins at once on

A1. KL Januarius habet dies . xxxi. Lu || na vero . xxx. a.

B^{7b}. Hore intemerate beate marie vir || ginis secundum usum sarum.

Ends on m8^b. us per omnia secula seculorum. Amen (in prayer O intemerata ⁊ in eternum benedicta).

Brit. Mus. C. 35. b. 1.

124 × 79. Latin.

12. (c. 1495, *Richard Pynson, London*) 8°.

Seventeen lines to a full page. Without initials, signatures, catchwords or numbering. Printed entirely in black. Lombardic capitals. Space left for 2-line initials. Known only from a fragment consisting of two leaves ; 4, 5 of a quire.

Begins. [D]ominus regit me ⁊ nihil mi.

Ends. ceciderunt. Si cōsistāt aduersū me.

Contents. Three Psalms of the Dirige (Dominus regit me, Ad te dñe leuauī, Dominus illuminatio).

Bodl. 8° Rawl. 586.

95 × 70. Latin.

13. (c. 1495, *Philippe Pigouchet, Paris*) 8°.

Twenty-seven lines to a full page. Printed in black and red. Known only from a fragment consisting of four leaves ; 1, 4, 5, 8 of signature G.

Begins. domine animas eorum. Pater Noster. Et.

Ends. manu inimicorū nostrorum liberati seruia.

Contents. A portion of Vigiliæ Mortuorum.

Bodl. Printed Fragment from Dr. Bliss's Papers.

133 × 84. Latin.

14. 1497, April 3, *Jean Barbier and J. H., London, for Wynkyn de Worde, Westminster*, 8°.

Twenty-one lines to a full page. Without catchwords or numbering. Printed in black and red. Lombardic capitals in red. Borders. Known only from a fragment consisting of four leaves ; 1, 4, 5, 8 of signature r.

Begins. esto dñe : ne tardauer̃. In te dñe.

Colophon. Hore beate marie scđm usuꝝ Saꝝ diligēter emēdate ac nouī impressē Londoñ. apud sanctū Thomam apostolū pro winando de worde expliciūt feliciter. Anno dñi mille° cccc° nonage° vii° tercia die mensis aprilis. (Mark of Jean Barbier and J. H.)

Contents. A portion of St. Jerome's Psalter, and the Rosary of our Lady.

Bodl. Douce Add. f. 7.

120 × 80. Latin.

15. 1497, *Thielman Kerver (Paris), for Jean Richard, Rouen, 8°.*

Hore beate Marie ʒgīs secundū usum Sarum a (Mark of Thielman Kerver).

Colophon. Hoc presens officium beate marie cū multis deuotis suffragiis ad usum saruꝝ finita sunt. Anno domini millesimo quadringentesimo nonagesimo septimo Pro iohanne ricardo mercatore librario rothomagi commoranti iuxta magnā ecclesiam beate marie (Device of J. Philippe).

ʒ1. Auxiliatrix sis michi trinitas sc̃tā

Ends on ʒ8^b. Per omnia secula || seculorum. Amen (in prayer Deus qui nos conceptionis).

Brit. Mus. C. 41. a. 17 (on vellum). Bodl. Douce 25.

Camb. Univ. AB. 5. 41.

140 × 90. Latin.

16. (c. 1497) *Richard Pynson (London)* on vellum.

Hore intemerate beatissime virginis Marie secundum usum Sarū nouiter impresse cū multis orationibus et suffragiis nouiter additis . feliciter incipiunt. A.

Colophon. Expliciunt hore beate marie virginis sc̃dm usū Sarū nouiter impresse cū multis orationibus ⁊ suffragiis nouiter additis. Per Ricardum Pynson.

Bodl. Douce BB. 128.

162 × 107. Latin.

17. 1498, May 16, *Philippe Pigouchet, Paris, for Simon Vostre, Paris*, on vellum.

Hore presentes ad usum Sarum impresse fuerūt Parisius per Philippū pigouchet Anno salutis . M.CCCC.xcviii . die vero . xvi . Maii . pro Symone vostre : librario cōmorante ibidē : in vico nuncupato nouo beate Marie . in intersignio sancti Iohannis euangeliste. S a. i.

Ends on q8^b. The rosare (in the contents).

Brit. Mus. C. 41. a. 18. Bodl. Douce 23.

Camb. Univ. AB. 5. 33b.

143 × 91. Latin.

18. 1498, *Jean Jehannot, Paris, for Nicolas Lecomte, London, 8°.*

Hore beate marie virginis secundum usum Sarum J. Jehannot. A.

Colophon. Hoc presens officiū beate marie virginis de nouo reuisū ⁊ correctū cum multis suffragiis ad usum insignis ecclesie sarisburiceñ ī pīclara uniūsitat⁹ parisieñ. Pro nicolao coītis eiusdem uniuersitatis supposito pro nunc in anglia librorum mercatore. Anno dominice incarnationis nonagesimo octauo Per iohannem Iehannot.

⁊1. These prayers folowyng ought to be sayd or thou departe out of thy chambre at thyn uprisinge.

Ends on ⁊8^b. regnas deus. Per omnia secula seculoruꝝ. Amen (in prayer Deus qui nos conceptionis).

Trin. Coll. Camb. VI°. 4. 3. (2). Rev. W. J. Blew.

145 × 87. Latin.

19. (c. 1498) *Paris, for Simon Vostre, Paris, on vellum.*

Incipiunt hore beate marie virginis secūdum usum sarum nouiter impresse parisii pro symone le vostre cōmorante in vico nouo beate marie virginis in intersignio sancti iohannis euangeliste.

Colophon. Expliciunt hore beate marie virginis secundū usum sarum nouiter impresse parisii pro symone le vostre cōmorantem in vico nouo marie in intersignio sancti iohānis euangeliste.

Earl Spencer No. 49.

143 × 93. Latin.

20. (c. 1498) *for Jean Poitevin, Paris, 8°.*

Hore ad usū Sarrum impresse pro Iohāne Poitevin cōmōrāte parisius in vico nouo beate Marie. a

Ends on q8^b. The rosare (in the contents).

Trin. Coll. Dublin. Press B. 2. 13.

145 × 90. Latin.

21. 1500, April 2, *Julian Notary, Westminster, 32°.*

Printed in black and red. Known only from a fragment formerly in the possession of John Fenn, Esq., described in

Herbert's Ames (Typographical Antiquities, page 303). It consisted of a half-sheet, containing the two signatures i and k, sixteen leaves.

"¶ The contents conteyned in thys boke. Fyrst a Kalander. A prayer to say at your vprysynge, &c."

Colophon. Thys Emprynteth at Westmynster by me Julyan Notary. Dwellynge in kyng strete. Anno domini M.vC. ii. die menciis Aprilis.

1½ inches × 1 inch. Latin.

* * Of a fragment of five lines in the Cambridge University Library Mr. H. Bradshaw has written the following note: "This is possibly a portion of that edition mentioned by Herbert". It contains a portion of De S. Sebastiano in Suffragia Sanctorum after Lauds.

22. (c. 1500, *Richard Pynson, London*) 8°.

Twenty lines to a full page. Without initials, signatures, catchwords or numbering. Printed entirely in black. Space left for 2-line initials. Known only from a fragment consisting of two leaves, 4, 5 of a quire.

Begins. tis pturbat me. Quia in

Ends. deꝑcamur / ut añas famuloꝝ famula (in prayer Inclina dñe aurem).

Contents. Concluding portion of the Dirige.

Corpus Christi Coll. Camb. End paper to No. 82 of Archbishop Parker's books.

95 × 65. Latin.

23. 1501, October 20, *Philippe Pigouchet, Paris, for Simon Vostre, Paris*, on vellum.

Hore p̄sentes ad ūsū Sarū impresse fuerūt Parisius p̄ Philippū pigouchet Anno dñi . M.v.c. p̄rio . die vero . xx . Octobris . pro Symone vostre : librario cōmorante ibidē : in vico nuncupato nouo btē marie. in ĩtersignio sc̄tī Joh̄is euāgeliste. S a. i. p6. The contentis of thys booke.

p7. line 26. Oratio dicenda die sabbati ad honorem in || temerate dei genitricis virginis marie. || Missus est gabriel.

Ends on p10^b. Per omnia secula secu || lorum. Amen (in prayer Interueniat pro nobis).

Brit. Mus. C. 29. h. 12. Bodl. Arch. Bodl. D. subt. 70^a

Mr. J. F. F. Horner.

172 × 110. Latin.

24. 1502, March 8, *Philippe Pigouchet, Paris, for Simon Vostre, Paris*, on vellum.

Hore presentes ad usum Sarum impresse fuerūt Parisius per Philippū pigouchet Anno dñi . M.CCCCC.ii die vero . viii . Marci . pro Symone vostre : librario cōmorante ibidē : in vico nuncupato nouo beate Marie . in intersignio sancti Johannis euangeliste. Sa. i.

Ends on q8^b. The rosare (in the contents).

Bodl. Gough Missals 87. Mr. A. H. Huth.

143 × 94. Latin.

25. 1502, *Wynkyn de Worde, London*, on vellum.

The book has no title-page ; it begins at once on

A1. KL Januarius habet dies . xxxi.

Colophon. Hore beate marie virginis ad usum insignis ecclesie Sarū finiunt feliciter / una cū multis sanctorū ⁊ sanctarū suffragiis / et multis aliis diuersis orationibus nouiter supadditis. Impresse Londonii per me wñandum de worde commorantem in vico nūcupato de Fletestrete ad signum solis. Anno M.cccccii.

Bodl. Gough Missals 173.

150 × 95. Latin.

26. 1503, July 31, *Wynkyn de Worde, London*, on vellum.

Hore beate Marie virginis secundum usum Insignis ecclesie Sarum / totaliter ad longum ⁊ sine require.

Colophon. Hore beate marie virginis ad usum insignis ecclesie Sarū finiunt feliciter / una cū multis sanctorū ⁊ sanctarū suffragiis / ⁊ multis aliis diuersis oratiōibus nouiter superadditꝝ : cū quattuor euangelis ⁊ passione dñi / ⁊ cū horis dulcissimi nomīs Jesu. Impresse Londonii p me winandum de worde / commorantē in vico appellato the

Fletestrete ad signū solis. Anno . M.cccccc.iii ultima die mensis Julii.

aa. Incipiunt hore dulcissimi nominis Jesu.

Ends on aa6. dicat ⁊ custodiat corda ⁊ corpora nostra. Amen (in Horæ dulcissimi nominis Jesu).

Brit. Mus. C. 41. e. 8.

160 × 99. Latin.

27. (c. 1503, *Wynkyn de Worde, London*) on vellum.

The title-page is wanting; the book begins on

Aa2 . . . sol in ariete. Eḡnoctiū.

Aa3. xi A Sancte marie egyptiace (in the Kalendar).

All wanting after A prayer of the fyue woundes of oure lorde (in the contents).

Lincoln Cath. RR. 5. 32.

154 × 92. Latin.

28. (c. 1503) *Julyan Notary, London*, on vellum.

Hore beate Marie virginis secundum usum Insignis ecclesie Sarum / totaliter ad longum ⁊ sine require.

Colophon. Hore beate marie virginis ad usum insignis ecclesie Sarū finiunt feliciter / una cū multis sanctoꝝ et sanctaꝝ suffragiis / et multis aliis diuersis oratiōibus nouiter superaddiḡ cū quattuor euangeliiis et passione dñi / et cū horis dulcissimi nomīs Jesu. Impresse London without Tempell barre in. Saynt Clement / parryshe be me. Julyan / Notary dwellynge at the sygne of the thre kynges.

Duke of Devonshire.

162 × 102. Latin.

29. (c. 1503, *Richard Pynson, London*) 8°.

Seventeen lines to a full page. Without signatures, catch-words or numbering. Printed entirely in black. Space left for 2-line initials. Known only from a fragment consisting of four leaves; 1, 4, 5, 8 of a quire.

Begins. Amen. Pater noster. Aue maria ||. A deuoute prayer to the pyte of || oure lorde iesu christe.

All wanting after 8^o. sis testibus accusari colaphis cedi et Contents. Portions of Oratio S. Gregorii, Orationes S. Brigide, Oratio S. Bernardini, A deuoute prayer to oure lorde crucified (O pie crucifixe).

Gonville and Caius Coll. Camb. fragments.
95 × 70. Latin.

30. (c. 1503) (*Paris*) for *Antoine Verard (Paris)* 4^o.
Hore beate virginis Marie ad usum Sarum.
x8 Pro anthonio verard (after the contents).

Colophon. Hore intmerate diue virginis marie secundum usum. Sarum

Brit. Mus. C. 35 e. 4. Mr. James Toovey, 1885.
Mr. Samuel Sandars.
206 × 129. Latin.

31. 1506, Kal. ix Aprilis, *Wolfgang Hopyl, Paris, for William Bretton, London*, on vellum.

Hore beatissime ŷginis marie ad cōsuetudinē insignis ecclesie Sarū nup emaculatissime ĩpresse : multis orationib⁹ pulcherrimis annexis. Impēsis atq̃ sūptibus honesti mercatoris wilhelmi brettō ciuis Lōd.

Colophon. Hore diue marie virginis ad usū p̃clare eccl̃ie Sarū : cum multis sanctorū sctārūq̃ suffragiis denuo superad-
ditis. In alma Parrhisorū academia per wolffgangum hopy-
lium impresse. Expensis et sumptibus honesti mercatoris
Londoñ. wilhelmi Brettōn. Anno domini Mil. ccccv. i.
kat. ix. mēsis Aprilis. Venales habent Londoñ. apud
bibliopolas In cimiterio sctī Pauli sub intersignio sanctissime
Trinitatis ⁊ sancte Anne.

Bodl. Arch Bodl. D. subt. 55.
135 × 82. Latin.

32. 1506, April 24, *Paris, for Antoine Verard (Paris)* on vellum.

Hore Diue Virginis Marie Secundum Usum. Insignis
Ecclesie Sarū.

Colophon. Expliciūt hore beate Marie virginis secundum usum insignis ecclesie Sarum impresse Parisius ꝑ Anthonio verard Anno dñi millesimo quingentesimo sexto. xxiiii. Aprilis.

Brit. Mus. C. 41. a. 19.

159 × 88. Latin.

33. (*c.* 1507) *Paris, for Simon Vostre, Paris*, on vellum.

Hore presentes ad usum Sarum impresse fuerūt Parisius pro Symone vostre : librario commorante ibidem : in vico nuncupato nouo beate Marie . in intersignio sancti Iohannis euangeliste. a.

Ends on q8^b. The rosare (in the contents).

Brit. Mus. C. 41. a. 20. Wadham Coll. Oxford.

150 × 93. Latin.

34. (*c.* 1507, *Paris, for Simon Vostre, Paris*) 8^o.

The title-page is wanting ; the book begins

Cut of the anatomical man.

All wanting after q7^b. Prayers to || the sacrament atte leuacion. Aue verum (in the contents).

Stonyhurst Coll. T. 5. 38.

152 × 92. Latin.

35. (*c.* 1507, *Richard Pynson, London*) 16^o.

Twenty-one lines to a full page. Without initials, catchwords, or numbering. Printed entirely in black, with cuts. Space left for 4-line initials. Known only from a fragment consisting of four leaves, signature bb.

Begins on bb1. xii b sancti Bricii episcopi.

All wanting after bb4. Incipiunt hore beate marie. secundum usum Sarum. bb4^b. (A cut of the Annunciation.)

Contents. Portions of the Kalendar for November and December. "Auxiliatrix," "Piissime deus," Whan thou goste first oute (Crux triumphalis, Deus qui tres magos, Angele qui me) Whan thou entryst the churche (Dñe in

multitudine) Takyng holy vvater (Aqua bñdicta) Begynne thus to pray (Discedite a me).

Mr. F. J. H. Jenkinson.

68 x 46. Latin.

36. (c. 1508, *Wynkyn de Worde, London*) 8°.

Nineteen lines to a full page. Without catchwords or numbering. Printed in black and red, with cuts. 2-line initials in red. Known only from a fragment consisting of four leaves; 1, 4, 5, 8 of a quire.

Begins. x e euurcii episcopi ꝛ ꝑfessoris

Ends on 8° line 14. tus que tua sola bonitate michi

Contents. Portions of the Kalendar for September, October, December. Portions of "Initium" and "Sequentia sancti euangelii". Portion of "Auxiliatrix".

Mr. F. J. H. Jenkinson.

108 x 70. Latin.

37. 1510, September 5, *Thielman Kerver, Paris, for William Bretton, London*, 8°.

Hore beatissime ꝑginis Marie ad usum Sarisburiēsis ecclesie accuratissime ipresse / cū multis orationib⁹ pulcherrimis et indulgentiis iam ultimo recenter insertis.

Colophon. Finit officiū beate virginis marie scđm usum Sarisburiensis ecclesie / Impressum parisius per Thielmanum Keruer impressorem ac librarium iuratum alme universitatis parisiensis. Impensis ꝛ sumptibus prestantissimi wilhelmi bretton ciuis ꝛ mercatoris londoniēsis ꝛ stapul. ville calisie. Anno dñi millesimo quingentesimo decimo: die vero quinta mensis Septembris.

St. Paul's Cath. 38. D. 15. Bodl. 8° H. 6. Th. BS.

Emman. Coll. Camb. MSS. 4. 3. 33.

154 x 92. Latin.

38. (c. 1510, *Richard Pynson, London*) 32°.

Fourteen lines to a full page. Printed in black and red. Lombardic capitals in red. Known only from a fragment

consisting of six leaves ; 1, 2, 3, 4, 5, 8 of signature P. of a York Horæ, forming part of a sheet which has never been folded ; it collates in eights, quarter sheets.

Begins on P1. Omnes sancti innocen

All wanting after P8^b. auxiliu . . . ut in ex (in collect Deus in te speravi).

Contents. A portion of the Litany.

Brit. Mus. Bagford fragments 463. h. 8. Fo. 22.

45 x 30. Latin.

39. 1511, Sept. 12, *Paris, for Francis Byrckman (London)* 4^o.

Hore beatissime virginis Marie ad legitimū Sarisburiensis ecclesie ritū diligentissime accuratissimeq, impresse / cum multis orationibus pulcherrimis et indulgentiis iam ultimo de nouo adiectis Vendütur Londoñ. apud bibliopolas in cimiterio sancti Pauli

Colophon. Hore beatissime virginis marie secundū usum Sarum / totaliter ad lögum : cu multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis : ac in alma Parhisiorum Academia / impensis et sumptibus prestantissimi mercatoris Francisci byrckman ciuis Colonieñ impresse. Anno domini Millesio. cccccxi. Die vero. xii. Septēbris

Mr. Samuel Sandars.

160 x 97. Latin.

40. (c. 1512, *Paris*) for *Simon Vostre, Paris*, 8^o.

Officium beate Marie yginis ad usum Sarū : cu plurib⁹ deuotis orationibus ⁊ cōtēplatiōibus impssū caracteribus / figuris / ac mortis accidētia nouiter additis. Expensis honesti viri Symonis vostre cōmorantis Parisius in vico nouo e regione diue virginis Marie : in intersignio sancti Johannis euangeliste.

Ends on q8^b. The rosare (in the contents).

Bodl. 8^o. c. 143. Linc. (1). Mr. Quaritch, 1888.

150 x 95. Latin.

41. 1513, *Wynkyn de Worde, London*, 4^o.

The title-page is wanting ; the book begins on

A1. Iesu lord for thyn holy [circumcisyon] (in the kalendar).

Colophon. Thus endeth the matyns of our lady with many a prayer and deuoute lessone with pryme ⁊ houres / vii. psalme Enlonged without inquysyon Newly corrected in the cyte of London Enprynted by me wynkyn de worde In the fletestrete at the sygne of the sonne The. M.ccccc. and. xiii yere of our lorde.

Brit. Mus. C. 35. e. 7.

162 × 98. Latin.

42. (c. 1513, *Richard Pynson, London*) 4°.

The title-page is wanting ; the book begins on

aa2. The canon of || Ebbes ⁊ Flodes.

B8^b. Sequuntur hore beate marie virginis secū || dum usum Sarum. Ad matutinas.

All wanting after A7^b. This Epystell of our sauyoure . . . And he shall not perysshe with sodeyne deth / by the grace of god and our blessyd lady.

York Minster XI. N. 22.

161 × 96. Latin.

43. 1514, Jan. 1, *Paris, for Francis Bryckman (London)* 8°.

Hore btē marie viginis ad usū Sarū pro pueris / totaliter ad logū et sine require ī alma Parisiorū academia impensis Francisci byrckmā impresse. Anno millesimo. cccccxiii. i. Ianuarii a. i.

Colophon. Hore beatissime marie viginis ad usum Sarum in alma Parisiorū academia / impensis Francisci byrckmam impresse. Anno millesimo quingentesimo. xiii.

St. John's Coll. Camb. T. 10. 27.

108 × 72. Latin.

44. 1514, May 12, *Richard Pynson, London*, long 12°.

Hore beate marie virginis ad usum insignis ac preclare ecclesie Sarum. ai.

i5^b. The contentes of this boke.

i7. Incipit rosariū bte marie ʒgīs.

110. Vespere per aduentū de sancta maria usq, ad vigiliā natalis. dñi.

Colophon. Hore beate marie virginis secūdum usum Sarū finiunt feliciter cum orationibus ante et post sanctam cōmunionē dicendis in fine superadditis. Impresse in ciuitate London per (Richardū Pynson) Regium Impressorem / in vico dicto the fletestrere / ad signum georgii commorantem. Anno domini. M.CCCC.xiii. duo decima die mensis Mayus.

Clare Coll. Camb. KK. 8. 3 (2).

114 × 43. Latin.

45. 1514, July 12, *Paris, for Francis Byrckman (London)* 4°. The title-page is wanting; the book begins on

A2. KL Januari^o habet dies. xxxi. Luna vero. xxx.

Colophon. Hore beatissime virginis marie secūdum usum Sarum / totaliter ad longum : cū multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis : ac in alma Parhisiorum Academia / impensis et sumptibus prestantissimi mercatoris Francisci byrckman ciuis Colonie impressa Anno domini Millesimo. ccccxiii. Die vero. xii. Iulii.

Gonville and Caius Coll. Camb. A. 3. 23.

158 × 96. Latin.

46. 1514, July 24, *Wynkyn de Worde, London*, long 12°.

Hore beate marie virginis ad usum insignis ac p̄clare ecclesie Sarū.

Colophon. Hore beate marie virginis secundū usum Sarū finiūt feliciter cū orationibus ante et post sanctā cōmunionē dicēdis in fine supadditis. Impresse ī ciuitate London. per winandum de worde in vico dicto (the Fletestrete) ad signu solis commorantem. Anno dñi. M.cccc.xiii. die vero. xxiii. Iulii.

Camb. Univ. AB. 5. 62.

114 × 42. Latin.

47. (c. 1514, *Richard Pynson, London*) long 12°.

The title-page is wanting; the book begins on

D

A3. KL Martius habet dies || xxxi. Luna vero xxx. || Nox habet horas. xiiii. dies. x.

All wanting after I10^b. Vespere per aduentū de sancta || maria usq, ad vigiliam nati dñi.

Brit. Mus. C. 35. a. 2.

114 x 43. Latin.

48. 1515, October 12 (*Wolfgang Hopyl*) *Paris, for Francis Byrckman (London)* 4°.

Hore beatissime virginis Marie ad legitimum Sarisburiensis ecclesie ritum : diligētissime accuratissimeq, impresse / cum multis orationibus pulcherrimis et indulgentiis iam ultimo ac de nouo adiectis. Venduntur Londoñ. apud bibliopolas in cimiterio sancti Pauli. 1515. A. i.

Colophon. Hore beatissime virginis Marie secūdum usum Sarum / totaliter ad longum : cū multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis : ac in alma Parhisorum Academia / impensis et sumptibus prestantissimi mercatoris Francisci byrckman ciuis Colonieñ impresse Anno domini Millesimo. cccccxiii. Die vero. xii. Octobris.

Bodl. Gough Missals 144.

158 x 95. Latin.

49. (c. 1515) *for Pierre Guerin (Rouen)* on vellum.

P G Hore beate marie virginis ad usum insignis ac preclare ecclesie Saṡ. Pour Pierres guerī demourāt en la paroisse saīt laurēs en la rue de leseureul. A1 Saṡ.

I12. The conteiṅ conteyned in || thys boke.

K1^b. Vespe p aduētū de scťa maria usq, ad vigiliā nati. dñi.

All wanting after K8^b. sti. R. Post partū. Ÿ. Specio (in Matutine de sancta Maria a nativitate Domini usque ad purificationem).

Brit. Mus. C. 41. a. 21.

106 x 40. Latin.

50. 1516, Nov. 19, *Paris, for Francis Byrckman, London, 4°.*

Hore beatissime virginis Marie ad legitimū Sarisburiensis ecclesie ritū cū quindecī oñonibus beate Brigitte in latino : ac multis aliis oñonibus pulcherrimis et indulgētiis cū tabula aptissima iā ultimo adiectis. Venduntur Londoñ. a Francisco byrckman ciuis Coloniēsis in cimiterio sc̃tī pauli A. i.

Colophon. Hore beatissime virginis Marie secundū usum Sarum / totaliter ad longū : cum orationibus beate brigitte : ac multis aliis orationibus ⁊ indulgentiis cum tabula aptissima iam ultimo adiectis : ac in alma Parhisorum Academia / impensis et sumptibus prestantissimi mercatoris Francisci byrckmā ciuis Coloniē impressē. Anno domini M.ccccc.xvi. Die vero xix. Nouembris.

r8^b. Contenta in his horariis . . . Finis presentis tabule.

Bodl. 4°. H. 18. Th. Seld. Bodl. Gough Missals 112.

160 × 101. Latin.

51. (c. 1516, *for Guillaume Bernard and Jacques Cousin, Rouen*) 4°.

The title-page is wanting ; the book begins on

ci. [Euangeliiū sc̃dm matheū.] Fo. iii.

d8^b. Sequuntur hore beate marie virginis secundū usū.

Eboracē. Ad matutinas.

All wanting after C2^b. sancti feliciter percipere : ⁊ libera me ī hora (in A devout prayer to our Saviour Domine Jesu Christe).

York Minster XI. O. 28.

185 × 121. Latin.

52. 1517, January 26, *for Guillaume Bernard and Jacques Cousin, Rouen, 4°.*

Hore beatissime virginis Marie ad legitimū Eboracensis ecclesie ritum diligētissime accuratissimeq; impressē cū multis orationib⁹ pulcherrimis et īdulgentiis iā ultimo de nouo adiectis. In conspectu altissimi immaculata permansi. Venūdātur Rothomagi in officina Jacobi cousin in parrochia sancti nicolai ante atriiū bibliopolarum moram habentis. A. i.

Colophon. Hore beatissime virginis marie scđm morem āglicanū totaliter ad longū cum multis pulcherrimis orōnib⁹ et indulgētiis iā ultimo adiectis īpensis ⁊ sumptibus Guillermi bernard et Jacobi cousin ciuiū Rothomageñ. Parrochie sācti nicolai āte atriū et in atrio librarioꝝ maioris ecclesie degētiū. Anno dñi. M.ccccc.xvii. die vero. xxvi. mensis Ianuarii. Laus deo.

St. John's Coll. Camb. T. 9. 26. St. Cuthbert's Coll. Ushaw. Earl of Carysfort.

160 × 100. Latin.

53. 1519, April 14, *Paris, for Francis Byrckman, London, 4°.*

Hore beatissime virginis Marie ad legitimū Sarisburiēsis ecclesie ritū cū quindecim orationibus beate Brigitte: ac multis aliis oratiōibus pulcherrimis et indulgētiis cum tabula aptissima iam ultimo adiectis. Venūdant Londoñ. a Frā-cisco byrckmā ciuis Coloniēsis / in cimiterio sancti Pauli. Sax. A i.

Colophon. Hore beatissime ŷginis Marie scđm usum Sarum / totaliter ad longum: cum orationibus beate brigitte: ac multis aliis orationibus et indulgentiis cū tabula aptissima iam ultimo adiectis: ac in alma Parrhisioꝝ Academia / impensis et sumptibus prestātissimi mercatoris Francisci byrckman ciuis Coloniensis īpresse. Anno domini. M.ccccc.xix. Die vero. xiiii. mensis Aprilis.

r8^b. Contenta in his horariis . . . Finis presentis tabule.

Bodl. Douce BB. 141. (1). Bodl. c. 4. 10. Linc. (1).

160 × 100. Latin.

54. 1519, October 24, *Nicolas Higman, Paris, for François Regnault (Paris) and Francis Byrckman (London) 4°.*

Hore btīssime virginis Marie ad legitimū Sarisburēsis ecclesie ritum: cum quindecim orationibus beate Brigitte: ac multis aliis orationibus pulcherrimis ⁊ indulgētiis / cū tabula aptissima iā ultimo adiectis.

Colophon. Hore beatissime ŷginis Marie scđm usū Sarum totaliter ad longum: cum orationibus beate brigitte ac multis

aliis orationibus et indulgētiis cū tabula aptissima iam ultimo adiectis ac ī alma Parrhisioꝝ academia / impensis et sumptibus honesti viri Francisci regnault ciuis Parisiensis impresse : in vico sancti Iacobi in intersignio sancti Claudii cōmorantis. Anno domini M.ccccc.xix. Die 7^o. xxiiii. mēsis Octobris

ā1. Contenta in his horariis. . . . Finis presentis Tabule.

Colophon. Hore beatissime virginis Marie scđm usum Sar: totaliter ad longum / cum multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis. Impresse Parisius per Nicolaum hicgñā allemanū / Impensis et sumptib⁹ honesti viri Francisci Birckmā ciuis Coloniensis. Anno dñi Mille-simo quingētesimo decimo nono. Die vero. xxiiii. Octobris.

Bodl. Douce BB. 194. Emman. Coll. Camb. MSS. 4. 2. 3.

Archbishop Marsh's Libr. Dublin. E. 3. 36.

215 × 130. Latin.

55. 1520, June 14, *Paris. for Francis Byrckman (London)* 4^o.

Hore beatissime virginis Marie ad legitimum Sarisburiensis ecclesie ritum : diligētissime accuratissimeq; impresse cum multis orationibus pulcherrimis et indulgentiis iam ultimo ac de nouo adiectis. Venales habētur Londoñ. apud bibliopolas in cimiterio scđi Pauli. M.ccccc.7^o.xx. A i.

Colophon. Hore beatissime 7^ginis Marie scđj usum Sarum / totaliter ad longum : cum orationibus beate brigitte : ac multis aliis orationibus et indulgentiis cū tabula aptissima iam ultimo adiectis : ac in alma Parrhisorū Academia / impensis et sumptibus prestātissimi mercatoris Francisci byrckman ciuis Coloniensis impresse. Anno domini M.ccccc.xx. Die vero. xiiii. mensis Iunii.

r8^b. Contenta in his horariis Finis presentis tabule.

Bodl. Gough Missals 145.

160 × 100. Latin.

56. (c. 1520) *Nicolas Higman, Paris, for Simon Vostre, Paris*, 4^o.

Hore beate virginis Marie : secundū usum Sarum : cū illius miraculis : unacū figuris apocalipsis : Thobie 7 Iudith. ac etiam

mortis accidentia / nouiter addita impresse fuerūt Parisiis opa ac arte Nicolai Hygmā. Impensis honesti viri Symonis vostre: cōmorantis ibidē in vico nouo. In intersignio sancti Iohannis euangeliste. S a

p4. The contentis of thys booke.

p5^b. Oratio perpulchra . . . dicenda die sabbati ad honorem . . . virginis marie.

Ends on p8^b. Per omnia secula seculorum. Amē (in prayer Interveniat pro nobis).

Brit. Mus. C. 41. e. 9. (on vellum). Bodl. Gough Missals 162. Stonyhurst Coll. T. 3. 48.

199 × 114. Latin.

57. (c. 1520) *Nicolas Higman, Paris, for Simon Vostre, Paris, 4^o.*

Hore Marie virginis scdm usum Sarū : cū illius miraculis unacū figuris apocalipsis post biblie hystorias insertis : ac etiā mortis accidētia nouiter addita impresse fuerūt Parisiis opa ac arte Nicolai higmā. Impensis honesti viri Symonis Vostre: cōmorātis ibidē in vico nouo. In intersignio sancti Iohannis euangeliste.

p4. The contentis of thys booke.

p5^b. Oratio perpulchra . . . dicenda die sabbati ad honorem . . . virginis marie.

Ends on p8^b. Per omnia secula seculorum. Amen (in prayer Interveniat pro nobis).

Fitzwilliam Mus. Camb. 7. H. 1. (on vellum).

Stonyhurst Coll. T. 8. 1.

195 × 114. Latin.

58. 1521, January, *Paris, for Francis Byrckman, London, 4^o.*

Hore beate Marie ad ritū ecclesie Sarisburiensis. Venūdant Londō. a Frācisco byrckmā in cimiterio sc̃ti pauli.

Colophon. Hore beatissime Źginis marie scdm usum Sarum / totaliter ad longum : cum orationibus beate brigitte : ac multis aliis orationibus ꝛ indulgentiis cū tabula aptissima iam ultimo adiectis : ac in alma Parrhisioꝝ Academia / im-

pensis et sumptibus prestātissimi mercatoris Francisci byrckman ciuis Coloniensis impresse. Anno domini. M.ccccc.xxi. Mensis Januarii.

r8^p. Contenta in his horariis . . . Finis presentis tabule.

Bodl. Tanner 867.

165 × 102. Latin.

59. 1521, April 9, *Paris, for Francis Byrckman, London, 4°.*

Hore beate Marie. ad ritum ecclesie Sarisburiēsis Venūdanť Londoñ. a Frācisco byrckmā in cimiterio scťi Pauli

Colophon. Hore / beatissime virginis marie : secundum usum Sarum / totaliter ad longum : cum orationibus beate Brigitte : ac multis aliis orationib⁹ et indulgentiis. In alma Parrhisorum Academia / impensis ⁊ sumptib⁹ prestātissimi mercatoris Francisci byrckman ciuis Coloniēsis impresse. Anno domini. M.ccccc.xxi. ix. Mensis. Aprilis.

Bodl. Douce BB. 135. Queen's Coll. Oxford 79. cc.

Marquess of Bath,

177 × 107. Latin.

60. (*c.* 1521) *Jean Bignon, Paris, for Richard Fakes, London, long 12°.*

Hore beate marie virginis ad usum insignis ac preclare ecclesie Sarū cū figuris passionis mysteriū representātibus cecenter additis.

Colophon. Hore btē marie virginis secūdū usū īsignis ecclīe Saꝝ puigili cura correcte hic feliciť termināť / cū multis orōib⁹ deuotissimis et ꝑcipue aliqb⁹ ī fine additis / ante et post eucharistie receptionē dicēdis. Impresse Parisius ꝑ Iohānē bignon pro honesto viro Richardo fakes Lōdoii librario / ⁊ ibidē cōmōrāte in cymiterio scťi Pauli sub signo A B C

All wanting after L12^p. under heuē ī erthis noo thyng stable (in The dance of death).

Bodl. Douce BB. 53 (1).

113 × 45. Latin.

* * * The last four leaves of the book, L8-12, contain a portion of the Dance of death.

61. 1522, January 18, *Richard Pynson, London*, 8°.

Hore beatissime virginis Marie ad legitimum Sarisburiensis ecclie ritum : cū quindecim orationibus beate Brigitte : ac multis aliis orationibus pulcherrimis / cū tabula aptissima iam ultimo adiectis.

Colophon. Hore beatissime virginis Marie scđ; usum Saꝝ : totaliter ad longum / cū multis pulcherrimis orationibus et indulgētiis / cū tabula aptissia iam ultimo adiectis. Impresse Londoñ : per Richardū Pynson regis impressor. Anno dñi. M.CCCC.xxii. die vero. xviii. mēsis Ianuarii.

Bodl. Gough Missals 141.

160 × 87. Latin.

62. 1523, November 20, *Wynkyn de Worde, London*, 4°.

Hore beatissime virginis Marie ad cōsuetudinem insignis ecclesie Saꝝ. Nuper emaculatissimi multis orationibus pulcherrimis annexis. Impresse Londoniis per wynādum de worde [in the Fletestrete] ad signum solis cōmorantem.

Colophon. Expliciunt hore beatissime Marie virginis secundum usum Saꝝ. totaliter ad logū cū multis oratiōibus iam ultimo in fine adiectis impresse ī ciuitate Londoñ. p me winandū de worde in vico dicto y^o fletestrete ad signū solis cōmorātē. Anno dñi. M.CCCC.xxiii. die 7^o. xx. mesis No- uēbris Laus deo detur.

Brit. Mus. C. 51. e. 2. Salisbury Cath. L. 5. 12.

162 × 102. Latin.

63. (c. 1523) *Pieter Kaetz (London)* 4°.

Hore beate Marie virginis secundum usum Sarum : cum variis orationibus / cuilibet deuoto ꝛ modis. (Device of Petrus Kaetz.)

All wanting after AA8^b. sapientia patris. Amen (in Horæ dulcissimi nominis Jesu).

Stonyhurst Coll. T. 3. 22.

165 × 105. Latin.

64. (c. 1523) *Wynkyn de Worde, London*, long 12°.

Hore btē Marie virgīs ad usū īsignis ac p̄clare ecclīe Saꝝ totaliter ad lōgū.

Colophon. Expliciūt hore beatissime ma[rie] virginis scđm usum Saꝝ [tota]liter: ad longum cum [ora]cionibus btē brigitte [ac m]ultis aliis orationibus iā ultimo in fine adiectis. Impresse in ciuitat[e Lon]doñ p me win[ando d]e worde in vico . . .

Emmanuel Coll. Camb. MSS. 4. 4. 3.

120 × 45. Latin.

65. 1524, August 19 (*Antwerp*) 4°.

The title-page is wanting; the book begins

K L. Januari⁹ habet dies. xxxi. Luna vero xx

Colophon. Expliciunt Hore diue virginis Marie / secundum ritum insignis ecclesie Sarū. Anno. M.ccccc.xxiiii. die vero. xix. Augusti.

St. Paul's Cath. 38. D. 12. Earl of Ashburnham.

165 × 108. Latin.

66. 1524, November 22, *Christopher Endoviensis, Antwerp, for Pieter Kaetz (London)* 16°.

This edition is only known from a portion of the last page, which contains a portion of the contents and the Colophon.

Colophon. Expliciūt hore intemperate virginis secūdum usum Sarū: cū septem psalmis: letaniis: mortuorū vigiliis ⁊ recōmendationib⁹ ac multis aliis oratiūculis ⁊ utilitatib⁹ huic ultime editiōi insertis ⁊ in calce libelli annexis. Antuerpie quidē operi Christophori endouiensis impensis Petri kaetz mercatoris impressis. Anno. M.ccccc.xxiiii. die vero. xxii. Nouembris.

Brit. Mus. Bibl. Harl. 5918. No. 21. Latin.

Width of page 45.

67. 1525, May, *Christopher Endoviensis, Antwerp, for Francis Byrckman (London)* 4°.

Hore btē marie virginis ad usum Sarū: cū variis oñonib⁹ multū deuotis. Venūdantur per Franciscū byrckmā.

E

Colophon. Hore beatissime virginis marie secundum usum Sarum / totaliter ad longum : cum orationibus beate brigitte : ac multis aliis orationibus et indulgentiis cum tabula aptissima iam ultimo adiectis : Antwerpie per Christophorū Endouieñ. / impensis et sumptibus prestantissimi mercatoris Francisci byrckman ciuis Coloniensis impresse. Anno domini. M.ccccc.xxv Mensis Maii.

FF8. Contenta in his horariis. . . . Finis presentis tabule.

Camb. Univ. A*. 10. 4.

164 × 102. Latin.

68. 1525, July 28, *Rouen, for Jacques Cousin, Rouen*, long 12°.

Hore btē Marie virginis secundum usum insignis ac preclare ecclesie Saꝝ. totaliter ad longū ⁊ in tali volumine sicuti perātea in ciuitate London impresse fuere atq; ordinate nuperime. Impresse Rothomagi Impensis honesti viri Iacobi cousin bibliopole eadem in urbe ante edem fratrum minorum moram habentis. A. i. saꝝ.

Colophon. Expliciūt hore beatissime Marie virginis scdm usū Saꝝ. totaliter ad longū cum orationib⁹ btē brigitte ac multis aliis orationibus iā ultimo in fine adiectis Impresse Rothomagi ꝑ Iacobo cousin eadē ī urbe prope fratrum minorum conventum morā trahēte. Anno salutis nostre. M.CCCCC.xxv. Die vero. xxviii. mēsis Iulii. Laus Deo detur.

Camb. Univ. A*. 8. 16.

117 × 40. Latin.

69. (c. 1525) long 12°.

The title-page is wanting ; the book begins on

D1 saꝝ. [Ad ṽginē mariā.] fo xxxvii. feroꝝ / quia pater seculoꝝ / dabit te

All wanting after fo. cxx^b. hūc tam fortē / et per nati tui mor (in A prayer of the seven sorrows of our Lady).

Mr. F. J. H. Jenkinson.

118 × 45. Latin.

70. 1526, January 11, *François Regnault, Paris*, long 12°. The title-page is wanting; the book begins on

A2. An almanacke for. xxii. yeres. f. ii.

Colophon. Expliciunt hore beatissime virginis Marie : scdm usum Sarum : totaliter ad longū : cum orationibus beate Brigitte : ac multis aliis orationibus. Parisius impresse : in edibus Francisci regnault : vici diui Jacobi. Ad signum Elephantis commorantis juxtā templum Mathurinorum. Anno salutifere dñi. M.ccccc.xxvi. Die vero. xi. Mensis Januarii.

Stonyhurst Coll. T. 7. 42.

145 × 53. Latin.

71. 1526, March 1, *François Regnault, Paris*, 4°.

Hore Beatissime virginis Marie ad legitimū Sarisburiensis Ecclesie ritum / cum quindecim orationibus beate Brigitte / ac multis aliis orationibus pulcherrimis / et indulgentiis / cum tabula aptissima iam ultimo adiectis. Venūdāf Parisius a Frācisco Regnault In vico scti Jacobi / sub signo Elephantis.

Colophon. Hore beatissime virginis Marie / secūdū usum Sax / totaliter ad longum / cum multis pulcherrimis orationibus ⁊ indulgētiis iam ultimo adiectis. Impresse Parisius per Frāciscū Regnault : Impēsis ⁊ sumptibus eiusdē alme uniuersitatis Parisiē. librarii iurati. Anno dñi millesimo qngentesimo vigesimo sexto. Die vero. i. Martii.

Brit. Mus. C. 35. h. 7. Bodl. Douce BB. 185.

Jesus Coll. Camb. B. 4. 6.

215 × 130. Latin.

72. 1526, March 17, *François Regnault, Paris*, on vellum.

Hore beatissime virginis Marie ad legitimum Sarisburiēsis Ecclesie ritū / cū quindecim orationibus beate Brigitte / ac multis aliis orationibus pulcherrimis / et indulgētiis / cum tabula aptissima iam ultimo adiectis. Venundatur Parisius a Francisco regnault / in vico sancti Jacobi / sub signo Elephantis. M.D.xxvi.

Colophon. Hore beatissime virginis Marie / secūdum usum

Saꝛ / totaliter ad longum / cū multis pulcherrimis orationibus
 ⁊ indulgētiis iam ultimo adiectis. Impresse Parrhisiis in edibus
 Francisci Regnault. Alme uniuersitatis Parrhisiēsis librarii
 iurati. Anno domini millesimo quingētesimo vigesimo sexto.
 die vero. xvii. Martii.

Brit. Mus. C. 46. d. 9.

161 × 99. Latin.

73. (c. 1526, *Wynkyn de Worde, London*) 4°.

The title-page is wanting ; the book begins on

B2. Quoniam autem nonnulli queritant tempora incisio
 (in *Aspectus duodecim signorum*).

c8^o. Sequuntur hore beate marie virginis secūdum usum
 Saꝛ. Ad matutinas.

All wanting after ⁊2^o. redemisti mūdum. Adiuua nos
 deus salutaris (in *A devout prayer to our Saviour*).

Mr. Samuel Sandars.

168 × 100. Latin.

74. (c. 1526) *Wynkyn de Worde, London*, 4°.

Hore beatissime virginis Marie ad consuetudinē insignis
 ecclie Saꝛ. nuper emaculatissimi multis oratiōib⁹ pulcherrimis
 annexis. Impresse Lōdoniis per me winādum de worde (in
 the fletestrete) ad signū solis p̄morantē. A. i.

All wanting after ⁊8^o. heuynes of hert ⁊ delyted me ī
 ydle thoughtes (in *The form of confession*).

Lambeth Archiep. 39. 5. 35.

159 × 102. Latin.

75. (c. 1526, *François Regnault, Paris*) 4°.

The title-page is wanting ; the book begins on

B2. [Poto.] K L Ianuarius hꝝ dies. xxxi. Luna xxx.

All wanting after AA6^o. but with thy wyfe in wedloke
 onely (in *The form of confession*).

Queen's Coll. Oxford. 79. CC.

161 × 99. Latin.

76. 1527, March 17, *François Regnault, Paris, 4°.*

The title-page is wanting ; the book begins on

Sax B3. Initium sancti euangelii / secundum || Iohannem.
Gloria tibi domine.

Colophon. Hore beatissime virginis Marie / secūdum usum
Sax / totaliter ad longum / cū multis pulcherrimis orationibus
¶ indulgētiis iam ultimo adiectis. Impresse Parrhisiis in edi-
bus Francisci Regnault Alme uniuersitatis Parrhisiēsis librarii
iurati. Anno dñi millesimo quingentesimo vigesimo septimo.
die vero. xvii. Martii.

Brit. Mus. C. 35. d. 9.

160 × 100. Latin.

77. 1527, June 27, *François Regnault, Paris, 4°.*

Hore Beatissime virginis Marie ad legitimū Sarisburiēsis
Ecclesie ritum / cum quindecim orationib⁹ beate Brigitte / ac
multis aliis orationib⁹ pulcherrimis / et indulgentiis / cum
tabula aptissima iam ultimo adiectis. 1527. Venūdāť Parisiis
a Frācisco Regnault In vico / sācti Jacobi. sub signo Elephātis.

Colophon. Hore beatissime virginis Marie / secundum usum
Sax / totaliter ad longum / cum multis pulcherrimis orationibus
¶ indulgētiis iam ultimo adiectis. Impresse Parisius per Fran-
ciscum Regnault : Impensis ¶ sumptibus eiusdem alme uni-
uersitatis Parisieñ. librarii iurati. Anno domini millesimo
quingentesimo vigesimo septimo. Die vero. xxvii. Junii.

Brit. Mus. C. 42. e. 7. on vellum. Brit. Mus. C. 35. h. 9.

Brit. Mus. C. 23. b. 24. (2).

197 × 120. Latin.

78. 1527, June 27, *François Regnault, Paris, 4°.*

Hore beatissime virginis Marie ad legitimum Sarisburiēsis
Ecclesie ritum / cum quindecim orationibus beate Brigitte /
ac multis aliis orationib⁹ pulcherrimis / et indulgentiis / cum
tabula aptissima iam ultimo adiectis. 1527. Venūdāť Parisius
a Frācisco Regnault In vico scti Jacobi / sub signo Elephantis.

Colophon. Hore beatissime virginis Marie / secundum usum Sax / totaliter ad longum cum multis pulcherrimis orationibus ⁊ indulgentiis iam ultimo adiectis. Impresse Parisius per Franciscum Regnault: Impensis et sumptibus eiusdem alme universitatis Parisieñ. librarii iurati. Anno domini millesimo quingentesimo vigesimo septimo. Die vero xxvii. Junii.

Brit. Mus. C. 25. i. 4. Lambeth Archiep. 25*. 1. 23.

Earl Beauchamp.

200 x 120. Latin.

* * The Lambeth copy reads in the Colophon “⁊ indulgētiis” for “⁊ indulgentiis,” and “Impensis ⁊ sumptibus” for “Impensis et sumptibus”.

79. 1527, July 18, *Nicolas Prevost, Paris, for Francis Byrckman, London, 4°.*

Hore beatissime Ÿginis Marie ad verū Sarisburiēsis ecclesie ritū: cū qñdecī oñonibus btē Brigitte et plerisq̃ aliis. sicuti index in calce earundem annexus edocet.

Colophon. Hore btissime Ÿginis marie ad verū usum Sarū: q̃ plurimis biblie historiis decorate: ac multis orationibus et iis quidē deuotissimis adaucte. Impresse quidē Parisiis in officina industrii calcographi Nicolai Preuost. Impēsis vero fidelissimi mercatoris Francisci Byrkman ciuis Coloniensis. Et apud eundē venundātur Londonii apud cimiteriū sancti Pauli. Anno dñi. M.D.xxvii. die. xviii. Julii.

Brit. Mus. C. 35. h. 1. Bodl. Gough Missals 176.

King's Coll. Camb. M. 33. 49.

215 x 130. Latin.

80. 1527, October 10, *François Regnault, Paris, 4°.*

Hore Beatissime virginis Marie ad legitimū Sarisburiēsis Ecclesie ritum / cum quindecim orationib⁹ beate Brigitte / ac multis aliis orationib⁹ pulcherrimis / et indulgentiis / cum tabula aptissima iam ultimo adiectis. 1527. Venūdāt Parisiis a Frācisco Regnault In vico / sācti Iacobi. sub signo Elephātis.

Colophon. Hore beatissime virginis Marie / secūdum usum

Saz / totaliter ad longum / cum multis pulcherrimis orationib⁹
 ⁊ indulgentiis iam ultimo adiectis. Impresse Parisii p Fran-
 ciscū Regnault aline uniuersitatis parisicē. librariū iuratum.
 Impensis et sumptibus eiusdem. Anno domini Millesimo
 quingētesimo vigesimo septimo. Die. vero. x. Octobris.

Exeter Coll. Oxford. 171. G. 6. York Minster. XI. G. 21.

Chetham. Libr. Manchester 21068.

215 × 133. Latin.

81. 1527, December 13, *François Regnault, Paris*, long 12°.

This prymer of Salysbury use is set out a lōg wout ony
 serchyng / with many prayers / and goodly pyctures in the
 kalēder / in the matyns of our lady / in the houres of the
 crosse / in the. vii. psalmes / and in the dryge. And be
 newly enprynted at Paris. 1527. Saz. A

Colophon. Expliciunt hore beatissime virginis Marie scđm
 usum Saz : totaliter ad longum : cum orationibus beate
 Brigitte : ac multis aliis orationibus. Parisiis impresse : in
 edibus Francisci regnault : vici diui Iacobi Ad signum Ele-
 phantis commorantis iuxta templū Maturinorum. Anno
 salutifere incarnationis domini. M.ccccc.xxvii. Die vero. xiii.
 mensis. Decembris.

Bodl. Douce BB. 75.

142 × 54. Latin.

82. 1527, *Widow of Thielman Kerver, Paris, for Francis
 Byrckman London*, 32°.

The title-page is wanting; the book begins on

A2. KL Januari⁹ habet dies xxxi

208. Parisiis in officina libraria vidue spectabil viri /
 Thielmāni Keruer Impensis quidem Francisci Byrckmā cuius
 Coloniensis. Anno. 1527.

Colophon. 1527 He hore venūdātur Londonii a Francisco
 byrckmā : apud cimiterium diui Pauli.

Stonyhurst Coll. T. 10. 3. (1).

86 × 52. Latin.

83. 1528, September 2, *Widow of Thielman Kerver, Paris, for Alard Plomier (Paris)* on vellum.

Enchiridion / ꝑclare ecclesie Sarum : deuotissimis precationibus / ac venustissimis imaginib⁹ et iis quidem non paucis refertum. Parisiis Ex officina libraria vidue spectabilis viri Thielmanni Keruer. 1528

Colophon. Impressum est hoc orarium Parisiis in edibus vidue / spectabilis viri Thielmanni keruer in vico diui iacobi ad signū unicornis / Expensis quidem probi viri Alardi plomier mercatoris fidelissimi. Anno salutis nostre / millesimo quingentesimo vigesimo octauo. die. ii. septembris.

Brit. Mus. C. 17. a. 4. 5. Bodl. Douce E. 2.

Emman. Coll. Camb. MSS. 4. 4. 13.

87 x 47. Latin.

84. (c. 1528) *Rouen, for Jacques Cousin, Rouen*, long 12".

Hore beate marie virginis ad usum Saꝝ recētissime impresse necnō emendate secundū exemplar Parrisius Impensis Iacobicousin bibliopole benemeriti Rothomagi cōmorātis. A saꝝ.

Colophon. Expliciūt hore beatissime Marie virginis secundū usū Saꝝ totaliter ad lōgū cum orationibus btē brigide / ac multis aliis orationibus iā ultimo in fine adiectis. Impsse Rothomagi impensis Iacobi cousin ī eadem ciuitate in parochia diui Vincentii e regione fratrū minorum moram tenētis.

Bodl. Gough Missals 42.

118 x 45. Latin.

85. (c. 1528) *Germain Hardouyn, Paris*, on vellum.

Hore beate Marie virginis ad usum insignis ac preclare ecclesie Sarum / totaliter ad Longum sine require. Cum pluribus suffragiis ⁊ orationibus / Nouiter impressis parisius per Germanum Hardouyn / cōmorantem inter duas portas Palatii Rigis / ad inter signium diue Margarete.

Colophon. Expliciunt Hore beatissime virginis Marie secundum usum. Sarum totaliter ad longum. Cum pluribus suffra-

giis ¶ Orationibus de nouo additis Nouiter impressis Parisius.
per Germanum hardouyn / Cōmorantem inter duas portas
Palatii Regis / ad intersigniuꝝ Sancte Margarete.

Brit. Mus. C. 41. a. 22. Bodl. Gough Missals 83.

Trin. Coll. Camb. VI^d. 6. 9.

137 × 60. Latin.

86. (c. 1528) 16°.

Hortulus anime recēter diuersis / ac odoriferis flosculis
decoratus : cum additionibus variis pluriū deuotioni oportunis
¶ necessariis nusq̃ sic impressis adiectis scđm usum Saꝝ.
horis beate Marie virginis / septē psalmis atq; vigiliis. In
quo quidē hortulo : fidelis aīa christi amore lāguida : saluber-
rima sibi comperiet predicamenta. Hortu. Saꝝ. a i

*All wanting after P5^b. p̃fer opē ¶ depone : vite sortes ¶
corone (in Suffragia de Wilhelmo).*

Lambeth Archiep. 89. L. 16.

85 × 47. Latin.

87. (c. 1528) long 12°.

The title-page is wanting ; the book begins

KL Martius habet dies. xxxi || Luna vero. xxx. || Nox
habet horas. xii. Dies: xii.

*All wanting after N4^b. regū. Deus q̃ tres magos. fol. xlvi.
(in the contents).*

Brit. Mus. C. 35. a. 3.

119 × 45. Latin.

88. 1530, January, *Christopher Endoviensis, Antwerp*, 4°.

The title-page is wanting ; the book begins on

A1. Initium sancti euangelii secun || dum iohānem.

Colophon. Hore beatissime virginis marie / secundum usum
insignis ecclesie Sarū / totaliter ad longum : cum orationibus
beate brigitte / ac multis aliis orationibus et indulgentiis : cū
tabula aptissima iam ultimo adiecta. Antwerpie / per Chris-
tophorum Endouiensem impressa. Anno a natiuitate domini /
Millesimo / quingentesimo / tricesimo. Mense Ianua.

DDi. Contēta in his horariis. Fo. cxciii.

All wanting after DD3^b. Ad patriarchas et prophetas . . . eodem (in the contents).

Jesus Coll. Cambridge. B. 4. 38.
168 × 102. Latin.

89. 1530, April 30, *François Regnault, Paris, 4°.*

Hore beate Marie ad usum ecclesie Sarisburiensis. Anno. Mcccc.xxx. Venundatur Parisiis apud Franciscū Regnault / in vico sancti Iacobi / ad signū Elephantis.

Colophon. Expliciūt hore beate Marie secundū usum Saꝝ / totaliter ad longum cū multis pulcherrimis orationibus et indulgētiis iam ultimo adiectis. Impresse Parisiis in edibus Francisci Regnault Alme uniuersitatis parisiensis librarii iurati. Anno domini millesimo quingentesimo trigesimo Die ultima Aprilis.

Bodl. Gough Missals 117.

Sold at Sotheby's, 28th July, 1886. No. 485.

162 × 100. Latin.

90. 1530, April 30, *François Regnault, Paris, 16°.*

The title-page is wanting ; the book begins on

Sar E1. [Secundum marcum.] Fo. xxxiii.

Colophon. Expliciunt hore beatissime virginis Marie secundum usum Saꝝ totaliter ad longum : cum orationibus beate Brigitte ac multis aliis orationibus. Impresse Parisiis per Franciscum Regnault cōmorantē in vico Sancti Iacobi / iuxta templum maturinorum Ad signū Elephantis Anno dñi. Mcccc.xxx. Die ultima Aprilis.

Stonyhurst Coll. T. 10. 12.

102 × 57. Latin.

91. 1530, May 6, *Germain Hardouyn, Paris, 8°.*

Enchiridion preclare ecclesie Sarum : deuotissimis precatiōibus : ac venustissimis imaginibus : ꝛ iis quidem non paucis refertum.

Colophon. Impressum est hoc orarium Parisiis in edibus spectabilis viri Germani Harduoyñ librarii iurati uniuersitatis

Parisiēn. apud palatiū cōmorantis ad signum diue Margarete. Anno salutis nostre millesimo quingentesimo trigesimo. Die vero. vi. Maii.

Brit. Mus. C. 35. f. 11. Bodl. Gough Missals 98.

Camb. Univ. G. 3. 60.

137 × 78. Latin.

92. 1530, Oct.,-1531, *Christopher Endoviensis, Antwerp, for sale in London, 4°.*

Hore btē marie virginis ad usū ecclesie Sar̄ : cū multis ac variis orationibus multū deuotis. 1531 Venundantur: in cimiterio sancti pauli sub intersignio sancti Augustini.

Colophon. Hore beatissime virginis marie / secundum usum insignis ecclesie Sarū / totaliter ad longum : cum orationibus beate brigitte / ac multis aliis orationibus et indulgentiis iam ultimo adiectis. Antwerpie / per Christophorum Endouiensem impressē. Anno a natiuitate domini / Millesimo / quingentesimo / tricesimo. Mense Octobris.

Brit. Mus. C. 35. d. 12. Bodl. Douce BB. 127.

167 × 100. Latin.

93. 1530, *François Regnault, Paris, 4°.*

Hore Beatissime virginis marie ad legitimum Sarisburiensis Ecclesie ritum / cum quindecim orationibus beate Brigitte / ac multis aliis orationibus pulcherrimis / et indulgentiis / cum tabula aptissima iam ultimo adiectis. 1530 Venundantur Parisiis a Francisco Regnault In vico sancti Iacobi / sub signo Elephantis.

Colophon. Hore beatissime virginis Marie / secundū usum Sarisbu. totaliter ad lōgum / cum multis pulcherrimis orationibus et indulgētiis iam ultimo adiectis. Impresse Parisii per Franciscum Regnault alme uniuersitatis parisiensis librarium iuratum. Impensis et sumptibus eiusdem.

Brit. Mus. C. 35. h. 11. Bodl. Gough Missals 206. (1).

Magdalen Coll. Camb. 1848.

220 × 140. Latin.

94. (c. 1530, *Christopher Endoviensis, Antwerp*) 4°.

Twenty-six lines to a full page. Known only from a fragment, consisting of fourteen leaves : 2, 3, 7 of signature A ; 1, 2, 4, 5, 7 of signature B ; 3, 4, 8 of signature C ; 2, 7, 8 of signature D.

Begins on A2. Gloria p̄ri ⁊ filio ⁊ spiritui sc̄tō : sicut erat

Ends on D8^b. [Ad completorium.]

Contents. A2, 3, 7. ; B1. Portions of Matins and Lauds, B1^b. 2, 4, 5, 7. Suffragia de S. Spiritu, S. Trinitate, S. Cruce, S. Michaelē, S. Iohane B, SS. Petro et Paulo, S. Stephano, S. Thoma archiep̄o Cantuariensi ; then, A prayer to sante thomas and to all the holy sayntes howes relyques reste in the holy place of chrychurche wythī cātorbery. Then, añ. cū collecta sc̄torū patrū ī monasterio sc̄i augustini angloꝝ ap̄fī quiescētīū. Then, De sc̄tō augustino angloꝝ ap̄fō. o. ō. Then, Ad S. blasium, De S. Maria Magdalena, De S. Wilgefortis, A prayer to St. Katheryne C3, 4, 8 and D2, 7, 8. Portions of Prime, Terce, Sext and Vespers.

Brit. Mus. C. 35. g. 11.

205 × 140. Latin.

95. 1531, May 14, *Christopher Ruremundensis (Antwerp)* for sale in London, 4°.

Hore btē marie virginis ad usū ecclesie Sar̄ : cū multis ac variis orationibus multū deuotis. 1531 Venundantur in cimiterio sancti pauli sub intersignio sancti Augustini.

Colophon. Hore beatissime virginis marie / secundū usum insignis ecclesie Sarū / totaliter ad lōgum : cum multis ad diuersos sanctos ⁊ sanctas suffragiis / plurimū iis quos eorū oblectat deuotio cōmodis. Insuper ⁊ orationes beate brigitte multis indulgentiarū cētenis decorate / necnō gregoriane p̄catiūcule infarcite / que ⁊ codē ferme quo et brigitte / indulgentiarū gaudēt priuilegio. Ex officina Christophori Ruremundēñ. Anno M.ccccc.xxxi. Die vero. xiiii. Maii.

Brit. Mus. C. 35. d. 13. Bodl. Gough Missals 118.

Mr. J. D. Chambers.

167 × 102. Latin.

96. 1531, June 10, *François Regnault, Paris, 16°.*

This prymer of Salysbury use is set out a long with out ony serchyng / with many prayers / ⁊ goodly pyctures in the kalender / in the matyns of our lady / in the houres of the crosse / in the vii. psalmes / and in the dyryge. And be newly enprynted at Parys. M.ccccc.xxxi. Saꝝ A

Colophon. Expliciunt hore beatissime virginis Marie secundum usum Saꝝ totaliter ad longum : cum orationibus beate Brigitte ac multis aliis oronibus. Impresse Parisiis per Franciscum Regnault commorantem in vico sancti Iacobi / iuxta tēplum maturinorum Ad signum Elephantis. Anno dñi. M.ccccc.xxxi. Die decima Iunii.

Bodl. 8°. B. 135. Linc. Bodl. Gough Missals 49.

Stonyhurst Coll. T. 10. 28.

101 x 62. Latin.

97. 1531, June 30, *François Regnault, Paris, 8°.*

This prymer of salysbury use is set out a lōg wout ony serchyng with many prayers / and goodly pyctures in the kalēder in the matyns of our lady / in the houres of the crosse / in the vii psalmes / ād ī the dyryge. And be newly enprynted at Parys. Venūdātur Parisiis apud Frāciscū Regnault / in vico sc̃ti Iacobi / ad signū Elephātis.

Colophon. Expliciūt Hore beate Marie / secundum usum Sar : totaliter ad longum cum multis pulcherrimis orationibus ⁊ indulgentiis iam ultimo adiectis. Impresse Parisiis in edibus Francisci regnault. Alme uniuersitatis parisiensis librarii iurati Anno domini millesimo quingētesimo trigesimo primo. Die ultima Iunii.

Sold at Sotheby's, 9th July, 1886. No. 1283.

153 x 90. Latin.

98. 1531, *François Regnault, Paris, 8°.*

This prymer of Salysbury use is set out a long wout ony serchyng / with many prayers / and goodly pyctures in the kalēder / in the matyns of our lady / in the houres of the

crosse / in the. vii. psalmes / and in the dyryge. And be newly enprynted at Parys. M.ccccc.xxxi. Saꝝ Ai.

Colophon. Parisiis per Franciscum Regnault In vico sancti iacobi / E regione maturinorum. Ad signum Elephantis.

Brit. Mus. C. 12. e. 15 (on vellum). Bodl. Arch. Bodl. D. subt. 57 (on vellum). Camb. Univ. G. 5. 62.

137 x 74. Latin.

99. (c. 1531) *François Regnault, Paris*, 8°.

This prayer of Salisbury use is set out a long wout ony serchyng / with many prayers / and goodly pyctures in the kalender / in the matyns of our lady / in the houres of the crosse / in the. vii. psalmes / and in the dyryge. And be newly enprynted at Parys. Saꝝ. A

Colophon. Parisiis per Franciscum Regnault In vico sancti iacobi / E regione maturinorum. Ad signum Elephantis.

Brit. Mus. G. 12.136 (on vellum). Bodl. Douce BB. 89.

137 x 74. Latin.

100. (c. 1531, *François Regnault, Paris*) 8°.

The title-page is wanting; the book begins on

Saꝝ cl. [Thre verytees.] at that houre. Seke a good ʒ faythfull frende of

All wanting after x8^b. trinitas offerim⁹ tibi ꝑ oib⁹ gtfificatis gřarū actio (in Oratio deuota ad sanctam trinitatem).

Bodl. 8°. C. 716. Linc. (2).

140 x 75. Latin.

101. 1532, April 30, *William Rastell, London*, 8°.

The title-page is wanting; the book begins

[Matyns. xiii.] humani animatum.

Colophon. Thus endyth thys prymer Newly impryntyd at London by. w. Rastell the. xxx. day of Apryll in y^e xxiiii. yere of the reyn of kyng Henry the. viii. and in y^e yere of our lorde. M.ccccc.xxxii. Cum Priuilegio.

Camb. Univ. H. Bradshaw's collection.

115 x 58. Latin.

102. 1532, August 7, *François Regnault, Paris, 16°.*

This prymer of Salisbury use is set out a long without ony serchyng / with many prayers / ⁊ goodly pyctures in the kalender / in the matyns of our lady / in the houres of the crosse / in the vii. psalmes / and in the dyryge. And be newly enprynted at Parys. M.D.xxxii.

Colophon. Expliciunt hore beatissime Virginis Marie secundum usum Saꝝ totaliter ad longum: cum orationibus beate Brigitte ac multis aliis orationibus. Impresse Parisius per Franciscū Regnault commorantem in vico sancti Iacobi / iuxta templum maturinorum Ad signum Elephantie. Anno dñi M.ccccccxxxii. Die septima Augusti.

Marquess of Bute.

101 × 61. Latin.

103. 1532, August, *Yoland Bonhomme, widow of Thielman Kerver, Paris, for John Growte (London) 16°.*

This prymer of Salysbury use is set out a long wout ony serchyng / with many prayers / and goodly pyctures in the kalender / in the matyns of our lady / in the houres of the crosse / in the. vii. psalmes / ⁊ in the dyryge. And be newly enprynted at Parys. M.D.xxxii.

Colophon. Expliciunt hore beatissime virginis Marie secundum usum Sarum / totaliter ad longum / cum orationibus beate Brigitte / ac multis aliis / impresse Parisiis / impensis quidem honesti viri Ioannis Growte / librarii / opera autem cōspicue matrone yolande Bonhomme vidue defuncti Thielmanni Keruer / sub unicorni commorātis / in vico diui Iacobi. Anno dñi. M.D.xxxii. mense Augusto.

Brit. Mus. C. 35. a. 14 (1). Bodl. Gough Missals 48. (1).

103 × 55. Latin. Magd. Coll. Camb. 23. (1).

104. 1532-33, August, *Yoland Bonhomme, widow of Thielman Kerver, Paris, for John Growte, London, 16°.*

Thys prymer off salysburye use. is sett owght along. wythowght ony serchyng / wyth many prayers / and goodly pyctures yn the kalender / yn the matyns of owr lady / yn the

houres off the crosse yn the vii. psalmes: ⁊ yn the dyryge / wyth the. xv. oos yn ynghlysh ⁊ the pfessionall ⁊ Iesus psalter. newly enpryntyd yn Paris / wythyn the howse off Thylmā keruer att the expenses off Iohan growte bokeseller yn london dwellyng wythyn the blak freers next the church doore. M.D.xxxiii.

Colophon. Expliciunt hore beatissime virginis Marie secū- dum usum Sarum / totaliter ad longum / cum orationibus beate Brigitte / ac multis aliis / impresse Parisiis / impensis quidem honesti viri Ioannis Growte / librarii / opera autem cōspicue matrone yolande Bonhomme vidue defuncti Thiel- manni Keruer / sub unicorni commorātis / in vico diui Iacobi Anno dñi. M.D.xxxii. mense Augusto.

Brit. Mus. C. 35. a. 13 (1). Brit. Mus. C. 35. a. 12.

Lincoln Cath. Rr. 4. 21.

104 x 56. Latin.

105. 1532, October 31, *François Regnault, Paris, 8°.*

This prymer of salysbury use is set out a lög wout ony serchyng with many prayers / and goodly pyctures in the kalēder in the matyns of our lady / in the houres of the crosse / in the. vii. psalmes / ād ī the dyryge. And be newly enprynted at Parys Venūdātur Parisiis apud Frāciscū Regnault / in vico sc̄tī Iacobi / ad signū Elephātis.

Colophon. Expliciunt Hore beate Marie secūdum usum ~~Sar~~ totaliter ad longum cum multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis. Impresse Parisiis in edibus Frācisci regnault. Alme uniuersitatis Parisiensis librarii iurati. Anno domini millesimo quingentesimo trigesimo secundo. Die ultima Octobris.

Bodl. Douce BB. 228. Bodl. Gough Missals 78.

152 x 90. Latin.

106. (c. 1532) 16°.

The title-page is wanting; the book begins
[Octobre.] Fo. xvi.

All wanting after GG7^b. A prayer of the god names Omnipo (in the contents).

Stonyhurst Coll. T. 10. 30.

100 x 62. Latin.

107. (c. 1532 F. Regnault) 16°.

The title-page is wanting ; the book begins on

A2. [Almanacke] Fo. ii

All wanting after GG7^b. terra gloria tua : osanna in excelsis. Amen (in Oratio ad sanctam trinitatem).

Mr. F. J. H. Jenkinson.

100 x 60. Latin.

108. (c. 1532) 16°.

The title-page is wanting ; the book begins on

A2. KL Ianuarius habet dies xxxi

D1^b. Sequuntur Horæ beate Marie virginis secundum usum; Ebor.

Finis.

York Minster. XV. R. 44.

79 x 50. Latin.

109. 1533, November 4, *François Regnault, Paris*, 16°.

This prymer of Salysbury use is set out a long without ony serchyng / with many prayers / & goodly pyctures in the kalender / in the matyns of our lady / in the houres of the crosse / in the vii. psalmes / and in the dyryge. And be newly enpryted at Parys. M.D.xxxiii.

Colophon. Expliciunt hore beatissime virginis Marie secūdū usum Sar. totaliter ad longū : cū orationib⁹ beate Brigitte ac multis aliis orationib⁹. Impresse Parisus p Frāciscū Regnault cōmorantē in vico sancti Iacob / iuxta templum Maturinorum. Ad signum Elephantis. + Anno dni. M.D.xxxiii Die quarta Nouembris.

Lambeth Archiep. 89. L. 12. Camb. Univ. G. 16. 48.

St. Gregory's Monastery, Downside.

100 x 61. Latin.

G

110. (c. 1533) *Germain Hardouyn, Paris, 8°.*

Enchiridiö preclare ecclie Sarisburiësis deuotissimis pre-
cationibus ac venustissimis imaginibus : ⁊ iis quidē non paucis
refertū.

Colophon. Impressum est hoc orariū Parisiis in edibus
spectabilis viri Germani Hardouyn librarii iurati uniuersitatis
Parisieñ. apud palatiū cōmorantis ad signū diue Margarete.

Brit. Mus. C. 35. b. 11. Bodl. Douce E. 42.

Camb. Fitzwilliam Mus. 7. H. 11. (on vellum).

120 x 78. Latin.

111. (c. 1533) *Robert Wyer (London) 8°.*

The title-page is wanting ; the book begins on

a2. [Anno dñi M.D.xxxiii.] Daye. heure. mynute. sygne.
degre.

c8^b. Hore beate virginis Marie (ad usum sacrosancte
ecclesie Sarum) iam sequuntur.

Colophon. Robertus Wyer me excudebat, in parochio diui
Martini, moram trahenti sub intersigno sancti Joannis.

St. Paul's Cath. 38. D. 18.

115 x 63. Latin.

112. (c. 1533) 8°.

The title-page is wanting ; the book begins on

KL. Februarius habet dies xxviii.

S7^b. The Contentis of thys booke . . .

Ends on S8^b. The rosare (in the contents)

St. Oswald's Church Library, Durham.

136 x 82. Latin.

113. 1534, *François Regnault, Paris, 4°.*

Hore Beatissime virginis marie ad legitimum Sarisburiensis
Ecclesie ritum cum quindecim orationibus beate Brigitte / ac
multis aliis orationibus pulcherrimis / et indulgentiis / cum
tabula aptissima iam ultimo adiectis. M.D.xxxiiii. Venun-
dantur Parisiis a Francisco Regnault In vico sancti Jacobi /
sub signo Elephantis.

Colophon. Hore beatissime virginis Marie / secundū usum Sarisbu. totaliter ad lōgum / cum multis pulcherrimis orationibus et indulgētiis iam ultimo adiectis. Impresse Parisii per Frāciscum Regnault alme universitatis parisiensis librarium iuratum. Opera et impensis eiusdem.

Brit. Mus. C. 35. e. 11. Bodl. Gough Missals 204.

Camb. Univ. C*. 3. 13.

222 x 138. Latin.

114. 1534, *Yoland Bonhomme, widow of Thielman Kerver, Paris, for John Growte, London, 16°.*

Thys prymer of salysbury use is set out a long without ony serchyng wyth many prayers and goodly pyctures in the kalēder in the matyns off our lady in the houres of the crosse in the vii / psalmes ⁊ in the dyryge wyth the . xv. oos ⁊ the confessionall. newly enpryntyd in Paris wythin the howse of Thylman karuer at the expenses off Johā growte bokeseller in London dwellyng wythyn the blak freers next the chyrche doore. And be new corrected. M.D.xxxiiii.

Colophon. Expliciunt hore beatissime virginis Marie secundum usum Sax totaliŕ ad longum : cū oŕonibus btē Brigitte / ac mltꝝ aliis oŕonibꝰ. Impresse Parisiis p honestā matronā yolandā bōhōme / viduā defuncti spectabilis viri Thielmāni keruer / sub signo unicornis in vico sc̄tī Iacobi. Impensis q̄dē honesti viri ioānis growte librarii Lōdoñ. p̄morantis. in domo predicatorum. Anno dñi. M.D.xxxiiii.

Brit. Mus. C. 35. a. 4. (1). Bodl. Douce BB. 28. (1).

102 x 55. Latin.

115. (c. 1534) *John Byddell, London, for William Marshall (London), 8°.*

A Prymer in Englyshe, with certeyn prayers ⁊ godly meditations, very necessary for all people that understonde not the Latyne tongue. Cum priuilegio Regali. (The roya arms.)

Colophon. Thus endeth the prymer in Englysshe with many goodly and godly praiers. Imprinted at London in Fletstrete by Johan Byddell. Dwellyng next to Flete Brydge

at the signe of our Lady of pytye. for wylliam Marshall.
Cum gr̃a ⁊ priuilegio regali.

Bodl. Douce BB. 67 (1).

110 × 63. English.

116. 1535-36, May 25, *François Regnault, Paris*, 4°.

Hore beatissime virginis Marie ad legitimū Sarisburiensis Ecclesie ritum / cum quindecim orationibus beate Brigitte / ac multis aliis orationibus pulcherrimis / ⁊ indulgētiis cum tabula aptissima iam ultimo adiectis. 1535. Venūdant̃ Parisius a Fr̃cisco Regnault In vico Iacobi / sub signo Elephantis.

Colophon. Hore beatissime virginis Marie / secundum usum Sax / totaliter ad longum / cum multis pulcherrimis orationibus ⁊ indulgentiis iā ultimo adiectis. Impresse Parrhisii per Fr̃ciscum Regnault : impensis ⁊ sumptibus eiusdē : alme universitatis Parrhisieñ. librarii iurati. Anno domini millesimo quingentesimo tricesimo sexto. Die vero. xxv. Maii.

Brit. Mus. C. 35. h. 15. Lambeth Archiep. 78. 1. 9.

Bodl. Gough Missals 200.

198 × 125. Latin.

117. 1535, June 16, *John Byddell, London, for William Marshall (London)*, 4°.

A goodly prymer in englyshe, newly corrected and printed, with certeyne godly meditations and prayers added to the same, very necessarie ⁊ profitable for all them that ryghte assuredly understande not y^e latine ⁊ greke tongues. (Arms of Henry the eighth and Anne Boleyn.) With the kyng's most gracious priuilege for. vi. yeres.

Colophon. Imprynted at London in Fletestrete by Iohn Byddell / dwellynge at the signe of the Sonne / nexte to the cundite / for wylliam Marshall / the yere of our lorde god M.D.xxxv. the xvi. day of Iune.

Bodl. Clar. Press E. 29^b. Emman. Coll. Camb. MSS. 4. 2. 16. on vellum. Earl Spencer. No. 9840. on vellum.

160 × 97. English.

117*. (c. 1535) Rev. E. S. Dewick. 140 × 77. Eng. and Lat. see p. 93.

118. (c. 1535) *Thomas Godfray, London, 8°.*

A primer in Englysshe / with dyuers prayers ⁊ godly meditations.

Colophon. Printed at London by Thomas Godfray. Cum priuilegio Rygali.

Camb. Univ. G. 16. 3.

117 × 64. English.

118*. (c. 1535) 16°. Camb. Univ. 79 × 48. English. sec. p. 82.

119. (c. 1535, *John Byddell, London*) 4°.

A goodly prymer in englyshe, newly corrected and printed, with certeyne godly meditations and prayers added to the same, very necessarie ⁊ profitable for all them that ryghte assuredly understande not y^e latine ⁊ greke tongues. (Arms of Henry the eighth and Anne Boleyn.) With the Kyng's most gracious priuilege for. vi. yeres.

All wanting after T3^b. for the lorde cōmaunded || the fysshe, ⁊ anone he cast || out Ionas upon the || drye lande. (in The prayer of the prophet Jonas).

Balliol Coll. Oxford. Arch. c. 12. 4. (1).

163 × 110. English.

120. (c. 1535) *John Byddell, London, 8°.*

The title-page is wanting ; the book begins on

A. [Matyns.] O Lorde open thou. Domine

Colophon. Imprynted at London in Flete strete, at the sygne of the Sonne, by me Johan Byddell.

Emman. Coll. Camb. MS. 4. 3. 15 (2).

123 × 80. English and Latin.

121. 1536, *John Byddell, London, 16°.*

The title-page is wanting ; the book begins on

b1. [Octobris. fo. ix.] xv d nichasii cpi et marty. xi

Colophon. Imprinted at Londō in Fletestrete at the sygne of the Sonne / ouer agaynst the Condyth / by me Johñ Byddell. 1536

St. Paul's Cath. 38. D. 19.

87 × 50. Latin.

122. 1536, *John Gowghe, London, 8°.*

This prymer of Salysbery use / bothe in Englyshe and in Laten is set out a longe without any serchyng. And dyuerse expedient holsome exortatyons of crysten lyuyng The matyns. Pryme and houres the. vii salmes the lateny the salmys of the passion with the salme Beati immaculati \ and saynt Ieroms sauter \ And a confession general Also here unto Annexed a fruyt ful werck called (the paradise of the soull) with dyuerse deuote meditations and prayers therin \ whiche hath not ben. usual sayd nor redde afore ʒ al in englyshe. Also with Jhesus matyns with pryme and houres and cuyn-songe. ʒ cetera. Cum gratia et priuelegio Regali. God sauc our most noble kyng the. viii. Henry with his gracious quene Anne and all theyr progeny. Iohn Gowghe the prynter.

Colophon. Here endeth this prymer with The paradise of the soule. Imprynted by Iohan Gowhe dwellynge in London in chepsyd next Paulys gate. 1536

Bodl. Douce B. 238 (1). Bodl. Gough Missals 65.

117 x 77. English and Latin.

123. 1536, *Nicolas Le Roux, Rouen, for Jean Groyat and Jean Marchant, Rouen, 16°.*

Hore bte Marie Virginis scdm usum Ebor totaliter ad longum sine require impresse pro Iohanne Marchant ante ecclesiã diui Macuti Rothomageñ. sub intersignio duorũ unicorniũ manente.

Colophon. Expliciut hore beatissime Marie virginis scdm usum Eboraceñ cum multis aliis orationib⁹ iam ultimo in fine adiectis. Impresse Rothomagi / per Nicolaũ le roux pro Iohãne groyat / et Iohane marchant in parochia sancti Macuti ad signum duarum unicornium manente. 1536.

Lincoln Cath. RR. 1. 20.

95 x 52. Latin.

124. 1536, *Rouen, 8°.*

Thys prymer in Englyshe and in Laten is newly trãslatyd after the Laten texte.

Colophon. Imprynted in Rowen the yere of our Lorde 1536

Bodl. Douce BB. 231 (1).

147 × 93. English and Latin.

125. 1537, *Nicolas Le Roux, Rouen, for Jacques Cousin, Rouen*, on vellum.

Thys Prymer of Salisbury use set out a long without ony serchyng / with many prayers / and goodly pyctures in the kalender in the matyns of our lady / in the houres of the crosse / ī the. vii. psal. and in the dryge. And be newly emprynted at Rowen. M.D.xxxvii.

Colophon. Rothomagi Excussū per me Nicolaū le roux impensis honestissimi viri Iacobi cousin in parochia sancti vincentii huiusce verbis cōmorātis.

Bodl. Gough Missals 13. Rev. J. F. F. Bullock.

140 × 73. Latin.

126. 1537, *Rouen, for François Regnault (Paris)* 16°.

This prymer of Salysbury use is set out a long wout ony serchyng / with many prayers. And be newly emprynted at Rouen. 1537 Saꝝ. A

Colophon. Expliciunt hore beatissime virginis Marie scdm usum Saꝝ. totaliter ad longum : cum orationib⁹ beate Brigitte ac multis aliis orationibus. Impresse pro Francisco Regnault cōmorante in vico diui Iacobi / iuxta templum Maturinorum / ad signū Elephantis. 1537

Bodl. Gough Missals 46. Bodl. Douce BB. 16.

St. Mary's Coll. Blairs, Aberdeen.

102 × 57. Latin.

127. 1537, long 12°.

Hore beate Marie virginis / ad usum insignis ecclesie Saꝝ totaliter ad longum. Saꝝ. A

Colophon. Expliciunt hore beatissime virginis Marie / secundum usum insignis ac preclare Ecclesie Saꝝ / totaliter ad longum / cū orationibus beate Brigide / necnon multis

aliis suffragiis et orationibus iam ultimo in fine adiectis
Nouissime Impresse. .i. M.D.xxxvii.

Bodl. Douce BB. 46.

117 × 47. Latin.

128. (c. 1537, *Robert Redman, London*) 4°.

This prymer in Englyshe and in Laten is newly translated after the Laten texte

Finis.

Lambeth Archiep. 39. 2. 6. (1). Balliol Coll. Oxford. Arch. c. 12. 5. (1). St. John's Coll. Camb. T. 9. 27 (1).

164 × 115. English and Latin.

129. (c. 1537, *John Byddell, London*) 4°.

A goodly prymer in Englysshe, newly corrected and prynted, with certeyne godly meditations ⁊ prayers added to the same, very necessarye and profytable for all them that ryghte assuredlye understande not the latine ⁊ greke tongues. Cum priuilegio regali.

Ends on Σ2. An ende of the exposition of Hierome of Ferrarie || . . . whiche, preuented by deathe, he || coulde not fynyshe. (Verso) The arms of William Marshall.

Brit. Mus. C. 35. c. 12. Bodl. Linc. c. 2. 7.

Camb. Univ. G. 3. 39.

166 × 95. English.

130. (c. 1537) *John Byddell, London*, 8°.

The prymer with the pystles and gospels in Englysshe of euery sonday ⁊ holyday in the yere, reuised ⁊ diligētly corrected / and y^e forme of the new bedis / with diuers other thynges very necessary for yonge curates, and for all other men women and chyl dren. Johñ Byddell.

Colophon. Imprynted at London in Fletestrete, at the sygne of the Sonne, by me Johan Byddell.

Balliol Coll. Oxford. Arch. c. 12. 13.

124 × 78. English.

131. (c. 1537) 8°.

The primer in English for children, after the use of Saȝ.

Ends on K8. them that bene bounden || with the chayne
of || synnes, by Christe || oure Lorde. || Amen (in The litany).

Bodl. Douce B. 230 (1).

127 × 75. English.

132. 1538, *Nicolas Le Roux, Rouen, for François Regnault, Paris*, 8°.

This prymer of Salysbury use is set out a long wout ony
serchyng / with many prayers / and goodly pyctures in te
kalēder / in the matyns of our lady / in the houres of the
Crosse / in the. vii. psalmes / and in the dyryge. And be
newly enprynted at Rowen. M.ccccc.xxxviii. Saȝ. Ai

Colophon. Rothomagi per Nicolaum le Roux impēsis
honesti viri Frācisci Regnault Parisiis In vico sancti Iacobi.
E regione Maturinorū. Ad signū Elephātis degētis.

Brit. Mus. C. 35. c. 14.

140 × 75. Latin.

133. 1538, *François Regnault, Paris*, 8°.

Here after foloweth the Prymer in Engysse and in latin
sette out alonge : after the use of Sarum. M.D.xxxviii.

Colophon. Imprynted in Paris be me Fransses regnault of
our Lorde. Mil. d. xxxviii.

St. Paul's Cath. 38. D. 25. Aberdeen Univ.

133 × 80. English and Latin.

134. 1538, *Rouen, for François Regnault, Paris*, 8°.

This prymer of Salysbury use is set out a long wout ony
serchyng / with many prayers / and goodly pyctures in te
kalēder / in the matyns of our lady / in the houres of the
Crosse / in the. vii. psalmes / and in the dyryge. And be
newly enprynted at Rowen. M.ccccc.xxxviii. Saȝ. Ai

Colophon. Parisiis per Franciscum Regnault In vico sancti
iacobi / E regione maturinorum. Ad signum Elephantis.

Brit. Mus. C. 12. e. 14.

136 × 74. Latin.

H

135. 1538, *Nicolas Le Roux, Rouen, for François Regnault (Paris) 8°.*

Hereafter foloweth the Prymer in Englysshe sette out alonge / after the use of Sarum. 1538.

Colophon. Thus endeth the Prymer in Englysshe after the use of Salysbury / dilygētly correcte ⁊ newly imprynted at Rowen by Nycholas le Roux for Franchoyes Regnault. M.D.xxxviii.

Brit. Mus. C. 35. b. 12. Camb. Univ. H. Bradshaw's bequest.

Mr. H. H. Gibbs.

118 × 70. English.

136. 1538, *Paris, 8°.*

Thys prymer in Englyshe and in Laten is newly trāslatyd after the Laten texte. Ai

Colophon. Imprynted in Parys the yere of our Lorde 1538

Brit. Mus. C. 35. c. 13. (1). Bodl. Douce BB. 227 (1).

Camb. Univ. G. 4. 19. (1).

147 × 92. English and Latin.

137. 1538, *Rouen, 8°.*

This prymer of Salysbury use is set out a long wout ony serchyng / with many prayers / and goodly pyctures in te kalēder / in the matyns of our lady / in the houres of the Crosse / in the. vii. psaumes / and in the dyryge. And be newly enprynted at Rowen. M.ccccc.xxxviii.

All wanting after bb3^b. Oratio Iesu filii Sirak fo. cxvii. (in the contents).

Dr. C. Inglis.

152 × 90. Latin.

138. 1538 (*Nicolas Le Roux) Rouen, 8°.*

Thys Prymer in Englyshe and in Laten is newly translatyd after the Laten texte.

Colophon. Imprynted in Rowen the yere of our Lorde. M.CCCCC.XXX.viii.

Bodl. Gough Missals 15 (1).

Sold at Sotheby's June 26, 1885, No. 913.

141 × 80. English and Latin.

139. 1538 (*Nicolas Le Roux, Rouen*) 8°.

Thys prymer in Englyshe / and in Laten is newly translated after the Laten texte. M.D.xxxviii. +

Finis.

Lambeth Archiep. 24. 9. 1 (1). Bodl. Gough Missals 89 (1).

Rev. W. J. Blew.

140 × 87. English and Latin.

140. 1538 (*Robert Redman, London*) 4°.

This prymer in Englyshe and in Latyn is newly correctyd thys presente yere of our Lorde M.CCC.CC.XXXVIII.

Finis.

Bodl. Tanner 278 (1). Lincoln Cath. RR. 4.

Mr. Samuel Sandars.

165 × 113. English and Latin.

141. (c. 1538) *François Regnault, Paris*, 8°.

The title-page is wanting ; the book begins on

A3. [January.] Ianuary hath xxxi dayes. The mone hath
Colophon. Parisiis per Franciscum Regnault. In vico sancti
iacobi / e regione maturinorum. Ad signum Elephantis.

Stonyhurst Coll. T. 7. 26.

136 × 70. Latin.

142. 1539, July 15, *John Wayland, London*, 4°.

The Manual of prayers / or the prymer in Englysh ⁊ Laten set out at length, whose contentes the reader by y^r prologe next after the Kalēder, shal sone perceauē, and there in shall se brefly the order of the whole boke. To the Philipians. iiii. Be not carefull, but in all thynges shewe youre petition unto God, in prayer, and supplication, and geuyng of thanks. James the fyrst. The prayer of a ryghteous man auayleth much, yf it be feruente. Set forth by Ihon by Goddes grace, ⁊ the Kynges callyng, Bysshophe of Rochester at the cōmaundemente of the ryghte honorable lorde Thomas Crumwell, lorde Priuie scale, Vicegerent to the Kynges hygnes.

Colophon. Imprinted at Lōdō in fletestrete by me Iohñ

Wayland in saynt Dūstones parysh at the signe of the blewe Garland next to the Temple bare. In the yere of our Lorde. God a M.D.xxxix. the xv. daye of July. Cum priuilegio ad Imprimendum solum.

Bodl. Mason H. 169. Magdalen Coll. Camb. 1403.

Mr. A. H. Huth.

158 × 109. English and Latin.

143. 1539, *John Mayler, London, for John Wayland, London, sold by Andrew Hester, London, and Mychel Lobley, London, 8°.*

The Manuall of prayers, or the prymer in Englyshe, set out at lengthe, whose contentes the reader by the prologe next after the Kalender shal sone perceauē and there in shall se brefly the order of the whole boke. Set forth by Jhon late bysshoppe of Rochester at the cōmaundement of the ryght honorable Lorde Thomas Crūwel, Lord Priuie seale Vicegerent to the Kynges hygnes. The prayer of a ryghteous man. &c. Jacob i. Cum priuilegio ad imprimendum solum.

Colophon. Imprynted in botoll lane, at the sygne of the whyt beare by me Jhon Mayler for Jhon Waylande, and be to sell in powles churchyarde, by Andrewe Hester at the whyt horse, and also by Mychel Lobley, at the sygne of saynt Mychell. Cum priuilegio ad imprimendum solum. 1539.

Brit. Mus. C. 12. e. 13 (1). Bodl. Gough Missals 90.

Archbishop Marsh's Libr. Dublin. E. 2. 7. 8.

156 × 93. English.

144. (c. 1539) *John Mayler, London, for John Wayland, London, sold by Andrew Hester, London, and Mychel Lobley, London, 8°.*

The Primer in English moste necessary for the educacyon of chyl dren extracted oute of the Manuall of prayers or Primer in Englishe and latē, set forth by Tho. laet byshop of Rochester, at the cōmaundement of the ryght honorable, Lord Thomas Crūwell, lord priuie seale, Vicegerent to the Kynges hygnes. Imprynted in fletestrete by Ihon waylande,

at the signe of the blew garlande, ʒ be to sell in Powles churcheyarde, by Andrew Hester at the whyt horse, and also by Mychell Lobley, at the sygne of saynte Mychell. Cum Priuilegio ad imprimendum solum.

Colophon. Imprynted by Ihon Maylart / for Ihon Waylande.

Brit. Mus. C. 35. b. 13.

128 × 79. English.

145. (c. 1539) for *Henry Marshall, Rouen*, 8°.

The title-page is wanting; the book begins on

A. + A. a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q.

Colophon. Expliciunt hore beate Marie virginis secundum usum Ecclesie Sarum. Venundatur Rothomagi apud Henricum Marescalum bibliopolam / commorantem in via magna horologii.

York Minster. X. Q. 6.

119 × 75. Latin.

146. (c. 1539) 8°.

Twenty-six lines to a full page. Known only from a fragment consisting of twelve leaves; L1-8, and 2, 3, 6, 7 of signature M.

Begins on L1. [The. vii. psalmes.] arte my refuge from tribulation that hath en

Ends on M7^b. alw-aye desyred. By Christ oure Lorde. So be it (in the Collect for the souls departed).

Contents. L1-4. A portion of the seven Penitential Psalms. L5-8 and M2. A portion of the Fifteen Psalms. M3, 6, 7. The beginning and end of the Litany.

Stonyhurst Coll. T. 10. 27.

102 × 73. English.

147. (c. 1539) 8°.

The title-page is wanting; the book begins on

Sarum. C Bestie ʒ uniuersa pecora serpentes (in Lauds).

Colophon. Expliciunt hore beate Marie virginis scdm usum ecclesie Sarum.

Brit. Mus. C. 35. b. 15. (1).

128 × 80. Latin.

148. (c. 1539) 8°.

The Primer in Englishe wyth || the. A. B. C. for Chil || dren after the use || of Salisbu || rye. || Newlye Imprinted.

Brit. Mus. C. 35. b. 15 (2).

75 × 60. English.

* * * This is either a title-page or a colophon.

149. (c. 1539) 8°.

The title-page is wanting ; the book begins on

A [Iohan.] Fo. ix. The begynnyng of the holy Inicium sancti

All wanting after S8^b. putai oēs pctō earth for offenders, therefore I haue [louyd.] (in The commendations).

Bodl. Auct. T. Infra. III. 20.

147 × 82. English and Latin.

150. (c. 1539) 16°.

The title-page is wanting ; the book begins

To serue our lorde, with good (in Week Days moralysed).

All wanting after X6^b. haue some good thoughtes there of (in Thoughts to haue in the church).

St. Paul's Cath. 38. D. 20.

84 × 55. English.

151. 1540, *Richard Grafton and Edward Whitchurche, London, 8°.*

The prymer both in Englyshe and Latin Anno. M.D.XL. Prynted in the house late the graye freers by Rychard grafton and Edward whytchurche. Marke. xi. Whatsoeuer ye desyre in your prayer beleve ye shall receyue it and ye shall haue it. Cum priuilegio ad imprimendum solum.

Colophon. Imprynted in London in the house late the graye fryers by Rychard Grafton and Edward Whytchurche / and be to sell in Paules church yearde at the sygne of the Byble. Cum priuilegio ad imprimendum solum. 1540.

Brit. Mus. C. 35. b. 14 (1).

124 × 75. English and Latin.

152. 1540, *Nicholas Bourman, London*, long 12°.

A Primer or boke of Prayers / set forth at longe, wherein are contained the houres of our Lady, of the Passion, ⁊ of the holy gho[st] the. vii. Psalmes, the. [xv] Psalmes, the Diri[ge] with many other p[rayers] ⁊ ghostly medit[at]ions] Here untoun is [added] Pistles ⁊ Gosp[els] dayly] red in [the church. Anno 1540.]

Colophon. Imprynted at London in Aldersgate strete, by Nycholas Bourman.

Lambeth Archiep. 24. 9. 5. Sir R. H. Paget, Bart.

Mr. H. H. Gibbs.

. The title-page has been completed from Herbert's Ames, page 594.

125 × 45. English.

153. (c. 1540) 8°.

The title-page is wanting; the book begins

[A prologe.] My Lord fauour hath cōstrayned ⁊ bound

Ends on Y8^b. whych lyuest and || reygneſte God || worlde || without ende. || So be it. (in The dirige).

Dr. Edwin Freshfield.

123 × 76. English and Latin.

154. (c. 1540) 16°.

Seventeen lines to a full page. Known only from a fragment consisting of thirty-two leaves; signatures A, B.

Begins. The Manuall of prayers or Primer in englysh Set forth by Jhon by goddes gra[ce] late bysshop of Rochester at the cōmaūdemēt of the ryghte honorable Lorde Thomas

Crumwell, Lorde Priuie seale Vicegerent to the Kynges hygnes, for an uniuersall usage to his graces louyng subiectes.

Ends on 32^b. Thou shalt beare no false wit || nesse agaynst thy neyghbour (in The ten commandments of almighty God).

Contents. Title-page. Almanack. Kalendar. Forme of byddyng of the bedes. Abrogacyon of the holy dayes. Pater Noster. Aue Maria. Crede. Ten Commandments.

Brit. Mus. C. 18. e. 1 (54).

80 × 53. English.

155. (c. 1540) 8°.

The title-page is wanting ; the book begins on

T1. [called collettes] Fol. cxlvii.

All wanting after x.8^b. was sore aferde, and sodenly (in A meditation upon the 30th psalm).

Trin. Coll. Camb. VI^o. 4. 3 (4).

139 × 84. English.

156. (c. 1540) 8°.

The title-page is wanting ; the book begins

[Maye] KL The nyght is. viii. || houres, the day. xvi

All wanting after U8^b. and to knowe thy iustyce ¶ || vertue, is the rote of || immortalyte. Amen. (in A prayer. Sapien. xv.).

Camb. Univ. G. 6. 14.

135 × 85. English and Latin.

157. (c. 1540) 8°.

The title-page is wanting ; the book begins on

B. [The Matyns] Domine la O Lorde open thou my
The ende of the prymer.

St. Cuthbert's Coll. Ushaw.

120 × 77. English and Latin.

158. (c. 1540) *John Mayler, London, 8°.*

The Primer in Englysshe and Laten set oute at length with the exposition of Miserere and In te domine sperau

and with the Epistles and Gospels thorowe out all the whole yere. Imprinted in London, by Ihon mayler at the signe of the whyte Beare in Botulph Lane.

Colophon. Imprynted in Botulph lane, at the sygne of the whyt beare, by me Jhon Mayler.

Bodl. Douce BB. 102. Bodl. 8°. c. 70. Th. Seld.

150 × 92. English and Latin.

159. 1541, *Thomas Petyt, London, 32°.*

Hore btē marie virginis secundum usū insignis ecclesie Sarisburiensis de nouo impresse, per Thomam Petit. Anno. M.DLXI.

Colophon. Expliciūt hore beatissime virginis marie secundum usum Sarum. Excusum Lōdini : in Cemiterio diui Pauli per Thomam Petit. Anno. M.D.XLI.

St. Marie's Seminary, Oscott. Case G. 8.

60 × 36. Latin.

160. 1541, *Thomas Petyt, London, 8°.*

The prymer in Englysshe and Laten. after the use of Sarum, set out at length with many goodly prayers, ⁊ with the exposition of Miserere, ⁊ In te domine speraui with the Epystles and Gospels throughout the hoole yere. M.D.XLI. Cum priuilegio ad imprimendum solum.

Colophon. Prynted at London in Paules church yerde / at the sygne of the Mayden's heade by Thomas Petyt. M.D.XLI.

Bodl. Gough Missals 94 (1). Stonyhurst Coll. Case 5.

141 × 90. English and Latin.

161. (c. 1541) *John Mayler, London, 16°.*

Hore beate marie virginis secundum usū insignis ecclesie Sariburisburium de nouo ipresse :

Colophon. Expliciunt hore beate Ma[rie] [virgini]s secundum u[sum] S[arum] . . . Johñ May[ler] . . . the whyte . . . [Boto]lph lane . . . ad im[primendum] so]llū.

Brit. Mus. C. 35. a. 11.

90 × 63. Latin.

162. (c. 1541) *Robert Toy, London*, 8°.

A Prymar of Sālisbery use / set out a longe in Englyshe and Latyn and a prayer for euery sondaye and holy day in the yere / besydes these folowyng.

Colophon. Imprinted in Paules churcheyarde by Robert Toye.

Mr. J. F. F. Horner.

137 × 82. English and Latin.

• 163. 1542 (*Antwerp*) 8°.

Hore beate Marie virginis secundū verum usum insignis ecclesie Sarisburiensis / cū multis orationibus ad longum. Anno 1542

Finis (The royal arms).

Brit. Mus. C. 35. d. 16.

149 × 80. Latin.

164. 1542, *Rouen*, 8°.

The title-page is wanting ; the book begins

[Ianuarius] KL January hath. xxxi. dayes.

Colophon. Expliciūt hore beatissime virginis Marie secundum usum / Sarum : totaliter ad longum cum orationibus beate Brigitte / ac multis aliis deuotis orationibus. Impresse / Rothomagi. Anno domini millesimo quingētesimo quadragesimo secundo.

Brit. Mus. C. 35. a. 1.

113 × 65. Latin.

165. 1542, *William Bonham, London*, 4°.

The Prymer in Englyshe, and Latyn wyth the Epystles and Gospelles : of euerye Sonday, ⁊ holye daye in the yere, and also the exposycion upon Miserere mei deus. wyth many other prayers + Prynted in London by Wyllyam Bonham Cum priuilegio Ad imprimendum solum. 1542.

Finis.

Earl Spencer. No. 19638. (1).

162 × 113. English and Latin.

166. 1542, *William Bonham, London, 4°.*

The Prymer in Englyshe, and Latyn wyth the Epystles and Gospelles : of euerye Sonday, ⁊ holye daye in the yere, and also the exposycion upon Miserere mei deus. wyth many other prayers + Prynted in London by Wyllyam Bonham Cum priuilegio Ad imprimendum solum. 1542.

Ends on F4. kyngdome, whyche lyuest || and raygnest for euer || and euer. So be it. (in A fruitful prayer necessary for all men, called Deus propitius).

St. Paul's Cath. 38. D. 7. Camb. Univ. G. 3. 50.

St. John's Coll. Camb. T. 9. 19.

162 × 112. English and Latin.

167. 1542, *Thomas Petyt, London, 8°.*

The Prymer in Englysshe and Laten, after the use of Sarū set out at length with many goodly prayers With the Epystles and Gospels throughout the hoole yere. M.D.XLii. Cum priuilegio ad imprimendum solum.

Colophon. Prynted at london in paules churchyarde at the sygne of the maydens heed by Thomas Petyt. M.D.xlii.

Bodl. Gough Missals 67^A. Mr. Christie Miller.

130 × 82. English and Latin.

168. 1542, *Robert Toy, London, 4°.*

The Prymer in Englyshe, and Latyn wyth the Epystles and Gospelles : of euerye Sonday, ⁊ holye daye in the yere, and also the exposycion upon Miserere mei deus. with many other prayers + Prynted in London by Roberte Toye. Cum priuilegio Ad imprimendum solum. 1542.

Ends on F 4. a kyngdome, whyche lyuest || and raygnest for euer || and euer. So be it. (in A fruitful prayer necessary for all men, called Deus propitius).

Camb. Univ. B* 5. 55.

Sold at Sotheby's, 9th July, 1886. No. 1284.

163 × 113. English and Latin.

169. 1543, *Thomas Petyt, London, 4°.*

The prymer in Englysh and latyn, after the use of Sarum, set out at length with manye goodly prayers, with the exposicyon upon the Psalme called Miserere mei deus, and in te domine speraui, with the Epystels and Gospels on euery Sonday, and holye daye in the yeare. Cum priuilegio ad imprimendum solum.

Colophon after the prymer. Prynted at London in Paules church yearde, at the sygne of the maydens heade, by Thomas Petyt. M.D.XLiii.

Colophon after the exposicyon. Prynted at London in Paules church yearde, at the sygne of the Maydens heed, by Thomas petyt.

Colophon after the Epystels and Gospels. Imprinted at London in Paules church yarde at the sygne of the maydens heed, by Thomas Petyt.

Brit. Mus. C. 10. a. 14. Bodl. 4°. P. 13. Th. Seld.

Camb. Univ. B* 5. 31.

183 × 133. English and Latin.

170. (c. 1543) *Richard Grafton, London, 32°.*

Seventeen lines to a full page. Known only from three fragments consisting of five leaves; 1, 2, 3, 6, 7, of signature T, and also signature U.

Begins on T 1. [The Dirige.] holde upon me, that I am.

Colophon. Imprynted in London by Rycharde Grafton dwellynge within the circuite of the late Gray fryers, prynter to the Prynces grace. Cum priuilegio ad imprimendū solum.

Contents. Portions of the Dirige.

Brit. Mus. C. 18. a. 23. Camb. Univ. fragments.

58 × 35. English.

171. 1544, September 12, *Thomas Petyt, London, 16°.*

This prymer of Salysbury use is set out a longe without anye searchyng with many prayers. Imprynted at London the xii. day of Septembre M.D.XLiiii.

Colophon. Expliciunt hore beatissime virginis marie secundum usum sarum Excusū Londini in cemiterio diui Pauli per Thomam Petit. Año M.D.XLiii.

Brit. Mus. C. 12. a. 8.
83 × 53. Latin.

172. 1544, *Thomas Petyt, London, 8°.*

The title-page is wanting ; the book begins on

B. Thou shalt have none other god

Colophon. Printed at london in paules church yearde at the sygne of the maydens heed by Thomas petyt. M.D.xliiii

Brit. Mus. C. 35. b. 16 (2) Queen's Coll. Oxford. 283. A. 24 (2)
129 × 84. English and Latin.

173. 1545, May 29, *Richard Grafton, London, 8°.*

The title-page is wanting ; the book begins on

A3. Kalender (mutilated)

A4. KL Maye hath. xxxi. || daies.

Colophon. Imprinted at London within the precinct of the late dissolued house of the graye Friers, by Richard Grafton Printer to the Princes grace, the. xxix day of May, the yere of our Lorde. MDxlv. Cum priuilegio ad imprimendū solum.

Emman. Coll. Camb. MSS. 4. 3. 21 (1).
114 × 57. English.

174. 1545, May 29, *Richard Grafton, London, 4°.*

The Primer, Set Foorth by the Kynges maiestie and his Clergie, to be taught lerned, & read: and none other to be used throughout all his dominions. M.D.XLV.

Colophon. Imprinted at London within the precinct of the late dissolued house of the gray Friers, by Richard Grafton Printer to the Princes grace, the xxix. daye of May, the yere of our Lord, M.D.XLV. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. c. 15. Bodl. Douce BB. 123.
Keble Coll. Oxford.
157 × 90. English.

175. 1545, May 29, *Richard Grafton, London, 8°.*

The title-page is wanting ; the book begins on

A2. KL Ianuary hath. xxxi. || dayes.

Colophon. Imprinted at London within the precinct of the late dissolued house of the gray Friers, by Richard Grafton Printer to the Princes grace, the. xxix. daye of May, the yere of our Lord, M.D.XLV. Cum priuilegio ad imprimendum solum.

Bodl. Gough Missals 39 (1).

110 x 57. English.

176. 1545, June 19, *Edward Whitchurche, London, 4°.*

The Primer, Set Foorth by the Kynges maiestie and his Clergie, to be taught lerned, & read : and none other to be used throughout all his dominions. M.D.XLV.

Colophon. Imprinted At London, in Fletestrete at the signe of the Sunne, ouer agaynst the conduyte, by Edward Whitchurche, the xix. day of June. M.D.XLV. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. c. 16. Bodl. 4°. P. 14 (1). Th. Seld.

Trin. Coll. Camb. VI^d. 2. 4 (1).

155 x 87. English.

177. 1545, June 20, *Edward Whitchurche, London, 8°.*

The Primer set forth by y^e kinges maieste and his Cleargy, and none other to be used through out his dominions. M.D.XLV.

Colophon. Imprinted at London, in Fletestrete at the signe of the Sunne, ouer against the conduyte, by Edward Whitchurche the xx. day of Iune. M.D.XLV. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. b. 17.

110 x 58. English.

178. 1545, June 20, *Edward Whitchurche, London, 8°.*

The title-page is wanting ; the book begins on

A2 KL. Ianuary hath. xxxi dayes

Colophon. Imprinted At London, in Fletestrete at the signe

of the Sunne, ouer against the conduyte, by Edward Whit-churche the xx. day of Iune. M.D.XLV. Cum priuilegio ad imprimendum solum.

Lincoln Cath. RR. 4. 24.

115 × 61. English.

179. 1545, September 6, *Richard Grafton, London, 4°.*

The Primer, In Englishe and Latyn, set foorth by the Kynges maiestie and his Clergie to be taught learned, and read : and none other to be used throughout all his dominions. Imprinted At London within the precinct of the late dissolued house of the Gray friers by Richard Grafton Printer to the Princes grace, the. vi. daye of Septembre, the yere of our lorde. M.D.XLV. Cum priuilegio ad imprimendum solum.

Colophon. Imprinted At London within the precincte of the late dissolued house of the grey Friers by Richard Grafton Printer to the Princes grace, the. vi. daie of Septēber, the yere of our Lorde. M.D.XLV. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 25. h. 10 (1). Queen's Coll. Oxford. 79. C (1).

Camb. Univ. 8. 3. 27. (1).

152 × 100. English and Latin.

180. 1545, November 25, *Thomas Petyt, London, 16°.*

This prymer of Sāylbury use is set out a longe without anye searchynge with many prayers. Imprynted at London the xxv. day of Nouēbre. M.D.XLV.

Colophon. Expliciunt hore beatissime virginis marie secū-dum usum sarum. Excusū Londini in cemiterio diui Pauli per Thomam Petyt. Año M.D.XLV.

Dr. Edwin Freshfield.

83 × 53. Latin.

181. 1546, January 6, *Edward Whitchurche, London, 8°.*

The Primer, In Englishe ⁊ Latin, set forth by the kynges maieste ⁊ his Clergie to be taught learned, and read : and none other to be used thoughout all his dominions. 1546.

Colophon. Imprinted at London in Fletestrete at the sunne ouer against the conduyte by Edward Whitchurche the ix day of Januari MDXLVI. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 25. c. 22. and C. 35. c. 17.

125 × 80. English and Latin.

* * * The Colophon is supplied from Herbert's Ames, page 542.

182. 1546, March 16, *Richard Grafton, London, 16°.*

The title-page is wanting ; the book begins on

+ i. [The Kalendar.]

Colophon. Imprinted at London within the precinct of the late dissolued house of the Gray Friars by Richarde Graft Printer to the Princes grace, the. xvi. day of March, the yere of our lord a thousande, D.xlvi. Cum priuilegio ad imprimendum solum.

Mr. Samuel Sandars.

66 × 34. English.

183. 1546, April 1, *Edward Whitchurche, London, 16°.*

The title-page is wanting ; the book begins on

* 2. [The kalender.]

Colophon. Imprinted at Londō in Fletstrete at the signe of y^e Sunne ouer against the conduyte, by Edward Whitchurche, the first day of April. M.D.XLVI. Cum priuilegio, ad imprimendum solum.

Dr. Edwin Freshfield.

75 × 43. English.

184. 1546, August 17, *Richard Grafton, London, 4°.*

The Primer, Set Furth by the Kinges maiestie ⁊ his Clergie, to be taught lerned, and red : ⁊ none other to be used thorow-out all his dominions. Imprinted At London within the precinct of the late dissolued house of the graye Friars by Richard Grafton Printer to the Princes grace, the xvii. day of August, the yere of our lorde M.D.XLVI. Cum priuilegio ad imprimendum solum.

The ende of the Primer. (verso) The copy of the Kynges highnes bil assigned. . . . God saue the Kyng.

Brit. Mus. C. 35. c. 18. Bodl. 4°. P. 16. Th. Seld.

160 × 88. English.

185. 1546, August 20, *Edward Whitchurche, London*, 8°.

The Primer in Englysshe, set furth by the kynges maiestie and his Clergie, to be taught learned and red, thoroughout his dominions, all other set apart. M.D.XLVI.

Colophon. Imprinted at London in Flete strete at the signe of the Sunne ouer agaynst the conduyte By Edwarde Whitchurche. The. xx. day of Auguste, the yere of our lorde : M.D.XLVI. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. a. 18.

112 × 60. English.

186. 1546, September 6, *Richard Grafton (London)* 8°.

Orarium seu libellus precationum per Regiam maiestatem & clerū latinè æditus. 1546. Cum priuilegio ad imprimendum solum.

Colophon. Ex officina Richardi Graftoni Clarissimo Principi Edouardo typographi. vi. die mensis Sep. Anno. M.D.XLV. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. b. 18. Bodl. Douce BB. 38.

Camb. Univ. A* 8. 8.

115 × 56. Latin.

187. 1547, November 30, *Richard Grafton, London*, 4°.

The Primer set furth by the Kinges maiestie ⁊ his Clergie, to be taught lerned, and red : and none other to be used thorowout all his dominions. Imprinted at London, the laste daye of Nouember, in the fyrste yere of the reigne of our souereigne lorde kyng Edward the VI. By Richard Grafton printer to his moste royall Maiestie. Cum Priuilegio ad imprimendum solum.

Colophon. Imprinted at London, the laste daie of Nouëber, in the firste yere of the reigne of our souereigne lorde kyng

Edward the. vi: By Rychard Grafton printer to his moste royall Maiestie. In the yere of our Lorde. M.D.XLVII. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 25. h. 6 (1). Lincoln Cath. RR. 4. 29.

158 x 86. English.

188. 1547, November 30, *Richard Grafton, London, 4°.*

The Primer set furth by the Kinges maiestie ⁊ his Clergie, to be taught, lerned, and red: and none other to be used thorowout his highnes dominions. Cum priuilegio ad imprimendum solum.

Colophon. Imprinted at London, the last daie of Nouember, in the fyrste yere of the reigne of our souereigne lord kyng Edward the. VI. By Rychard Grafton. printer to his moste royall Maiestie. In the yere of our Lord. M.D.XLVII. Cum priuilegio ad imprimendum solum.

Bodl. Douce BB. 122.

160 x 88. English.

189. 1548, January 9, *Edward Whitchurche, London, 8°.*

The Primer in Englishe ⁊ Latin: set forth by the kynges maiestie ⁊ his Clergie to be taught learned, ⁊ read: ⁊ none other to be used throughout all his dominiōs.

Colophon. Imprinted At London, in the Flete strete at the signe of the Sunne, ouer against the conduite, by Edward Whitchurche the ix. day of ianuarii, Anno m,d,x,l,uiii, Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. b. 19.

120 x 68. English and Latin.

190. (c. 1548) 16°.

Fifteen lines to a full page. Known only from a fragment, of which there are two copies. Each copy consists of four leaves: 2, 3, 6, 7 of signature N.

Begins on N2. [The letany] That it maye please the to
Ends on N7^b. The end of this Primer.

Camb. Univ. fragments.

82 x 47. English.

191. (c. 1548) *Richard Grafton, London, 8°.*

The title-page is wanting; the book begins on

A2. [Kalender.]

Colophon. Imprinted by Rychard Grafton Prynter to the Kynges Maiestie. Cum priuilegio ad imprimendum solum.

Marquess of Bath.

114 × 57. English.

192. (c. 1548) 8.

The title-page is wanting; the book begins on

¶1. An iniūcyon || gyuen by the kyng our souerei || gne lordes moste excellente ma || iestie, for the autorysyng ⁊ establishing the use of this Prymer.

All wanting after R7^b. The end of the Primer.

Camb. Univ. G. 6. 55.

120 × 60. English.

193. 1549, *Richard Grafton, London, 8°.*

The Prymer set furth by the Kinges highnes and his Cleargye to be taught unto chyldren throughoute his dominions, all other set apart.

Colophon. Imprynted at London wythin the precincte of the late dissolued house of y^e grey Friers by Richard Grafton Printer to the Kynges grace. M.D.XLIX. Cum priuilegio ad imprimendum solum.

Bodl. Gough Missals 44. Emman. Coll. Camb. MSS. 4. 3. 16 (1).

115 × 57. English.

194. (c. 1550) *Thomas Gaultier, London, for Robert Toy, London, 32°.*

The title-page is wanting; the book begins on

C2. [A prayer.] fol. iiii. dementes, and so glorifie.

Colophon. Imprinted at London by Thomas Gaultier, at the costes and charges of Robert Toye, dwelling in Paules Churcheyarde, at the sygne of the Bell.

Mr. F. J. H. Jenkinson.

55 × 34. English.

195. 1551, *Richard Grafton, London, 4°.*

The Primer set furth by the Kynges hyghnes and hys Clergie, to be taught, learned and read, of all his louyng subiectes, all other set aparte, corrected accordyng to the Statute made in the third and. iiii. yere: of our souereigne Lorde the Kynges Maiesties reigne. Cum priuilegio ad imprimendum solum.

Colophon. Excusum Londini, in ædibus Richardi Graftoni Regii Impressoris. Anno. 1551.

Brit. Mus. C. 25. h. 9 (1). Exeter Coll. Oxford. 171. D. 10.

Routh Libr. Durham xvii. E 28.

159 x 86. English.

196. 1551, *Richard Grafton, London, 8°.*

The Primer, and Cathéchisme, set furthe by the Kynges hyghnes and his Clergie, to bee taught, learned and read, of all his louyng subiectes, all other set apart, corrected accordyng to the Statute, mad in the third and iiii. yere, of our souereigne Lorde the Kynges Maiesties reigne. Anno domini. 1551.

Colophon. Imprinted at London, by Richard Grafton, Printer to the kynges Maiestie. 1551. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. b. 20 (1). Bodl. 8° c. 648. Linc.

Magd. Coll. Camb. A. 9. 29 (1).

115 x 58. English.

197. 1551, *Nicholas Le Roux, Rouen, for Robert Valentin, Rouen, 8°.*

This prymer of Salisbury use is se tout along with houtonyser chyng / with many prayers / ʒ goodly pyctures in the Kalender, in the matins of our lady, in the heures of the crosse, in the. vii. psalmes, and in the dyryge. And be newly emprynted at Rouen. M.D.li. Saꝝ A

Colophon. Expliciunt hore beatissime virginis Marie secundum usum Saꝝ totaliter ad longum: cū orationibus beate Brigitte cum multis aliis orationib⁹ Impresse per Nicolaum le

Roux pro Robertum Valentinum commorantem Bibliopola in porticu ecclesie beate Marie. M.D.li.

Bodl. Gough Missals 91. Bodl. 8°. Th. Seld. G. 16.
143 x 76. Latin.

198. 1551, *for Robert Valentin, Rouen*, 16°.

Hore beate Marie virginis secūdū usū Sax. Rothomagi apđ Robertū Valētinū, M.D.li.

All wanting after U7^b. rculus / tentationib⁹ / ⁊ angustiis corpo (in Suffragia De nominibus dei).

Bodl. Gough Missals 50.
96 x 55. Latin.

199. 1552, *Richard Grafton, London*, 8°.

The Primer, and Cathechisme, sette furthe by the Kynges highnes and his Clergie, to be taught, learned, and redde, of all his louing subiectes al other set apart corrected accordyng to the Statute, made in the thirde and iiij. yere, of our soue-reigne Lordes the Kynges Maiesties reigne. Cum Priuilegio ad Imprimendum solum. An. M.D.LII.

Colophon. Imprinted at London by Rychard Grafton, Printer to the Kynges Maiestie. 1552. Cum Priuilegio ad Imprimendum solum.

Canterbury Cath. H and H^A Library. Mr. H. H. Gibbs.
Archbishop Marsh's Libr. Dublin F 2. 6. 10.
113 x 59. English.

200. 1553, *William Seres, London*, 8°.

A Prymmer or boke of priuate prayer nedeful to be used of al faythfull Christianes. Whiche boke is auctorysed and set fourth by the Kinges maiestie, to be taughte, learned, redde and used of al hys louynge subiectes. Continue in prayer. Rom. 12. Londini ex officina Wilhelmi Seres typographi. Cum priuilegio ad imprimendum solum. 1553.

Colophon. These bookes are to be solde, at the weste ende of Paules towarde Ludgate, at the sygne of the Hedgehogge.

Bodl. Douce BB. 41.

115 × 58. English.

201. (c. 1553) *William Seres, London, 16°.*

A Primmer or boke of private prayer nedefull to bee used of all faythfull Christians. Whiche boke is auctorised and set forth by the kynges Maiestye, to be taught, learned, read, and used be hys louynge Subiectes. Contynue in prayer. Ro. xii. Londini ex officina Wilhelmi Seres Tipographi. Cum priuilegio ad imprimendum solum.

Colophon. These bokes are to be solde, at the Weste ende of Paules towarde Ludgate at the signe of the Hedgehogge.

Brit. Mus. C. 35. a. 9.

78 × 50. English.

202. (c. 1553) 8°.

The title-page is wanting; the book begins on

✠ 2. [January] Hath. xxxi. days, the moone. xxxi

All wanting after N 6^b. necessities plentifully for me & my [house] (in Sundry godly prayers for diuers purposes).

Bodl. i. g. 59 (2).

115 × 62. English.

203. 1554, *Jean Le Prest, Rouen, for Robert Valentin, Rouen, 8°.*

This prymer of Salisbury use is se tout a long without ony serchyng / with many prayers / & goodly pyctures in the Kalender / in the matins of our lady in the heures of the crosse / in the / vii. psalmes. and in the dyryge. And benewly enprynted at Rouen. M.D.Liiii. Sax. A

Colophon. Expliciunt hore beatissime virginis Marie secundum usum Sax / totaliter ad longum : cū orationib⁹ beate Brigitte cum multis aliis orationib⁹ Impresse per Iohannem

le prest pro Robertūm Valentinum / commorantem Bibliopola
in porticu ecclesie beate Marie. M.D.Li.iii.

Brit. Mus. C. 35. c. 20. Bodl. Gough Missals 14.
Canterbury Cath. H and H^A Libr.
142 × 77. Latin.

204. 1554, *Thomas Petyt, London*, 8°.

Hore beate Marie, virginis secundum usum isignis ecclesie
Sarisburiensis, de nouo Impresse. Anno Domini. M.D.L.iii.
Imprinted at London.

Colophon. Imprinted at Londō, by Thomas Petit, dwellynge
in Paules Churchyarde. M.D.L.iii.

Bodl. Gough Missals 62.
126 × 80. Latin.

205. 1554, *London*, 8°.

Hore beate Marie virginis secundum usum insignis ecclesie
Sarisburiensis. Londini Anno, MD.Li.iii.
Finis.

Rev. J. F. W. Bullock.
137 × 78. Latin.

206. (c. 1554) 8°.

The title-page is wanting ; the book begins
[January] The nyght is. xvi houres
Finis.

Rev. J. F. W. Bullock.
125 × 78. Latin.

207. 1555, June 4, *John Wayland, London*, 4°.

An uniforme and Catholyke Prymer in Latin and Englishe,
with many godly and deuout prayers, newly set forth by cer-
tayne of the cleargye with the assente of the moste reuerende
father in god the Lorde Cardinall Pole hys grace : to be only
used (al other sette a parte) of al the kyng and Quenes maies-
ties louinge subiectes throughe oute all their realmes and
dominions, according to the Quenes hygnes letters patentes

in that behalf geuen. Imprinted at London, by Iohn Waylande the. iiii. daye of Iune. Anno domini. M.D.L.V. Cum priuilegio per septennium.

Colophon. Imprynted at London in Fletestrete at the sygne of the Sunne ouer against the Conduite by Iohn Wayland. Cum priuilegio per septennium.

Lambeth Archiep. 6. 1. 29. Trin. Coll. Camb. vr^d. 2. 3.

Jesus Coll. Camb. B. 5. 14 (2).

175 × 107. English and Latin.

208. 1555, August 10, *Robert Toy, London*, 8°.

Hore beate Marie virginis secundum usum in signis ecclesie Sarum. nouo impres. Anno domini M.D.L.V. the x. of August. Londini in edibus Roberti Toy.

Finis.

Professor Middleton.

125 × 78. Latin.

209. 1555, October 1, *Robert Caly, London*, 8°.

The Primer in English and Latin, after Salisburie use : set out at length with manie Praiers and goodly pictures : Newly imprinted this present yeare. 1555. Excusum Londini in edibus Roberti Caly, Typographi, Primo Octobris Cum priuilegio.

Finis.

Earl of Ashburnham.

119 × 75. English and Latin.

210. 1555, *Robert Toy, London*, 8°.

Hore beate Marie virginis secundum usum insignis ecclesie Eboracensis. M.D.LV. Londini in edibus Roberti Toy.

Finis.

York Minster. X. P. 8.

126 × 76. Latin.

211. 1555, *John Wayland, London*, 8°.

The primer in Englishe (after the use of Sarum) with many godly and deuoute prayers, as in the contentes doth appeare. Wherunto is added a plaine and godly treatise concerning the Masse, and the blessed Sacrament of the aulter, for the instruccyon of the unlearned and symple people. Imprinted

at Londō, by Iohn Wailande at the signe of the Sunne in Fletestrete ouer agaynst the great conduit. Anno domini. M.D.L.v. Cum priuilegio per septennium.

Finis. Cum Priuilegio per septennium.

Camb. Univ. A*. 8. 6. Emman. Coll. Camb. MSS. 4. 4. 5.

Peterborough Cath. S. 59.

120 × 71. English.

212. 1555, *John Wayland, London, 4°.*

This Primer in Latin and Englishe (after the use of Sarum) with many godlye and deuoute prayers, as in the contentes doth appere. Whereunto is added a playne and godly treatise concerning the Masse, and the blessed Sacramente of the Aulter, for the instruccion of the unlearned and simple people. Imprinted at London, by Iohn Waylande at the signe of the Sunne in Fletestrete ouer agaynste the great Conduit. Anno Domini. M.D.L.V. Cum priuilegio per septennium.

After the Primer. Finis.

Colophon (after "Godly Prayers"). Imprynted at London in Fletestrete at the sygne of the Sunne ouer against the Conduite by Iohn Wayland. Cum priuilegio per septennium.

Brit. Mus. C. 10. a. 12 (1). Routh Libr. Durham XVII. E. 29.

167 × 107. English and Latin.

213. 1555, *John Wayland, London, 4°.*

The Primer in Latin and Englishe (after the use of Sarum) with many godlye and deuoute prayers, as in the contentes doth appere. Whereunto is added a playne and godly treatise concerning the Masse, and the blessed Sacramente of the Aulter, for the instruccion of the unlearned and simple people. Imprinted at London, by Iohn Waylande at the signe of the Sunne in Fletestrete ouer agaynste the great Conduit. Anno domini. M.D.L.V. Cum priuilegio per septennium.

After the Primer. Finis.

Colophon (after "Godly Prayers"). Imprynted at London in Fletestrete at the sygne of the Sunne ouer against the Conduite by John Wayland. Cum priuilegio per septennium.

After "A plaine and godly treatise". Finis.

Brit. Mus. C. 35. c. 22. Bodl. Douce BB. 131.

Camb. Univ. B. 5. 54.

167 x 107. English and Latin.

214. 1555, *John Kyng, London, for John Waley (London)* 8°.

Hore beate Marie virginis secundum usum insignis ecclesie Sasburiensis de nouo Impresse. Anno Domini. M.D.LV. Imprinted at Londō by John Kyng, for Jhon Waley.

Finis.

Incorporated Law Society.

125 x 80. Latin.

215. 1555, *Jean Le Prest, Rouen, for Robert Valentin, Rouen*, 8°.

This prymer of Salisbury use is se tout a long with hout-onyser chying / with many prayers / ⁊ goodly pyctures in the Kalender / in the matins of our lady in the houres of the crosse / in thes / vii. psalmes and in the dyryge. And newly enprynted at Rouen. M.D.LV. Saꝝ. A

Colophon. Expliciunt hore beatissime virginis Marie / secundū usū Sarum / totaliter ad longum : cū orationibus beate Brigide / cū multis aliis orationib⁹ / Impresse per Iohannē le prest / impensis honestissimi viri Roberti valentini / suā officinā tenētis ī porticū bibliopolarū iuxta edē btē Marie. M.D.LV.

Brit. Mus. C. 35. c. 23. Bodl. Gough Missals 7.

Camb. Univ. G. 5. 16.

140 x 77. Latin.

216. 1555, *for Robert Valentin, Rouen*, 16°.

Hore beate marie virginis / secūdum usum insignis ecclesie Sarum. Venales habentur Rothomagi in porticu bibliopolarum / per Robertum Valentinum. M.D.LV.

Finis.

Brit. Mus. C. 51. a. 6.

97 x 54. Latin.

217. 1555, *Rouen, for Robert Valentin, Rouen, 16°.*

Hereafter Foloweth the Prymer in Englysshe and in latin sette out alonge: after the use of Sarū. In edibus Roberti Valentini. M.D.lv.

Colophon. Rothomagi. Apud Robertum Valentinum.

Brit. Mus. C. 35. a. 10. Bodl. Gough Missals 51.

Earl Spencer No. 15469.

94 × 56. English and Latin.

218. 1555, *Rouen, for Robert Valentin, Rouen, 8°.*

This prymer of Sarysbury use is set out a long without ony serchyng / with many prayers / ⁊ goodly pyctures in the matyns of our lady. And benewly empyrinted at Rouen. Venundantur Rothomagi apud Robertū Valentinū in porticu bibliopolarum / prope edem beate Marie. M.D.lv.

Colophon. Expliciūt hore beatissime virginis Marie secundum usum Sacrum totaliter ad longum cum orationibus beate Brigitte / ac multis aliis deuotis orationibus. Impresse / Rothomagi. Anno domini millesimo quingētesimo quinquagesimo quinto. Sarum.

Lambeth. Archiep. 24. 9. 3 (1). Rev. W. J. Blew.

Earl Spencer No. 16578.

112 × 66. Latin.

219. 1555, *Rouen, for Robert Valentin, Rouen, 8°.*

Here after Foloweth the Prymer in Englysshe and in latin sette out alonge: after the use of Sarum. M.D.lv.

Colophon. Impressum rothomagi impensis honesti viri Roberti valentini bibliopolarū particulo morā teneñ. M.D.lv.

Bodl. Tanner 802. Bodl. Gough Missals 11.

Mr. A. Mackay.

135 × 82. English and Latin.

220. 1556, October 1, *Robert Caly, London, 8°.*

The Primer in English and Latin, after Salisburie use: set out at length with manie Praiers and goodly pictures: Newly

imprinted this present yeare. 1556. Excusum Londini in
œdibus Roberti Caly, Typographi, Primo Octobris.

Finis.

Brit. Mus. C. 35. b. 21 (1). Bishop Cosin's Libr. Durham
(with MSS.) Dv. 39.

118 x 76. English and Latin.

221. 1556, *John Kyngston and Henry Sutton, London, for
John Wight (London)* 8°.

Hore beate Marie, virginis secundum usum insignis Ecclesie
Eboracensis de Nouo Impress. Anno domini. 1556. Printed
at London by Ihon Kingstone, and Henry Sutton.

Colophon. Imprinted at London by Iohn Kyngston and
Henry Sutton for Iohn wyght.

Emman. Coll. Camb. MSS. 4. 3. 25.

127 x 77. Latin.

222. 1556, *John Kyng, London*, 8°.

The Primer in English after Salysburye use: sette out at
lengthe with manye Godlyc prayers: Newlye Imprinted thys
presente yere. Anno domini. M.D.LVI.

Colophon. Imprynted at London by John Kyng.

Camb. Univ. G. 6. 49.

118 x 65. English.

223. 1556, *Rouen, for Robert Valentin (Rouen)* 8°.

This prymer of Salisbury use is se tout along with hout-
onyser chyng / with many prayers / ⁊ goodly pyctures in the
Kalender in the matins of our lady in the houres of the
crosse. in the. vii. psalmes and in the dyryge. And benewly
enprynted. at Rouen M.D.lvi. Sarꝝ. A

Colophon. Expliciunt hore beatissime virginis Marie /
secundū usū Sarum / totaliter ad longum: cū orationibus beate
Brigide / ac multis aliis orationibus / Rothomagi / impresse
impensis honestissimi viri Roberti valentini / suā officinā

tenentis ī porticu bibliopolarū iuxta edē btē Marie.
M.D.L.vi.

Lambeth Archiep. 24. 9. 2. Bodl. Auct. T. infra. iii. 13.
Stonyhurst Coll. T. 7. 41.
139 × 76. Latin.

224. 1556, *Rouen, for Robert Valentin (Rouen)* 8°.

Here after Foloweth the prymer in Englysshe and in latin
sette out alonge : after the use of Sarum. Robert Valentin.
M.D.lvi.

Colophon. Impressum Rothomagi / impensis honesti viri
Roberti valentini bibliopolarum porticulo moram teneñ.
M.D.lvi.

Eton Coll. D. f. 4. 2. Stonyhurst Coll. V. 9. 42.
138 × 84. English and Latin.

225. 1556 (*Rouen*) for *Florence Valentin, Rouen*, 16°.

Hereafter Foloweth the Prymer in Englysshe, and in Latin
sette out alonge : after the use of Sarum. In edibus Florenti
Valentini. 1556. Sarum. A

Colophon. Rothomagi Apud Florentiū Valentinū.

Bodl. Douce BB. 15.
98 × 59. English and Latin.

226. (c. 1556) *London, for John Wight (London)* 8°.

Hore beate Marie virginis, secundum usum insignis ec-
clesie. Eboriensis. de nouo Impres. Imprinted at London, for
Jhon Wight.

Finis.

Magd. Coll. Camb. 136. L. York Minster. Fragments.
126 × 80. Latin.

227. (c. 1556) 8°.

The title-page is wanting ; the book begins on

B1. [Iohn.] The beginning of the holy gos Initium sa
Finis.

Lincoln Cath. RR. 4. 22 (1).
118 × 75. English and Latin.

228. (c. 1556) 8°.

The title-page is wanting ; the book begins

KL. [Iulius] || [ha]bet dies. [xxxi.] || Luna ve[ro. xxx.]

All wanting after [Ne sim]ul tradas me cu pctorib⁹ (in Psalms of the passion).

Camb. Univ. H. Bradshaw's collection.

125 × 75. Latin.

229. (c. 1556) 8°.

Twenty lines to a full page. Known only from two fragments consisting of two leaves each ; 2, 7 of a quire and 4, 5 of a quire.

Begins on A2. Qui pceptus est de spū san

Ends. am iustitiam faciēdam no

Contents. Fragment 1. Leaf 1. Portion of the Apostles Creed. Grace (Benedicite) Leaf 2. Grace (Agimus tibi gratias). Precepta decalogi. Articuli fidei. Fragment 2. Leaves 1. 2. (O salutaris hostia) In elevatione sanguis. (Aue sanguis) (O sanguis) In ostensione eucharistie (Aue salus) Orationes dicende mane (In nomine patris) (Gratias ago tibi domine) (Omnipotens sempiterne deus).

Brasenose Coll. Oxford.

115 × 68. Latin.

230. (c. 1556) 8°.

Twenty-one lines to a full page. Known only from a fragment consisting of signature C. Eboꝝ is printed at the foot of C1.

Begins on C1. suū sup nos ꝛ misereaꝛ nostri. Ut

Ends on C8^b. sedes in iudicio sedes sup domū da

Contents. Portions of Lauds, Prime and Terce.

York Minster. fragments.

125 × 78. Latin.

231. 1557, *Assignes of John Wayland, London, 8°.*

The Prymer in Latine, set forth after the use of Salis-

burye: enlarged wyth manye Prayers, and goodlye Pictures. Newelye Imprynted thys present yeare. 1557. At London by thassignes of Ihon Wayland, forbidding all other to Print this or any other Prymer. Eyther Latine or English.

Colophon. Imprinted at London by the assignes of Ihon Wayland, forbiddinge al other to Print this or any other Primer. Either in English or Latine. Cum priuilegio ad imprimendum solum.

Brit. Mus. C. 35. b. 23. Bodl. Gough Missals 37.

Earl Spencer No. 19998.

122 × 66. Latin.

232. 1557, *Assignes of John Wayland, London, 8°.*

The Prymer in Englishe and Latine, after Salisbury use: set out at length wyth many Prayers and goodlye Pycures. Newelye Imprynted thys present yeare. 1557. Imprinted at London by the assygnes of Jhon Wayland, forbyddyng all other to Prynt thys or any other Prymer.

Colophon. Imprynted at London by the assignes of Jhon Wayland, forbidding al other Persons to Print or cause to be Printed thys Prymer or any other in English or in Latyne.

Brit. Mus. C. 35. b. 22. St. Cuthbert's Coll. Ushaw.

Mr. H. H. Gibbs.

124 × 75. English and Latin.

233. 1557, *John Kyngston and Henry Sutton, London, 4°.*

The Primer in Englishe and Latine, set out along, after the use of Sax: with many godlie and deuoute praiers: as it appeareth in the table. Imprinted at London, by Jhon Kyngston, and Henry Sutton. 1557. Cum priuilegio ad imprimendum solum.

Finis.

Brit. Mus. C. 35. c. 24.

Bodl. Gough Missals 105 (1). Charterhouse, London. B. h. 35.

167 × 113. English and Latin.

234. 1558, Aug. 22, *Assignes of John Wayland, London, 16°.*

The Primer in English and Latin after Salisbury use : set out at length with manye Godly prayers. Newly imprinted by the assignes of Iohn Wayland this presente yere. An. 1558. Cum priuilegio ad Imprimendum solum.

Colophon. Imprinted at London by the assines of Iohn Wailand, forbidding all other to print or cause to be printed this primer, or anye other. An. 1558 The. xxii of August.

Mr. Samuel Sandars.

95 × 60. English and Latin.

235. 1558, Aug. 22, *Assignes of John Wayland, London, 16°.*

The prymer in English and Latin after Salisbury use : set out at length with manye Godly prayers. Newly imprinted by the assignes of Iohn Wayland this presente yere. An. 1558. Cum priuilegio ad Imprimendum solum.

Colophon. Imprinted at London by the assines of Iohn Wailand, forbidding all other to print or cause to be printed this primer, or anye other. An. 1558 The. xxii of August.

Brit. Mus. C. 35. a. 17. Christ Church, Oxford. NF. 10. 5.

Lincoln Cath. Rr. 4. 19.

93 × 59. English and Latin.

236. 1558, *Assignes of John Wayland, London, 16°.*

Hore Beate Marie virginis secundum usum insignis ecclesie Sarum. Imprinted At London by the assygnes of John Wayland, forbydding al other to Prynt, thys or any other Prymer. M.DLVIII.

Finis.

Bodl. Gough Missals 55. Peterborough Cath. S. 58.

80 × 53. Latin.

237. 1558, *Assignes of John Wayland, London, 8°.*

The Prymer in English and Latine, after Salisbury use, set out at length wyth many prayers and goodly Pictures. Newely Imprynted thys present yere. 1558. Imprinted at

London by the assignes of Ihon Wayland, forbidding all other to Printe this or any other Primer.

Colophon. Imprynted at London by the assignes of Ihon Wayland, forbidding all other Persones to Prynt or cause to be prynted this Prymer or any other in Englyshe or in Latyne.

Brit. Mus. C. 35. b. 24. Bodl. Douce BB. 31.

York Minster. X. P. 26.

125 × 74. English and Latin.

238. 1558, *Assignes of John Wayland, London, 8°.*

The Primer in Englysh after Salysburie use : sette out at lengthe with manye Godlie prayers: Newlye Imprinted this presente yeare. Anno domini. M.D.L.VIII. Cum priuilegio ad imprimendum solum.

Colophon. Imprynted at London by the assignes of Iohn Wayland, forbyddyng all other persons to prynt or cause to be prynted, thys prymer or any other in englyshe or Latin.

Bodl. CP. 1558. f. 1.

118 × 66. English.

239. 1559, *Assignes of John Wayland, London, and William Seres, London, 4°.*

The Primer set furth at large, with many godly and deuoute Prayers. Anno. 1559. Imprinted at London by the assignes of Iohn Wayland, forbyddyng all other to prynt this or any other Prymer. Cum priuilegio ad imprimendum solum.

Colophon. Imprinted at London, by Wyllyam Seres, dwelling at the West ende of Poules, at the sygne of the Hedgehog.

Brit. Mus. 3406. c. 45. Christ Church, Oxford. WM. 6. 5 (1).

Jesus Coll. Camb. B. 6. 7 (1).

158 × 87. English.

240. (c. 1559) 8°.

The title-page is wanting ; the book begins on

A1. [A Catechis || me] that is to say, an instructiō, to Finis.

Mr. H. H. Gibbs.

114 × 57. English.

241. (c. 1559) 8°.

Twenty lines to a full page. Known only from a fragment consisting of eight leaves. Printers' waste. Four leaves unsigned. Four leaves of signature D.

Begins. [The Catechisme.] mother.

D1. [The Laudes.] spire the hartes of them that be

Contents. Portions of the Catechism, Lauds, Prime and Third Hour.

Gonville and Caius Coll. Camb. fragments.

110 × 65. English.

242. (c. 1535) see No. 118*. page 45. 16°.

Sixteen lines to a full page. Known only from a fragment consisting of four leaves ; 2, 3, 6, 7 of Signature B.

Begins on B2. art mi suster. And I called

All wanting after B 7^b. That we beinge delyue[ryd]

Contents. Portions of Matins and Lauds.

Camb. Univ. H. Bradshaw's collection.

79 × 48. English.

243. 1560, *William Seres, London*, 8°.

A Primer or Boke of priuate praier nedeful to be used of all faythfull Christians. Whyche booke is to be used of all our louyng subiectes. Roma. xii. Continue in prayer. Londini ex officina Wilhelmi Seres typographi. Cum priuilegio ad imprimendum solum. 1560.

Finis.

Brit. Mus. G. 12, 139.

115 × 60. English.

244. 1560, *William Seres, London*, 8°.

Orarium Seu Libellus Precationum per Regiam maiestatem, Latinè æditus. 1560. Cum Priuilegio ad imprimendum solum.

Colophon. Londini ex officina Wilhelmi Seres typographi.
Cum Priuilegio ad imprimendum solum. 1560.

Brit. Mus. C. 36. a. 5. York Minster. X. P. 16.

St. Paul's Cath. 38. D. 16.

120 × 58. Latin.

245. (c. 1560) 8°.

The Primer and Cathechisme set forth at large, with many
Godly Prayers, necessary for al faythful Christians to reade.
Finis.

Mr. H. H. Gibbs.

114 × 59. English.

246. (c. 1560, *William Seres, London*) 8°.

The title-page is wanting ; the book begins on

B1. [Morning prayer for sondaye] Oure father

Finis.

Dr. Edwin Freshfield.

115 × 60. English.

247. 1564, *William Seres, London*, 16°.

Preces Privatae, In Studiosorum Gratiam collectae, & Regiâ
authoritate approbatæ. Matth. 26. Vigilate & orate, ne in-
tretis in tentationem. Londini, Excudebat Guilelmus Seres :
• Anno Domini. 1564. Cum priuilegio Reginæ.

Colophon. Londini Per Gulielmum Seres, sub signo Eri-
nacei in cæmiterio Paulino. Anno domini. 1564. & Reg.
Reginæ nostræ Elizabethæ feliciss. memoriæ. 7. Cum Priui-
legio ad imprimendum solum.

Brit. Mus. 3455. a. 27. Bodl. Tanner 382. Eton Coll. F. i. 9. 2.
87 × 51. Latin.

Ed. 1568, *William Seres, London*, 16°.

St. Paul's Cath. 38. D. 22. Trin. Coll. Camb. VI°. 1. 8.

77 × 46. Latin.

Ed. 1573, William Seres, London, 16°.

Brit. Mus. 3455. a. 28. Bodl. Wood 762.

Camb. Univ. G. 16. 63.

87 × 53. Latin.

248. (*c.* 1564) 16°.

The title-page is wanting ; the book begins

[The Kalendar] xix A Focas.

All wanting after L 7^b. of thine handes are the hea[uens]
(in the Seven psalmes).

Brit. Mus. 3408. aa. 43.

85 × 52. English.

249. (*c.* 1566) *William Seres, London, 16°.*

A booke of Priuate Prayer, necessarye to be used of all Christians with manye Godlye Prayers. Imprinted at London by Wylliam Seres. Cum Priuilegio ad imprimendum solum.

Colophon. Imprinted at London by William Seres, dwelling at the Weast ende of Paules, at the signe of the Hedgehogge. Cum Priuilegio ad imprimendum solum.

Earl Spencer No. 4757.

78 × 50. English.

250. (*c.* 1566) 16°.

Nineteen lines to a full page. Known only from a fragment consisting of eight leaves of Signature A.

Begins on A1. [The catechisme] dead. I beleue in the holy ghost.

Ends on A8^b. [Graces] nefites geuen vnto you.

Contents. Portions of the Catechism and of the Graces.

Mr. F. J. H. Jenkinson.

75 × 50. English.

251. 1568, *William Seres, London, 8°.*

A Primer, or booke of priuate prayer, needefull to be used of all faythfull Christians, which Booke is to be used of al our

louing subiects. Rom. xii. Continue in prayer. Londini, ex officina Gulielmi Seresii Typographi. Cum priuilegio. An. 1568. Finis.

Camb. Univ. A*. 10. 46.

110 x 58. English.

252. 1575, *William Seres, London*, 8°.

The Primer, and Cathechisme, set forth at large, wyth many godly praiers necessarie for all faithfull Christians to reade. Imprinted at London, by Willyam Seres. Anno. 1566.

Colophon. Imprinted at London, by William Seres, dwelling at the West end of Paules Church, at the signe of the Hedgehogge. Cum priuilegio ad imprimendum solum. Anno. 1575.

Bodl. Tanner 63. Bodl. 8°. C. 85. Linc.

Balliol Coll. Arch. C. 12. 14.

120 x 59. English.

253. (c. 1580) *Thomas Purfoote, London, assigned by William Seres, London*, 16°.

A primer and a Cathechisme, and also the notable fayres in the Kalender set forth by the Quenes maiesty to be taught unto children. Imprinted at London by Thomas Purfoote. assigned by William Seres. Cum priuilegio ad imprimendum solum. (verso) [The Kalender.] K.L. January hath. xxx.

Brit. Mus. Bibl. Harl. 5937. No. 117.

80 x 55. inclusive of a border which surrounds the letterpress.

* * * This edition is only known by the title-page.

254. (c. 1580) 16°.

The title-page is wanting ; the book begins

[June] 13 d xiiii chester, at Reading, at

All wanting after thou not despise. [O] (in the Seven psalms).

Mr. F. J. H. Jenkinson.

85 x 52. English.

255. 1627, *R. Young, London, 12°.*

A Collection of Private Deuotions : in the Practice of the Ancient Church, Called The Houres of Prayer. As they were much after this maner published by Authoritie of Q. Eliz. 1560. Taken out of the Holy Scriptures, the Ancient Fathers, and the diuine Service of our owne Church. London, Printed by R. Young. 1627.

Finis.

Brit. Mus. C. 46. c. 34. Rev. W. J. Blew.

Univ. Libr. Durham. H. vi. 72.

102 x 48. English.

Ed. 1627, *R. Young, London, 12°.*

Brit. Mus. 3405. aa. 20. Univ. Libr. Durham. H. vi. 72°.

102 x 47. English.

5th Ed. 1638, *R. Young, London, 12°.*

Brit. Mus. 1220. a. 7. Christ Church, Oxford. M. 2. 8. 25.

95 x 42. English.

Ed. 1655, *London, for Richard Royston (London) 12°.*

Brit. Mus. 843. g. 11. Sion College.

Mr. E. Gordon Duff.

135 x 70. English.

5th Ed. 1664, *J. F., London, for R. Royston (London) 12°.*

Brit. Mus. 3455. a. 55. Rev. Dr. E. C. Lowe. Mr. E. Gordon Duff.

120 x 60. English.

Ed. 1672, *London, for R. Royston, and sold by Will. Cademan, London, 12°.*

Rev. W. J. Blew.

120 x 50. English.

7th Ed. 1676, *J. Grover, London, for R. Royston, London, 12°.*

Christ Church, Oxford. N. 2. 8. 3.

132 x 68. English.

8th Ed. 1681, *London, by R. N., for Rich. Royston, 12°.*

Camb. Univ. G. 6. 41.

132 x 70. English.

9th Ed. 1693, *W. H., for Luke Meredith, London*, 12°.

Camb. Univ. G. 5. 66 (now missing). Mr. W. R. Richardson.
134 × 68. English.

10th Ed. 1719, *London, for T. Horne, J. Knapton, R. Knaplock, J. Wyat, D. Midwinter, R. Robinson, W. Taylor, J. Bowyer, H. Clements, W. Meers, R. Gostling, W. Innys, W. Churchil, and B. Cowse*, 12°.

King's Coll. Camb. c. 75. 34.
130 × 70. English.

256. 1668, *Paris*, 8°.

Devotions in the Ancient Way of Offices : With Psalms Hymns, and Prayers ; for every day in the Week, and every Holiday in the Year. Tho. a Kempis. Mind not who speaks, but what is said. Paris, MDCLXVIII.

Finis.

Brit. Mus. 3395. aa. 4. Camb. Univ. G. 6. 10.
130 × 73. English.

2nd Ed. 1672, *Rouen*, 12°.

Brit. Mus. 3456. c. 14. Bodl. 138. g. 232.
Camb. Univ. G. 6. 11.
130 × 67. English.

3rd Ed. 1684, *Rouen*, 12°.

Bodl. 8° y. 25. B S. Camb. Univ. G. 6. 12.
Rev. W. Cooke.
141 × 77. English.

4th Ed. 1685, *Rouen*, 12°.

Camb. Univ. G. 16. 13. Peterborough Cath. C. 5. 24.
Rev. W. J. Blew.
135 × 75. English.

Ed. 1789, *Mundell and Son, Edinburgh, for J. P. Coghlan, London, and D. Downie, Edinburgh*, 8°.

Brit. Mus. 3455. d. 38. St. Paul's Cath. 45. H. 10.
Rev. W. J. Blew.
173 × 90. English.

257. *c.* 1670, *London, for Company of Stationers, London, 16°.*

The Primer, Or, Catechism set forth agreeable to the Book of Common Prayer, Authorized by the Kings Majesty to be used throughout His Rcalms & Dominions wherein is contained godlie prayers, and graces : very mete and necessary for the instruction of youth. Cum priuilegio.

Colophon. London : Printed for the Company of Stationers. Finis.

Brit. Mus. C. 36. a. 37.

80 × 55. English.

258. 1671, *London, for S.S. sold by Thomas Hartley, London, 8°.*

The Kings Psalter Containing Psalms and Hymns, With Easie and Delightful Directions to all Learners, whether Children, Youths, or others, for their better reading of the English Tongue. Also Prayers for every Day of the Week, beginning with the Letters of the Name of our Sovereign Lord King Charles ; and Other observable Varieties, fit either for the School, or for the Closet ; all which are profitable, plain, and pleasant. London, Printed for S.S. and sold by Tho. Hartley at the Black-Boy behinde St. Albans Church in Wood street, 1671.

Finis.

Bodl. Bliss 1534. Mr. Samuel Sandars.

135 × 74. English.

259. (*c.* 1685) 16°.

The Primer, Or Catechism, Set forth agreeable to the Book of Common Prayer, Authorized by the Kings Majesty to be used throughout His Realms and Dominions. Wherein is contained Godly Prayers and Graces, very meet and necessary for the instruction of Youth. Cum Priuilegio.

Finis.

Mr. H. H. Gibbs.

83 × 53. English.

260. 1686 (*London*) for *Joseph Watts, London, 12°.*

Reform'd Devotions, in Meditations, Hymns and Petitions,
For Every Day in the Week, and Every Holiday in the Year.
Divided into Two Parts. The Second Edition. Ex ædibus
Lambeth. May 7. 1686. Imprimatur, Jo. Battely. London,
Printed for Joseph Watts at the Half-Moon in St. Paul's
Church-Yard, 1686.

Finis.

128 × 67. English.

Magd. Coll. Oxford. n. 1. 18.

2nd Ed. 1687, *J. A. (London) for Joseph Watts, London, 12°.*

Bodl. 8°. B. 102. Th.

128 × 67. English.

3rd Ed. 1693, *H. Clark, London, for Richard Cumberland, London, 12°.*

Christ Church. Oxford. K. 2. 8. 18.

135 × 70. English.

4th Ed. 1696, *H. Clark (London) for Richard Cumberland, London, 12°.*

Brit. Mus. 4404. cc.

138 × 68. English.

5th Ed. 1700, *London, for A. Roper, London, and for R. Basset, London, 12°.*

Brit. Mus. 3456. e. 11.

135 × 67. English.

6th Ed. 1704 (*London*) for *A. Roper, London, and for R. Basset, London, 8°.*

Brit. Mus. 3455. e. 36. St. Paul's Cath. 39. H. 30.

164 × 85. English.

8th Ed. 1724, *London, for Joseph Hazard, London, and John Brotherton, London, 12°.*

Rev. W. Cooke.

135 × 70. English.

9th Ed. 1727, *London, for Joseph Hazard, London, and for J. Brotherton, London, 12°.*

Brit. Mus. 3456. bb. 37. Rev. W. J. Blew.

145 × 73. English.

* * * All editions after the fourth edition contain: "An Holy Office, Before, At, and After Receiving the Holy Sacrament. By Dr. Edward Lake."

261. 1700, *London, for W. Keblewhite, London, and J. Jones, London, 12°.*

Devotions in the ancient Way of Offices. With Psalms, Hymns, and Prayers For Every Day of the Week, And Every Holiday in the Year. Reformed by a Person of Quality, and Published by George Hickes, D.D. London, Printed for W. Keblewhite at the Swan, and J. Jones at the Bell, in St. Paul's Church-Yard, 1700.

Finis.

Lambeth Archiep. 65*. A. 21. Bodl. 138. i. 513.

Camb. Univ. G. 5. 36.

144 × 68. English.

2nd Ed. 1701, *T. Mead, London, for John Nicholson, London, and John Sprint, London, 12°.*

Brit. Mus. 3456. d. 38. Bodl. 8°. N. 59. Linc.

Magd. Coll. Oxford. T^A. 1. 14.

145 × 70. English.

3rd Ed. 1706, *E. Mead, London, for John Nicholson, London, and John Sprint, London, 8°.*

Brit. Mus. 3456. g. 34.

Bodl. Mason. AA. 369. New Coll. Oxford. B. 9. 39.

145 × 70. English.

4th Ed. 1712, *M. Jenour, London, for John Nicholson, London, and J. and B. Sprint, London, 12°.*

Rev. W. Cooke. Rev. W. J. Blew.

150 × 75. English.

5th Ed. 1717, *London, for J. and B. Sprint, London, and Executors of J. Nicholson, London, 8°.*

Brit. Mus. 3456. d. 56. St. Paul's Cath. 39. H. 27.

Bodl. 138. i. 113.

150 × 77. English.

6th Ed. 1730, *London, for D. Midwinter, London; B. Sprint, London; W. Innys, London; and J. Osborn and T. Longman, London. 12°.*

Brit. Mus. 3456. d. 57.

155 × 77. English.

Ed. 1765, *Edinburgh, for T. Longman, London, and Drummond, Edinburgh, 12°.*

Brit. Mus. 3456. e. 44. Rev. W. J. Blew.

153 × 80. English.

Ed. 1758, *Wal. Ruddiman & Co., Edinburgh; sold by the Booksellers in Town, 12°.*

Rev. W. J. Blew.

135 × 68. English.

262. c. 1710, August 17, *R. Grafton, London, 8°.*

The Primer Set Furth By the kinges maicstie ⁊ his Clergie, to be taught lerned, and red : ⁊ none other to be used thorow-out all his Dominions. Imprinted at London within the precinct of the late dissolued house of the graye Friers by Richard Grafton Printer to the Princes grace, the xvii. day of August, the yeare of our lorde M,D,XLVI. Cum priuilegio ad imprimendum solum. Reprinted without any Alteration.

The ende of the Primer.

U 4. The copy of the Kynges highnes bil assigned.

U 4^b. The Contents of this Primer . . . Certain godly Praiers for sundry purposes.

Brit. Mus. 1219. e. 6. Lambeth Archiep. 46. f. 27.
Bodl. Gough Missals 5.
160 × 90. English.

. This book is a reprint.

263. 1717 (*London*) for D. Midwinter, *London*, 8°.

A Collection of Meditations and Devotions, In Three Parts. I. Meditations on the Creation. II. Meditations and Devotions on the Life of Christ. III. Daily Devotions and Thanksgivings, &c. By the First Reformer of the Devotions In the Ancient Way of Offices; Afterwards reviewed and set forth By the late Learned Dr. Hickes. Published by N. Spinckes, M.A. *London*: Printed for D. Midwinter, at the Three Crowns in St. Paul's Church-Yard. 1717.

Finis.

Brit. Mus. 3455. d. 29. Bodl. 8° S. 240. Th.
Camb. Univ. 1. 49. 56.
165 × 84. English.

6th Ed. 1730.

Bodl. Mason. AA 327 (10).

264. 1758, *London*, for Company of Stationers, *London*, 16°.

The Primer, Or, Catechism, Set forth agreeable to the Book of Common-Prayer, Authorized by the King, to be used throughout his Dominions. Containing godly Prayers and Graces. *London*: Printed for the Company of Stationers. 1766.

Finis.

Mr. Samuel Sandars.
80 × 55. English.

. The other editions which are known are those of 1764, 1766, 1769, 1772, 1775, 1777, 1783,

265. 1825, *London, for C. and J. Rivington, London, Deighton and Sons (Cambridge) and J. Nicholson, Cambridge, 12.*

The Primer: A Book of Private Prayer, Needful To Be Used of All Christians. Which Book Was Authorized And Set Forth By Order Of King Edward VI. To Be Taught, Learned, Read And Used, Of All His Subjects. Edited By The Rev. Henry Walter, B.D. F.R.S. Late Fellow Of St. John's College, Cambridge. London: Printed For C. And J. Rivington, St. Paul's Church-Yard, And Waterloo-Place, Pall-Mall: Deighton And Sons; And J. Nicholson, Cambridge. 1825.

The end.

Brit. Mus. 1018 e. 27. Bodl. Douce E. 114.

135 x 72. English.

117*. (c. 1535, *Nicolas Le Roux, Rouen, for François Regnault, Paris*) 8°.

The title-page is wanting; the book begins on

E 2. [An exhortacyon. Fo. xx.] maner of loue and pacyence we ought to use to

All wanting after D6^b. in his owne strengthe and puissance: and yet he was [nat] (in A meditacion upon the. xxx. Psalme).

Rev. E. S. Dewick.

140 x 77. English and Latin.

HAND-LIST OF PRIMERS
OR
OFFICES OF THE BLESSED VIRGIN MARY
ACCORDING TO
THE REFORMED LATIN OF THE ROMAN USE.

266. 1571, *Rome*, 12°.

Officium B. Mariæ Virginis, nuper reformatum, & Pii v. Pont. Max. iussu editum. Cum Priuilegio & Indulgentiis. Romæ, In Ædibus Populi Romani. M.D.LXXI.

Ends. Series Chartarum. A B C D E F G H I K L M
N O P Q R S. Omnia sunt integra folia.

Brit. Mus. C. 27. d.

123 × 60. Latin.

267. 1599, *Arnold Conings, Antwerp*, 12°.

The Primer, or Office of The Blessed Virgin Marie, in Latin and English : According to the reformed Latin : and with lyke graces Priuileged. Printed, At Antwerp by Arnold Conings. Anno M.D.xcix.

Finis. It may please . . . he may happen to fynde.

Lambeth Archiep. A. 4. 36. Brasenose Coll. Oxford.

Duke of Norfolk. G. 9. 1.

128 × 63. Latin and English.

268. 1604, *Arnold Conings, Antwerp*, 12°.

The Primer, or Office of The Blessed Virgin Marie, in Latin and English : According to the reformed Latin ; and

with lyke graces Priuileged. Printed At Antwerp by Arnold Conings, Anno M.DC.III.

Finis. It may please . . . he may happen to fynde.

Brit. Mus. 1219. a. 3. Bodl. Douce BB. 48.

Camb. Univ. G. 6. 39.

129 × 63. Latin and English.

269. 1607, *Plantinian Press, Antwerp, for John Moret, (Antwerp)* 8°.

Officium Beatæ Mariæ Virginis. Pii v. Pont. Max. iussu editum. Cum Calendario Gregoriano, à Sixto PP.V. & S.D.N. Clemente VIII. Pont. Max. aliquot Sanctorum festis aucto. Antwerpiæ, Ex Officina Plantiniana, Apud Ioannem Moretum. M.DC.VII. Cum gratia & priuilegio.

Colophon. Antwerpiæ, Ex Officina Plantiniana, Apud Ioannem Moretum. M.DC.VII.

Lambeth Archiep. 96. A. 7. Stonyhurst Coll. cc. 8. 50.

125 × 65. Latin.

270. 1615, *Henrie Iaey, Mackline*, 16°.

The Primer, or Office of the Blessed Virgin Marie, in English. According to the last Edition of the Romane Breuiarie. Printed at Mackline by Henrie Iaey, Anno M.DC.XV. Cum Gratia & Priuilegio.

Finis.

Brit. Mus. 3356. b. 6.

96 × 55. English.

271. 1616, *John Heighan, St. Omers*, 12°.

The Primer or Office of the Blessed Virgin Marie, in Latin and English: According to the reformed Latin: Set foorth by the commaundement of Pope Pius the fifth. With the calendar of Pope Gregorie. And with lyke graces Priuileged. Printed. At S Omers by Iohn Heighan. Anno 1616.

All wanting after Gg.11^b. S. Eusebius Vercell. B. & mart.
15. of Decēb [In] (in An advertisement to the Reader).

Incorporated Law Society.
119 × 64. Latin and English.

272. 1617, 12°.

The Primer According to the last Edition of the Roman Breuiarie. Printed with Licence. 1617. Newly reviewed and corrected.

Finis.

Camb. Univ. G. 6. 122. Incorporated Law Society.
113 × 60. English.

273. 1621, *John Heighan, St. Omers*, 12°.

The Primer, or Office of the Blessed Virgin Marie, in Latin and English : According to the reformed Latin. and with like graces Priuileged. At S. Omers, By Iohn Heighan Anno 1621.

Finis.

Pembroke Coll. Camb.
127 × 63. Latin and English.

274. 1631, *John Heighan, St. Omers*, 12°.

The Primer or Office of the Blessed Virgin Marie, in English. According to the last Edition of the Romaine Breuiarie. Printed. At S. Omers by Iohn Heighan Anno M.DC.XXXI. Cum Gratia & Priuilegio.

Finis.

Camb. Univ. G. 16. 93.
95 × 53. English.

275. 1632, 12°.

The Primer, or Office of the Blessed Virgin Marie, in English. According to the last Editiō of the Romaine Breuiarie. Permissu Superiorum. M.DC.XXXII.

Finis.

Brit. Mus. 3366. a. 35.
124 × 64. English.

276. 1632, *Rouen*, 12°.

The Primer, or Office of the Blessed Virgin Marie, in English. According to the Roman use. At Roan, M.DC.XXXII. Finis.

Corpus Christi Coll. Oxford. W. I. 3. 15.

102 × 54. English.

277. 1633, *John Le Cousturier (Rouen)* 16°.

The Office of the Blessed Virgin Marie in Latin. with the Rubriques in English, for the cōmoditie of those that doe not understand the Latin tongue. By John Le Cousturier. Permissu Superiorum. M.DC.XXXIII.

Finis.

D. dd². 699. Litaniz de D. Virgine in æde Lauretana.

D. dd 4. Index eorum quæ hoc volumine continentur.

All wanting after D dd 4^b. 704. Litanía B. Mariæ. 681.

York Minster. X. Q. 25. Rev. Christopher Wordsworth.

98 × 42. Latin.

278. 1633, *John le Cousturier (Rouen)* 12°.

The Primer or Office of the Blessed Virgin Marie in Latin and English: According to the reformed Latin: and with like graces Priuiledged. By John le Cousturier. Permissu Superiorum. M.DC.XXXIII.

Finis.

St. John's Coll. Oxford. Bc. 6. 6.

130 × 65. Latin and English.

279. 1644, *Venice, apud Cieras*, 4°.

Officium B. Mariæ Virginis nuper reformatum, & Pii Quinti Pont. Max. Iussu Editum. Ad instar Breuiarii Romani sub Urbano VIII. recogniti. Cum Indulgentiis. Venetiis apud Cieras. M.DCXXXIII

Colophon. Venetiis, M.DC.XLIII. Apud Cieras. Sub Signo Europæ.

Brit. Mus. C. 47. i. 3.

254 × 172. Latin.

280. 1650, *Widow of John Cnobbaert, Antwerp, for James Thompson (London)* 12°.

The Primer, Or Office Of The blessed Virgin Marie, in Latin and English. According to the reformed Latin : And With lyke graces Priuileged. At Antwerp, By the Widow of John Cnobbaert, for James Thompson, 1650

Ends on Pp 5^b. It may please . . . he may happen to || fynde.

Stonyhurst Coll. cc. 8. 25a. Mr. Orby Shipley.
113 x 60. Latin and English.

281. 1658, *Balthasar Moret, Antwerp*, 12°.

The Primer, or Office of the Blessed Virgin Mary. According to the Reformed Latin ; And With like graces Priviledged. At Antwerpe, Printed by Balthasar Moret. 1658.

Finis.

Lambeth Archiep. 50. L. 10. Camb. Univ. G.
123 x 60. English.

282. 1669, *David Maurry, Rouen*, 12°.

The Primer more ample, and in a new Order, containing the three offices of the B. Virgin Mary, in Latin and English. And al Offices and Devotions, which were in former primers. In this last Edition the Hymns are in a better verse, and six Offices newly added. I. Of the Holy Trinity. II. Of the B. Sacrament. III. Of the holy name of Iesus, with a Letany. IV. Of the Immaculate Conception of our B. Lady, with a Letany. V. Of the Angel-Guardian. VI. Of S. Joseph. And Sundry sweet Devotions, and Instructions taken out of the holy Scripture for to liue a deuout Christian life. A large and short examen of conscience. To the Calender are annexed many English and Irish Saints. Printed at Rouen, By David Maurry. 1669. With permission.

Finis.

Incorporated Law Society. Mr. E. Gordon Duff.
129 x 62. Latin and English.

283. 1673, *St. Omers*, 12°.

The Primer or, Office of the Blessed Virgin Mary in English: Exactly revised, and the new Hymnes and Prayers added, according to the Reformation of Pope Urban 8. Printed at S. Omers 1673.

Finis.

Bodl. 8°. R. 138. Th.

113 × 55. English.

284. 1684, *Nicolas Le Tourneur, Rouen*, 12°.

The Primer more ample, and in a new Order, containing the Three Offices of the B. Virgin Mary, in Latin and English, and al Offices and Devotions, which were in former primers. In this last Edition the Hymns are in a better verse, and six Offices newly added. I. Of the holy Trinity. II. Of the B. Sacrament. III. Of the holy name of Iesus, with a Letany. IV. Of the Immaculate Conception of our B. Lady, with a Letany. V. Of the Angel-Guardian. VI. Of S. Joseph. And Sundry sweet Devotions, and Instructions taken out of the holy Scripture for to live a devout Christian life. A large and short examen of conscience. To the Calendar are annexed many English and Irish Saints. Printed at Rouen, By Nicolas Le Tourneur, rue S. Lo, vis à vis la porte du Palais, au Tourneur. With Permission. 1684.

Finis. It may please . . . he may happen to fynde.

Brit. Mus. 844. C. 9. 1. Exeter Coll. Oxford. 16. c. 10.

Bodl. Arch. Bodl. B. I. 112.

130 × 63. Latin and English.

285. 1685, *Antwerp, for T. D. (Antwerp)* 12°.

The Primer or, Office of the Blessed Virgin Mary in English: exactly Revised, and the new Hymns and Prayers added, according to the Reformation of Pope Urbans. Printed at Antwerp for T. D. 1685.

Finis.

Brit. Mus. 3355. aa. 31. Stonyhurst Coll. cc. 8. 33.

Rev. W. Cooke.

136 × 68. English

286. 1687, *Henry Hills, London, 8°.*

The Office of the B. V. Mary in English. To which is added the Vespers, or Even-Song, in Latin and English, As it is Sung in the Catholic Church Upon all Sundays and principal Holy days throughout the whole Year. With the Compline, Rosary, Hymn and Prayers that are sung at the Benediction of the B. Sacrament. The Prayers for the King, Queen, &c. The Ordinary of the Holy Mass; the Sequence, Dies iræ, dies illa, that is sung at solemn Mass for the Dead, and the Libera that is sung after Mass for the Dead: all in Latin and English. Together with several other Devout Prayers in English. London: Printed by Henry Hills, Printer to the King's Most Excellent Majesty for his Houshold and Chappel; And are to be sold at his Printing-house on the Ditch side in Black Fryars. 1687.

Finis.

Brit. Mus. 3355. a. 27. Magd. Coll. Oxford. d. 2. 9.

Incorporated Law Society.

105 × 53. English.

287. (c. 1687) *Henry Hills, London, 16°.*

Officium B. Mariæ Virg Nuper reformatum et Pii V. Pont Max. Iussu Editum. Ad instar Breviarii Romani sub Urbano VIII recogniti Cum Indulgentiis, Orationibus, Hymnis et hujusmodi aliis quæ in Indice notantur. Londini. Typis Henrici Hills S. Regiæ Majestati pro Familia et Sacello Typographi.

Finis.

Brit. Mus. 1220. a. 1. Earl Beauchamp.

Mr. Joseph Gillow.

94 × 48. Latin.

288. 1699, 12°.

The Primer, or, Office of the Blessed Virgin Mary. Printed in the Year 1699.

Finis.

Rev. W. J. Blew.

123 × 63. English.

289. 1706, 12°.

The Primer, or, Office of the B. Virgin Mary, revis'd : with a new and approv'd Version of the Church-Hymns throughout the Year : to which are added the remaining Hymns of the Roman Breviary. Printed in the Year 1706.

Finis.

Brit. Mus. 3395. a. 25. Mr. Joseph Gillow.

142 x 70. English.

290. 1717 (*London, for Thomas Meighan, London*), 12°.

The Primer, or Office Of The B. Virgin Mary, Revis'd : With a New and Approv'd Version Of The Church-Hymns. Throughout the Year : To which Are Added the Remaining Hymns of the Roman Breviary. Faithfully Corrected. Printed in the Year, 1717.

Finis.

Mr. Orby Shipley.

140 x 70. English.

291. 1720, *Widow of Nicolas Le Turncr, Rouen*, 12°.

The Primer More Ample, And In A New Order, Containing The Three Offices Of The B. Virgin Mary, In Latin and English, And all Offices and Devotions, which were in former primers. In this last Edition reviewed and corrected, by P. R. the Hymns are in a better verse and six Offices newly added. I. Of the holy Trinity : II. Of the B. Sacrament : III. Of the holy name of Jesus with the Litany : IV. Of the Immaculate Conception of our B. Lady, with a Litany : V. Of the Angel Guardian. VI. Of S. Joseph. And Sundry sweet Devotions, and Instructions taken out of the holy Scripture for to live a devout Christian life. A large and short examen of conscience. To the Calender are annexed many English and Irish Saints. Printed in Rouen, by the Widdois Nicolas Le Turner, at the Sign of the Turner in iron Cross street. With Permission. M.DCC.XX.

Ends on Y 12^b. [Permission du Roy.] Louis par la Grace

de Dieu Roi de France et de Navarre . . . Registré sur le Registre IV. de la Commun. des Libraires & Imprimeurs de Paris . . . a Paris le 30. Octobre 1719. Delaulne, Syndic. Registré sur le Registre de la Commun. des Libraires & Imprimeurs de Rouen . . . le 28. de Fevrier 1720. N. Le Boucher.

Rev. W. J. Blew.

128 × 62. Latin and English.

292. 1730, *Nicolas Le Turner, Rouen*, 12°.

The Primer More Ample, And In A New Order, Containing The Three Offices of the B. Virgin Mary, In Latin and English, And all Offices and Devotions, Which were in former primers. In this last Edition reviewed & corrected, by P. R. the Hymns are in a better verse and six Offices newly added. I. Of the holy Trinity: II. Of the B. Sacrament III. Of the holy name of Jesus, with the Litany. IV. Of the Immaculate Conception of our B. Lady, with a Litany: V. Of the Angel-Guardian. VI. Of S. Joseph. And Sundry sweet Devotions and Instructions taken out of the holy Scripture for to live a devout Christian life. A large and short examen of conscience. To the Calender are annexed many English and Irish Saints. Printed in Rouen, By Nicolas Le Turner, at the Sing of the Turner in iron Cross street. With Permission. M.D.CC.XXX.

Ends on Y 12^b. [Permission du Roy.] Louis par la Grace de Dieu Roy de France et de Navarre . . . Registré sur le Registre IV de la Commun des Libraires & Imprimeurs de Paris . . . le 28 de Fevrier 1720. N. Le Boucher.

Rev. W. Holmes.

130 × 64. Latin and English.

293. 1732 (*London, for Thomas Meighan, London*) 12°.

The Primer; or, Office of the B. Virgin Mary, With a New and Approv'd Version of the Church Hymns. To which are added the Remaining Hymns of the Roman Breviary. Printed for T. Meighan in the Year M.DCC.XXXII.

Ends on Bb 12°. A Table of the Contents . . . Christian every Day.

Lambeth Archiep. 103. I. 24. Rev. W. Cooke.

Mr. Joseph Gillow.

144 × 72. English.

294. 1736, 12°.

The Office of the B. V. Mary in English. With the Ordinary of the H. Mass in Latin and English, the Sequence, Dies Iræ, and the Libera. With the Vespers in Latin and English, The Compline, Rosary, Hymns and Prayers. 1736.

Mr. Cornish's Catalogue, Manchester. 1889.

English.

295. 1770, 12°.

The Office of the B. V. Mary. To which is added the Method of saying the Rosary of our Blessed Lady, and the Manner how to serve at Mass. Printed in the Year MDCCLXX. Finis.

Brit. Mus. 3366. a. 31. Mr. Joseph Gillow.

Sold at Puttick and Simpson, 25th June, 1890.

133 × 70. English.

296. 1780, *J. P. Coghlan, London*, 12°.

The Primer; or Office of the Blessed Virgin Mary, With a New and Approved Version of the Church-Hymns. Translated from the Roman Breviary. To which is added A Table, according to the New Regulations, of the Festivals of Obligation, Days of Devotion, Fasting, and Abstinence, as observed by the Catholics in England. A New Impression. London. Printed by J. P Coghlan, Duke-Street Grosvenor Square, M,DCC,LXXX.

Finis.

Bodl. Mason. A A. 410. Rev. W. J. Blew.

145 × 72. English.

104 A HAND-LIST OF HORÆ OR PRIMERS. [1817.

297. 1817, *Dublin, published by Coyne, Dublin, 12°.*

The Primer or Office of the B. Virgin Mary. To which are added a New & Improved Version Of The Church Hymns and the Remaining Hymns of the Roman Breviary : With many useful Additions & Amendments Dublin Published by Coyne Parliament Street 1817.

Finis.

Incorporated Law Society.

115 × 65. English.

A SUMMARY OF THE CONTENTS
OF THE
HORÆ OR PRIMERS,
IN WHICH THE HOURS ARE IN LATIN,
ACCORDING TO
THE USES OF SARUM AND YORK,
A.D. 1478—A.D. 1558.

EXPLANATIONS.

1. A summary of all the contents of No. 7, c., A.D. 1494 is given as a standard of comparison for those Horæ of Sarum and York uses, in which the Hours are in Latin. This book is the first complete printed edition of a Sarum Horæ which is known to exist.

2. The contents of the fragments Nos. 2-6 are not given because they are all to be found in No. 7. The suffrage "De S. Barbara" in fragment No. 1 is given, as it is not to be found in No. 7.

3. The Hours of the blessed Virgin Mary occur in three different forms, which are analogous to though not identical with the three forms of "Non plenum Servitium de sancta Maria" in the Sarum Breviary; they are (a) "Post Purificationem usque ad Adventum Domini." (b) "Per Adventum usque ad vigiliam Natalis Domini." (c) "A Nativitate Domini usque ad Purificationem." The first form "Post Purificationem usque ad Adventum Domini," which is the usual one, occurs in the first complete printed edition of the Horæ which is known to exist and is the only one which was translated into English, No. 124, A.D. 1536. The other two forms "Per Adventum usque ad vigiliam Natalis Domini," and "A nativitate Domini usque ad Purificationem," occur for the first time, so far as is known, in No. 39, A.D. 1511, and are not known to have been translated. Other forms of Horæ occur, they are "Horæ de cruce," and "Horæ de compassione," No. 7, c., A.D. 1494. "Officium de Sancto Spiritu," No. 17, A.D. 1498. "Horæ dulcissimi nominis Jesu." No. 26, A.D. 1503. "Horæ conceptionis beatæ Mariæ," No. 63, c., A.D. 1523. "Horæ de passione Christi." "Officium sanctissimæ Trinitatis." "Horæ pro defunctis." "Officium de omnibus Sanctis." "Horæ de sacramento." "Horæ die Sabbati de beata virgine Maria," No. 83, A.D. 1528.

4. A list of Horæ or Primers, according to the Use of York is given at the beginning of the book before the Hand-List.

5. All fresh words in the titles and all fresh devotions after No. 7, are given as they occur, as well as any variation in the component parts of a devotion. So far as the text of the actual Horæ goes, there is nothing new to index except "Suffragia Sanctorum ad Laudes," which is the only variable part of the Sarum Hours in Latin only.

6. An index is given of the prayers, psalms and benedictions. Groups of psalms such as the seven penitential psalms, or those in the Hours are not indexed separately. Another index gives all the hymns and rhythms. A general index refers to other matters of liturgical, devotional and general interest.

A SUMMARY OF THE CONTENTS
OF THE
HORÆ OR PRIMERS,
IN WHICH THE HOURS ARE IN LATIN,
ACCORDING TO
THE USES OF SARUM AND YORK,
A.D. 1478—A.D. 1558.

c. A.D. 1478. (William Caxton, Westminster.) 8o. No. 1.

Ad Laudes. Suffragia Sanctorum. De S. Barbara. Añ. O pulchra præcipuum
rosa . . . Ț. Ora pro nobis . . . R̃. Ut digni . . . Oremus. Inter-
cessio, quæsumus, beatæ Barbaræ . . . Amen. Ț. Benedicamus Domino.
R̃. Deo gratias.

* * *All the other contents of this fragment and the fragments, Nos. 1-6, except this devotion are found in*

c. A.D. 1494. (Wynkyn de Worde, Westminster), on vellum. No. 7.

* * *The colophon has "These foresaid prayers as the XV. oes in english and the other following ben enprynted . . ."*¹

* * *The titles of the devotions in this book are taken from the contents at the end of the book, as well as from the words at the head of the devotion in the body of the book. Some titles are supplied from later editions.*

The book has no title-page, it begins with the Kalender, then :

These prayers following ought for to be said or ye depart out of your chamber at your uprising. A prayer to the Trinity, Auxiliatrix, another Piissime Deus. Auxiliatrix sis mihi Trinitas . . . Crux triumphalis passionis . . . Jesus Nazarenus rex Judæorum fili Dei . . . In nomine. Per signum sanctæ crucis . . . Piissime Deus et clementissime pater . . . Amen.

When thou goest first out of thy house bless thee, saying thus : Crux triumphalis with the collect of the three kings. Crux triumphalis Domini . . . In nomine. Deus qui tres magos . . . Amen. Angele qui meus es custos . . .

Ad crucem. To the cross. Crucem tuam adoramus . . . Amen.

When the priest turneth after the lavatory. To answer the priest at mass, when he saith : Orate pro me fratres. Spiritus sancti gratia illustret . . .

At the levation of our Lord. Anima Christi sanctifica me . . . Amen.

¹ See Fuller: Church Hist., ed. 1845. Vol. 4, page 21; also C. H. Cooper: Memoir of Margaret, Countess of Richmond and Derby.

When thou enterest into the church, say thus : Domine in multitudine miseri-
cordiæ tuæ . . .

When thou takest holy water, say thus : Aqua benedicta sit mihi salus . . .
Amen.

When thou beginnest to pray, thus begin kneeling : Discedite a me maligni
. . . O bone Jesu tu novisti . . . Amen. Ascendat ad te Domine Deus
oratio mea . . . Amen. Jesus, Jesus, Jesus, esto mihi Jesus. Amen.

Pro carnali dilectione. A prayer for carnal delectation. Domine libera animam
meam . . . Amen.

Pro temptatione carnis. A prayer for temptation of the flesh. Domine Jesu
Christe rex virginum . . . Amen.

Pro vera pœnitentia. A prayer for very penance. Omnipotens sempiterne
Deus precor te . . . Amen.

A prayer for diverse hours of the day. Hora prima. Domine Deus qui nos ad
principium hujus diei . . . Amen. Domine Deus omnipotens qui me in
hanc horam secundam . . . Amen. Hora tertia. Domine Jesu Christe
qui hora tertia diei . . . Amen. Hora sexta. Domine Jesu Christe qui
dum hora sexta . . . Amen. Hora nona. Domine Jesu Christe qui
hora nona . . . Amen. Hora vespertina. Gratias tibi ago domine Deus
omnipotens . . . Amen. Domine Deus dominator omnium . . . Amen.

Oratio S. Augustini in nocte. A prayer of Saint Austyn in the night. Deus
pater noster qui ut oremus hortaris . . .

Oratio S. Ancelmi. A prayer of Saint Ancelme. Domine Deus meus si feci
. . . Amen.

Pater noster. Ave Maria and Credo.¹ In nomine. Pater noster . . . libera nos
a malo. Amen. Ave Maria . . . benedictus fructus ventris tui Jesus.
Amen. Credo in Deum . . . et vitam æternam. Amen.

A confession general. Confiteor tibi Domine Jesu Christe omnia peccata
mea . . .

Suscipere digneris. Suscipere dignare Domine Deus omnipotens has orationes
. . . Amen.

When thou receivest the pax say. Da pacem Domine in diebus nostris . . .

When thou shalt receive the sacrament. Domine non sum dignus ut intres
. . . Amen.

When thou hast received. Vera perceptio corporis et sanguinis . . . Amen.

To get grace for sins. Exaudi quæsumus Domine supplicium preces . . .
Amen.

Against evil thoughts. Omnipotens mitissime Deus respice propitius ad preces
nostras . . . Amen.

For the king. Deus regnorum et Christiane maxime protector . . . Amen.

For thy friend living. Deus qui justificas impium . . . Amen.

For wayfaring men. Adesto Domine supplicationibus nostris . . . Amen.

For friends in sickness or in necessity. Omnipotens sempiterne Deus salus
æterna credentium . . . Amen.

¹ See Wilkins Conc., ed. 1787. Vol. 3, page 59.

For thy father and mother dead. Deus qui nos patrem et matrem honorare præcepisti . . . Amen.

For thy friend that is dead. Suscipe piissime Deus in sinu patriarchæ tui Abrahæ . . . Amen.

For the living and dead. Omnipotens sempiterne Deus qui vivorum dominaris . . . Amen.

. The title "*Orationes quotidianæ*" is given in No. 31, A.D. 1506, to all the preceding devotions in the book.

Hic incipiunt horæ Beatæ Mariæ secundum usum Sarum. Matyns of our lady with pryme and the hours, with the hours of the passion of our Lord and of the compassion of our lady.

. As the following *Suffragia* are not the same in every edition, any fresh one is given as it occurs.

Ad Laudes. Suffragia Sanctorum. De S. Spiritu. Añ. Veni Sancte Spiritus . . . Ț. Emitte Spiritum tuum . . . R̃. Et renovabis . . . Oremus. Deus qui corda fidelium . . . Amen.

De S. Trinitate. Añ. Libera nos, salva nos . . . Ț. Sit nomen Domini benedictum. Ĩ. Ex hoc nunc . . . Oremus. Omnipotens sempiterne Deus qui dedisti famulis tuis . . . Amen.

De S. Cruce. Añ. Nos autem gloriari oportet . . . Ț. Omnis terra adoret . . . R̃. Psalmum dicat . . . Oremus. Deus qui sanctam crucem tuam ascendisti . . . Amen.

De S. Michael archangelo. Añ. Michael archangele veni . . . Ț. In conspectu angelorum . . . R̃. Adorabo ad templum . . . Oremus. Deus qui miro ordine angelorum ministeria . . . Amen.

De S. Johanne baptista. Añ. Inter natos mulierum . . . Ț. Fuit homo missus . . . R̃. Cui nomen . . . Oremus. Perpetuis nos Domine Sancti Joannis Baptistæ tuere . . . Amen.

De SS. Petro et Paulo. Añ. Petrus apostolus et Paulus doctor gentium . . . Ț. In omnem terram . . . R̃. Et in fines orbis terræ . . . Oremus. Deus cujus dextera beatum Petrum apostolum ambulanti . . . Amen.

De S. Andrea. Añ. Andreas Christi famulus . . . Ț. Dilexit Andream Dominus. R̃. In odorem suavitatis. Oremus. Majestatem tuam Domine suppliciter exoramus . . . Amen.

De S. Johanne evangelista. Añ. Iste est Johannes qui supra pectus Domini . . . Ț. Valde honorandus est . . . R̃. Qui supra pectus Domini . . . Oremus. Ecclesiam tuam quæsumus Domine benignus illustra . . . Amen.

De S. Laurentio. Añ. Laurentius bonum opus operatus est . . . Ț. Dispersit, dedit . . . R̃. Justitia ejus manet . . . Oremus. Da nobis quæsumus omnipotens Deus vitiorum nostrorum flammam extinguere . . . Amen.

De S. Stephano. Añ. Stephanus vidit cælos apertos . . . Ț. Gloria et honore . . . R̃. Et constituisti . . . Oremus. Da nobis quæsumus Domine imitari quod colimus . . . Amen.

- De S. Thoma Archiepiscopo Cantuariensi. Añ. Tu per Thomæ sanguinem . . . V̇. Gloria et honore . . . Ṙ. Et constituisti . . . Oremus. Deus pro cuius ecclesia . . . Amen.
- De S. Nicolao. Añ. Beatus Nicolaus adhuc puerulus . . . V̇. Ora pro nobis . . . Ṙ. Ut digni . . . Oremus. Deus qui beatum Nicolaum pium pontificem tuum . . . Amen.
- De S. Maria Magdalena. Añ. Maria ergo . . . V̇. Dimissa sunt . . . Ṙ. Quoniam dilexit . . . Oratio. Largire nobis clementissime pater . . . Amen.
- De S. Katherina. Añ. Virgo sancta Katherina . . . V̇. Ora pro nobis . . . Ṙ. Ut digni . . . Oremus. Omnipotens sempiterne Deus qui gloriosæ virginis et martyris tuæ Katherinæ . . . Amen.
- De S. Margareta. Añ. Erat autem Margareta . . . V̇. Specie tua . . . Ṙ. Intende prospere . . . Oremus. Deus qui beatam virginem Margaretam . . . Amen.
- De omnibus sanctis. Añ. Omnes sancti et electi Dei . . . V̇. Lætamini in Domino . . . Ṙ. Et gloriamini . . . Oremus. Omnium sanctorum tuorum, quæsumus Domine, intercessione placatus . . . Amen.
- Pro pace. Añ. Da pacem Domine in diebus nostris . . . V̇. Domine fiat pax . . . Ṙ. Et abundantia . . . Oremus. Deus a quo sancta desideria . . . Amen. Benedicamus Domino. Deo gratias.

* * *The several "Hours of the passion of our Lord, and of the compassion of our Lady" occur, in this book, after each of the corresponding "Hours of our Lady," from Lauds to Compline.*

* * *The title "Orationes de beata Mariâ," is given as a Head line in No. 31, A.D. 1506, to the following devotions down to "A prayer to our blessed Lady against the pestilence. Stella cæli."*

- Salve regina with the verses. Añ. Salve Regina misericordiæ . . . V̇. Ave Maria . . . Ṙ. Benedicta tu . . . Oremus. Omnipotens sempiterne Deus qui gloriosæ virginis et matris Mariæ . . . Amen.
- The five corporal joys of our Lady. Añ. Gaude virgo mater Christi . . . V̇. Benedicta es . . . Ṙ. Quia per te fructum . . . Oremus. Deus qui beatissimam virginem Mariam . . . Amen.
- The seven spiritual joys of our Lady. Añ. Gaude flore virginali . . . Añ. O sponsa sancta et humilis virgo . . . Amen. V̇. Exaltata es . . . Ṙ. Super choros angelorum . . . Oremus. Dulcissime Domine Jesu Christe fili Dei vivi qui beatissimam . . . Amen.
- De profundis for all christian souls. Psalmus. De profundis. Kyrie eleyson. Pater noster. V̇. Requiem æternam . . . Ṙ. Et lux perpetua . . . V̇. A porta inferi. Ṙ. Erue Domine . . . V̇. Credo videre . . . Ṙ. In terra viventium. V̇. Domine exaudi . . . Ṙ. Et clamor meus . . . Oremus. Absolve quæsumus Domine animas famulorum . . . Amen. Et animæ omnium fidelium defunctorum . . . Amen. God have mercy on all christian souls. Amen. God save the King and bring us to the bliss that never shall have ending.

A prayer to our Lady and St. John the evangelist. O intemerata et in æternum benedicta . . . Amen.

Another to our Lady and St. John the evangelist. Sancta Maria Dei genitrix semperque virgo benedicta . . . Amen.

Before our Lady of pity. Obsecro te Domina sancta Maria mater Dei . . . Amen.

De beata virgine Maria pro vitæ incolumitate. Sancta Maria regina cæli et terræ, mater Domini nostri Jesu Christi . . . Amen.

To our blessed Lady against the pestilence. Añ. Stella cæli extirpavit, quæ lactavit Dominum . . . ʒ. Ora pro nobis . . . R̃. Ut digni . . . Oremus. Deus misericordiæ, Deus pietatis . . . Amen.

*** The particular titles of the several devotions, as well as the general one of "Oratio" occur as head lines, in No. 31, A.D. 1506, to the following devotions, down to "Oratio ad S. Iheronimum".*

Ad elevationem corporis Christi. Prayers to the sacrament at levation. Ave verum corpus natum de Maria virgine . . . Ave Jesu Christe verbum Patris . . . Amen. In præsentia sacrosancti corporis et sanguinis tui Domine Jesu Christe . . . Amen. Oremus. Domine Jesu Christe qui hanc sacratissimam carnem tuam . . . Amen.

A prayer to the Trinity. Sancta Trinitas unus Deus: miserere nobis. O beata et gloriosa . . . Amen.

Deus qui superbis. Deus qui superbis resistis et humilibus das gratiam . . . Pater noster. Ave.

Deus qui liberasti. Deus qui liberasti Susannam de falso crimine . . . Amen.

Two little prayers which King Harry the sixth made. Domine Jesu Christe qui me creasti . . . Domine Jesu Christe qui solus es sapientia . . . Amen. Pater noster. Ave.

Two prayers with two collects to the three Kings of Cologne. Rex Jaspar, rex Melchior, rex Balthasar . . . Amen. ʒ. Reges Tharsis et insulæ munera offerent. R̃. Reges Arabum et Saba dona adducent. Oremus. Deus illuminator omnium gentium . . . Amen. Trium regum trinum munus . . . ʒ. Vidimus stellam . . . R̃. Et venimus . . . Oremus. Deus qui tres Magos . . . Amen.

The xv hours of the passion of our Lord. O Domine Jesu Christe æterna dulcedo . . . Amen. Pater noster. Ave. O Jesu vera libertas angelorum . . . Amen. Pater noster. Ave. O Jesu mundi fabricator . . . Amen. Pater noster. Ave. O Jesu cælestis medice . . . Amen. Pater noster. Ave. O Jesu speculum claritatis divinæ . . . Amen. Pater noster. Ave. O Jesu rex amabilis . . . Amen. Pater noster. Ave. O Jesu fons inexhaustæ pietatis . . . Amen. Pater noster. Ave. O Jesu dulcedo cordium . . . Amen. Pater noster. Ave. O Jesu regalīs virtus . . . Amen. Pater noster. Ave. O Jesu Alpha et Omega . . . Amen. Pater noster. Ave. O Jesu abyssus profundissime . . . Amen. Pater noster. Ave. O Jesu veritatis speculum . . . Amen. Pater noster.

Ave. O Jesu leo fortissime . . . Amen. Pater noster. Ave. O Jesu unigenite . . . Amen. Pater noster. Ave. O Jesu vitis vera . . . Amen. Pater noster. Ave. Credo.

To them that before this image of pity¹ devoutly say: v. Pater noster. v. Aves, and a Credo; piteously beholding these arms of Christ's passion are granted xxxii. m. vii hundred and lv years of pardon. Prayers to the pity of our Lord with indulgences. Adoro te Domine Jesu Christe in cruce pendentem . . . Amen. Pater noster. Adoro te Domine Jesu Christe in cruce vulneratum . . . Amen. Pater noster. Adoro te Domine Jesu Christe in sepulchro positum . . . Amen. Pater noster. Adoro te Domine Jesu Christe descendantem ad inferos . . . Amen. Pater noster. Adoro te Domine Jesu Christe resurgentem a mortuis . . . Amen. Pater noster. O Domine Jesu Christe pastor bone . . . Amen. Pater noster. O Domine Jesu Christe rogo te propter illam maximam amaritudinem . . . Amen. Pater noster. Ave. Credo. *Ÿ*. Adoramus te Christe . . . *R*. Quia per sanctam crucem . . . Oremus. Benignissime Domine Jesu Christe respice super me miserum peccatorem . . . Amen. Dominus papa sixtus quartus composuit quartam et quintam prædictorum suffragiorum oratiunculas. Et cum hoc omnes indulgentias hæc legentibus per ante concessas duplicavit.

A devout prayer to our Lord crucified, and to His five wounds. O pie crucifixe redemptor omnium populorum . . . Amen. Pater noster. Ave. Domine Jesu Christe qui gloriosum caput tuum . . . Amen. Pater noster. Ave. Domine Jesu Christe qui gloriosas manus tuas . . . Amen. Pater noster. Ave. Domine Jesu Christe qui pretiosum latus tuum . . . Amen. Pater noster. Ave. Domine Jesu Christe qui pretiosos pedes tuos . . . Amen. Pater noster. Ave. Domine Jesu Christe qui totum corpus tuum . . . Amen. Pater noster. Ave. Credo. *Ÿ*. Adoramus te Christe . . . *R*. Quia per sanctam crucem . . . *Ÿ*. Domine exaudi . . . *R*. Et clamor meus . . . Oremus. Deus qui voluisti pro perditione mundi . . . Amen.

Oratio S. Bernardini confessoris ordinis minorum. The prayer of St. Bernardyn, O bone Jesu with anthem and collect. O rex gloriose. O bone Jesu, O dulcis Jesu . . . Amen. *Añ*. O rex gloriose inter sanctos tuos . . . *Ÿ*. Sit nomen . . . *R*. Ex hoc nunc . . . Oremus. Deus qui gloriosissimum nomen Jesu Christi . . . Amen.

To the Cross. Sanctifica me Domine Jesu Christe signaculo tuæ sanctæ crucis . . . Amen.

To the proper angel. *Añ*. Angele qui meus es custos . . . *Ÿ*. O beate angele . . . *R*. Actus meos regula . . . Oremus. Deus qui sanctorum angelorum tuorum . . . Amen. Oratio. O sancte angele Dei, minister cælestis imperii . . . Amen.

Oratio ad S. Jacobum apostolum fratrem S. Johannis evangelistæ. Diverse commemorations to these Saints following. To St. James the more.

¹ See Henry Bradshaw's Collected papers, page 84.

- Añ. O lux et decus Hispaniæ . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Protector in te sperantium Deus . . . Amen. *Alia antiphona.* Gaude felix tota Hispania . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Deus cujus dispositione mirabili . . . Amen.
- De S. Jacobo minori Alphæi. To St. James the less. Añ. O candor perpetue puræ castitatis . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Deus qui justum apostolum tuum Jacobum . . . Amen.
- De S. Sebastiano. To St. Sebastian. Añ. O quam gloriosa refulget gratia . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni mereamur pestem . . . Oremus. Deus qui beatum Sebastianum gloriosum martyrem tuum . . . Amen.
- De S. Christofero. To St. Christopher. Añ. Martyr Christofero pro salvatoris honore . . . Amen. *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Concede quæsumus omnipotens et misericors Deus ut qui beati Christoferi . . . Amen.
- De S. Georgio. To St. George. Añ. Georgi martyr inclite te decet laus et gloria . . . *Ÿ*. Ora pro nobis . . . *R*. Ut hostes visibiles . . . Oremus. Omnipotens sempiterne Deus qui deprecantium voces . . . Amen.
- De S. Martino. To St. Martin. Añ. O Martine, O pie, quam pium est gaudere de te . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Deus qui conspicias quia ex nulla nostra virtute . . . Amen.
- De S. Anthonio. To St. Anthony. Añ. O Anthoni pastor inclite qui cruciatos reficis . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Deus qui concedis obtentu beati Anthonii confessoris tui . . . Amen.
- De S. Francisco. To St. Franciscus. Añ. Franciscus vir catholicus et totus apostolicus . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Deus qui ecclesiam tuam beati Francisci meritis . . . Amen.
- De S. Anna. To St. Anne. Añ. Cæleste beneficium introivit in Annam . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Deus qui beatæ Annæ tantam gratiam donare dignatus es . . . Amen.
- De S. Barbara. To St. Barbara. Añ. Gaude Barbara beata, summe pollens . . . *Ÿ*. Ora pro nobis . . . *R*. Ut digni . . . Oremus. Intercessio, quæsumus Domine, beatæ Barbaræ virginis . . . Amen.
- De undecim millia virginum. To the xi thousand virgins. Añ. O vos undena millia, puellæ gloriosæ . . . *Ÿ*. Orate pro nobis sponsæ . . . *R*. Ut ad vestrum consortium . . . Oremus. O dulcissime Domine Jesu Christe qui es sponsus virginum . . . Amen.
- De S. Apollonia. To St. Appollyn. Añ. Virgo Christi egregia, pro nobis Apollonia . . . *Ÿ*. Specie tua . . . *R*. Intende prospere . . . Oremus. Omnipotens sempiterne Deus spes et corona . . . Amen.
- Ad omnes Sanctos. To all Saints. Oratio. O vos omnes sancti et electi Dei quibus Deus . . . Amen.
- Two devout prayers in English to Jesu. O glorious Jesu, O meekest Jesu, . . . Amen. The holy body of Christ Jesu . . . Amen. The glorious blood of Christ Jesu . . . Amen. I cry God mercy . . . O the most sweetest spouse of my soul Christ Jesu . . . Amen.

- Istæ orationes debent dici in agonia mortis per sacerdotem pro infirmo in mutando verba. Et quilibet potest dicere pro semetipso, sicut hic stat. Devout prayers to be said in the agony of death and also daily. Dic primo. Kyrieleyson. Domine miserere nostri. Pater noster. Ave. Salvator mundi, salva nos . . . Auxiliare nos deprecamur Deus noster. Oremus. Domine Jesu Christe per agoniam . . . Amen. Secundo dic. Kyrieleyson. Pater noster. Ave. Domine miserere nobis. Sanctifica nos Domine signaculo sanctæ crucis . . . Oremus. Domine Jesu Christe qui pro nobis mori dignatus es in cruce . . . Amen. Tertio dic. Kyrieleyson. Domine miserere nobis. Pater noster. Ave. Protege et salva, benedic, sanctifica Domine . . . Amen. Oremus. Domine Jesu Christe qui per os prophetæ tui dixisti . . . Amen. Oremus. Domine Jesu Christe qui redemisti nos pretioso sanguine tuo . . . Amen.*
- Oratio ad Patrem. Pater de cælis Deus, miserere nobis. Domine sancte Pater omnipotens æterne Deus qui coæqualem . . . Amen.*
- Oratio ad Filium. Fili redemptor mundi Deus, miserere nobis. Domine Jesu Christe fili Dei vivi qui es verus et omnipotens Deus . . . Amen.*
- Oratio ad Spiritum Sanctum. Domine Spiritus sancte Deus qui coæqualis . . . Amen.*
- Oratio bona quotidie dicentibus revelatione divina transmissa uni monacho de Bynham, circa annum Domini Millesimo cccclxxxv, quinque Pater noster, v. Ave Maria et Credo in Deum. A special prayer late shewed to a monk of Bynham. Deus propitius esto with a collect to Saint Mychell. Deus propitius esto mihi peccatori et esto custos mei . . . Amen. V. Ora pro nobis . . . R. Ut digni . . . Oremus. Deus qui miro ordine angelorum ministeria . . . Amen.*
- Oratio ad S. Gabrielem. An anthem with a collect to St. Gabriel. Precor te et princeps egregie Gabriel . . . Amen.*
- Oratio ad S. Raphaellem. Auxiliare mihi et tu princeps obsecro eximie Raphael . . . Amen.*
- A devout blessing. Benedicat me imperialis majestas . . . Amen.*
- Two devout prayers in english. O blessed Trinity, Father, Son and Holy Ghost, three Persons and one God . . . Amen. O Lord God almighty, all seeing all things . . . Amen. Credo in Deum.*
- Hic incipiunt septem Psalmi pænitentiales. Añ. Ne reminiscaris. Psalmi. Domine, ne in furore. Beati, quorum. Domine, ne in furore. Miserere mei, Deus. Domine, exaudi. De profundis. Domine, exaudi.*
- Quindecim psalmi. Ad Dominum. Levavi oculos. Lætatus sum. Ad te levavi oculos meos. Nisi quia Dominus. Qui confidunt. In convertendo. Nisi Dominus. Beati omnes. Sæpe expugnaverunt. De profundis. Domine, non est. Memento, Domine. Ecce, quam bonum. Ecce nunc.*
- The Litany and suffrages.*
- Versus S. Bernardi. The viii verses of St. Bernard. Illumina oculos meos ne unquam obdormiam in morte.*

The short prayers taught by our Lady to St. Brygytte. Jesu fili Dei omnium conditor adjuva me . . . Pater noster. Ave. Jesu fili Dei qui coram iudice tacuisti . . . Pater noster. Ave. Jesu fili Dei qui ligatus fuisti . . . Pater noster. Ave.

A prayer against thunder and tempest shewed by an angel to St. Edward. Titulus triumphalis, Jesus Nazarenus rex Judæorum crucifixus, Ecce vivificæ crucis dominicum signum . . . Alleluya. Kyrieleyson. Pater noster. Ave. Credo. Ț. Esto nobis Domine . . . R̃. A facie inimici, Ț. Domine exaudi . . . R̃. Et clamor meus . . . Oremus. Omnipotens sempiterne Deus parce metuentibus . . . Amen. Peto Domine Jesu Christe largire mihi . . . Amen. Domine Jesu Christe ego cognosco me graviter peccasse . . . Amen. Pater noster. Ave. Credo.

Hic incipiunt Vigiliæ mortuorum.

Hic incipiunt Commendationes animarum.

Oratio ad S. Crucem. A devout prayer to the cross. Salve, salve Rex sanctorum . . . Amen.

Psalmi de passione Christi. Psalms of the passion. Psalmi. Deus deus meus. Dominus regit me. Domini est terra. Ad te Domine levavi. Judica me Domine. Dominus illuminatio mea. Ad te Domine clamabo Afferte Domino filii Dei. Exaltabo te Domine. In te Domine speravi. Añ. Christus factus est . . . Ț. Ora pro nobis . . . R̃. Ut digni . . . Ț. Valde honorandus est beatus Johannes. R̃. Qui supra pectus . . . Oratio. Respice quæsumus Domine super hanc familiam tuam . . . Amen. Interveniatur pro nobis Domine Jesu Christe apud tuam clementiam . . . Amen. Beati Johannis apostoli tui . . . Amen. Gloriosa passio . . . Amen. Benedictum sit dulce nomen Domini nostri . . . Amen. Sanctæ et individue Trinitati . . . Amen. Ave benigne Jesu gratia plenus . . . Amen.

Beatus Iheronimus in hoc modo disposuit hoc psalterium ubi angelus Domini docuit eum per Spiritum Sanctum porro propter hoc abbreviatum est, quod hi qui solitudinem habent, vel qui in infirmitate jacent, aut qui in operibus occupantur, vel iter agunt, vel longinquam viam seu per mare navigatum, aut qui bellum contra hostes committunt, seu contra invidiam diabolorum qui militant contra animas Christianorum assidue, aut qui verum votum voverunt Deo quotidie psallere psalterium integrum et minime possunt hoc facere, vel qui jejunt fortiter et debilitatem habent, et pro piis qui festas solemnes custodiunt eo quod minime possunt psalterium canere illud unumquemque ergo ex his quos superius diximus si volunt animam suam salvam facere, et vitam æternam habere, assidue oportet canere hoc psalterium et possidebunt regnum Dei. Psalterium Iheronimi . . . Oratio. Dona mihi quæso omnipotens Deus ut per hanc sacrosanctam psalterii cælestis melodiam . . . Amen.

Oratio ad S. Iheronimum. An anthem with a collect of St. Iherom. Añ. Ave amator quam famose Iheronime gloriose . . . Ț. Ora pro nobis . . . R̃. Ut Deum diligamus . . . Oremus. Deus qui gloriosum confessorem tuum Iheronimum . . . Amen.

Oratio S. Gregorii. A devout prayer to the Trinity made by St. Gregory.
 Dominator domine Deus omnipotens qui es trinitas . . . Amen.

* * *The rest of the devotions in this book had been previously printed separately, see Brit. Mus. C. 25. c., the book has a colophon similar to the one in this book, but no title-page, and is commonly called "The fifteen Oes and other prayers," it was printed at Westminster by W. Caxton c. 1490-91 (see Henry Bradshaw's Collected papers, page 333).*

The xv Ooes in english. O Jesu, endless sweetness of loving souls . . . Amen.
 Pater noster. Ave. O blessed Jesu, maker of all the world . . . Amen.
 Pater noster. Ave. O Jesu, heavenly leach . . . Amen. Pater noster.
 Ave. O Jesu, very freedom of angels . . . Amen. Pater noster. Ave.
 O Jesu, blessed mirror of endless clearness . . . Amen. Pater noster.
 Ave. O blessed Jesu, loveable King . . . Amen. Pater noster. Ave.
 O Blessed Jesu, well of endless pity . . . Amen. Pater noster. Ave.
 O blessed Jesu, sweetness of hearts . . . Amen. Pater noster. Ave.
 O blessed Jesu, royal strength . . . Amen. Pater noster. Ave. O
 blessed Jesu, beginning and ending . . . Amen. Pater noster. Ave.
 O blessed Jesu, deepness of endless mercy . . . Amen. Pater noster.
 Ave. O blessed mirror of truth . . . Amen. Pater noster. Ave. O
 blessed Jesu, most meekest lion . . . Amen. Pater noster. Ave. O
 blessed Jesu, the only begotten Son . . . Amen. Pater noster. Ave.
 O blessed Jesu, very and true plenteous vine . . . Amen. Pater noster.
 Ave. Credo.

Three devout prayers in english to our Saviour Jesu with devout orisons in
 Latin. O my sovereign Lord Jesu, the very son of almighty God . . .
 Deus propitius esto mihi peccatori vel peccatrici. I thank Thee also
 with all my heart . . . Non nobis Domine non nobis, sed nomini tuo da
 gloriam. Adonai domine Deus magne rex admirabilis . . . Amen.
 Psalmus. Domine Dominus noster. *Ÿ*. Ab inimicis nostris . . . *R*.
 Afflictionem nostram . . . *Ÿ*. Dolorem cordis nostri . . . *R*. Peccata
 populi tui . . . *Ÿ*. Orationes nostras . . . *R*. Fili Dei vivi . . . Hic et
 in perpetuum nos custodire digneris Christe. Exaudi nos, exaudi, exaudi
 nos Christe. Oratio. Infirmiorem nostram quæsumus Domine propitius
 respice . . . Amen. Jesu for thy holy Name and for thy bitter passion
 . . . Amen. O most dear Lord and Saviour sweet Jesu . . . Amen.

A prayer to our Lady in english. O blessed Lady, mother of Jesu and Virgin
 immaculate . . . Amen.

A prayer in english to the proper angel with certain orisons and verses. O
 glorious angel to whom our blessed Lord . . . Amen. Resp. Spem in
 alium nunquam habui . . . Qui irasceris et propitius eris . . . In tribu-
 latione . . . *Ÿ*. Domine Deus cæli et terræ . . . *R*. Qui irasceris . . .
Ÿ. Gloria Patri. *R*. In tribulatione. *Ÿ*. Sit nomen Domini. *R*. Ex
 hoc nunc . . . Oremus. Protector in te sperantium Deus . . . Amen.

Ad S. Trinitatem. To the holy Trinity a prayer in Latin with certain Psalms.
 Domine Deus omnipotens, Pater et Filius et Spiritus Sanctus . . . Amen.

In nomine. Pater noster. Ave. Psalmi. Deus in nomine. Deus misereatur. De profundis. Voce mea ad Dominum. Ad te levavi oculos meos. Levavi oculos. Beati omnes. Jesus autem transiens per medium illorum ibat.

Oratio ad patrem. Domine sancte Pater omnipotens æterne Deus in illa sancta custodia . . . Amen.

Orationes ad Dominum. Two devout prayers to our Saviour and to the holy company of heaven. Deus propitius esto mihi peccatori N. vel peccatrici N. istam orationem ferenti . . . Amen. Domine Jesu Christe fili Dei vivi Deus omnipotens, rex gloriæ . . . Amen. Pater noster. Ave.

Oratio S. Crucis. A blessing by the virtue of the holy cross with the psalm, Inclina Domine aurem tuam, and an orison. Signum sanctæ crucis defendat me . . . Amen. Psalmus. Inclina Domine aurem tuam. Kyrie eleyson. Pater noster. Ave. Ẁ. Adoremus crucis signaculum. R̄. Per quod salutis sumpsimus sacramentum. Oremus. Sanctifica quæsumus Domine famulum tuum . . . Amen.

Oratio ad Dominum. A prayer to our Saviour and the archangels. Domine Jesu Christe apud me sis ut me defendas . . . Amen. Sancte Michael esto mihi lorica . . . Amen. Dulcissime Jesu inspira cordi meo . . . Amen.

Ad crucem. A prayer to the holy cross. Añ. Quicquid inimicus meus alligaverit in me . . . Ẁ. Omnis terra adoret . . . R̄. Psalmum dicat . . . Oremus. Deus qui per crucem passionis tuæ . . . Amen.

Oratio ad Dominum. A prayer to our Saviour. Vita viventium Christe ab iniqua et subitanea morte libera me . . . Amen. Kyrieleyson. Pater noster. Ave. Oremus. Omnipotens sempiternus Deus non me permittas perire . . . Amen.

Oratio contra temptationes. A prayer against temptations. Deus qui contritorum non despicias gemitum . . . Amen.

Contra mortalitatem hominum. A prayer against the pestilence. Añ. Per signum tau a peste epidimiæ libera nos Jesu . . . Ẁ. Miserere nostri . . . R̄. Ut a peste epidimiæ . . . Oremus. Visita nos quæsumus Domine et habitationem istam . . . Amen.

Oratio de beato rege Henrico. A prayer to holy King Henry. Añ. Rex Henricus sis amicus nobis in angustia . . . Ẁ. Ora pro nobis . . . R̄. Ut per te cuncti . . . Oremus. Præsta quæsumus omnipotens et misericors Deus ut qui devotissimi regis . . . Amen.

Ad S. Rochum. A prayer to St. Roche Añ. O quam magnificum est nomen tuum beate Roche . . . Ẁ. Ora pro nobis . . . R̄. Ut digni . . . Oremus. Omnipotens sempiternus Deus qui meritis et precibus beatissimi Rochi . . . Amen.

To every christian creature able to receive pardon saying this anthem and collect following within the church or churchyard is granted for every christian creature there buried xl days of pardon and xiii lents. A prayer for all christian souls. Avete fideles omnes animæ in sancta Dei

pace . . . Amen. Oremus. Miserere Domine per tuam gloriosam resurrectionem . . . Amen. Requiescant in pace. Amen.

Colophon "These foresaid prayers as the XV. oes in english and the other following ben enprynted . . ."

c. A.D. 1494. (Wynkyn de Worde, Westminster). No. 9.

A prayer to Saint Erasmus. Sancte Herasme martyr Christi preciose . . . Amen. Whoso saith this prayer following in the worship of God and Saint Rock, shall not die of the pestilence by the grace of God. Raphael archangelus ad beatum Rochum. Añ. Confessor Dei venerande . . . Ț. Ora pro nobis . . . R̃. Ut digni . . . Oratio. Omnipotens sempiterne Deus qui meritis et precibus beatissimi Rochi . . . Amen.

A.D. 1495 (Philippe Pigouchet, Paris). 40. No. 10.

* * This book has a title-page, which has "Horæ . . . cum multis orationibus et suffragiis noviter additis . . ."

A stanza of four lines in Latin occurs at the end of each month of the Kalender.

* * The words "Cum quatuor evangelii et passione Domini" in the title of No. 26, A.D. 1503 describe the following.

Initium sancti evangelii, secundum Johannem. Gloria tibi Domine. In principio erat verbum . . . Añ. Te invocamus, te adoramus . . . Ț. Sit nomen . . . R̃. Ex hoc nunc . . . Oratio. Protector in te sperantium Deus sine quo nihil est validum . . . Amen.

Sequentia S. Evangelii, secundum Lucam. Gloria tibi Domine. In illo tempore. Missus est Gabriel . . . Deo gratias.

Sequentia S. Evangelii, secundum Matthæum. Gloria tibi Domine. In illo tempore. Cum natus esset Jesus . . . Deo gratias.

Sequentia S. Evangelii secundum Marcum. Gloria tibi Domine. In illo tempore. Recumbentibus undecim discipulis . . . Deo gratias.

Passio domini nostri Jesu Christi secundum Johannem. Egressus est dominus Jesus . . . Deo gratias.

Ad laudes. Suffragia sanctorum. De S. Apostolis. Añ. Dum steteritis ante reges . . . Ț. In omnem terram . . . R̃. Et in fines . . . Oremus. Concede quæsumus omnipotens Deus ut sicut apostolorum tuorum . . . Amen.

A prayer against thunder and tempest. Titulus triumphalis . . . (as on page 115) with this addition. Deus qui culpa offenderis pænitentia placaris . . . Amen. Pater noster. Ave. Credo.

The rosare. Ave Maria . . . benedictus fructus ventris tui Jesus Christus Amen. Jesus. Quem de Spiritu sancto, angelo nunciante concepisti. Ave.

c. A.D. 1495. (Jean Philippe, Paris), on vellum. No. 11.

Oratio ante imaginem corporis Christi. Conditor cæli et terræ rex regum . . . Amen.

A.D. 1497, April 3, Jean Barbier and J. H., London, for Wynkyn de Worde, Westminster, 8^o. No. 14.

. *The colophon has "Horæ . . . diligenter emendatæ . . ."*

A.D. 1497. Thielman Kerver for Jean Richard, Rouen, 8^o. No. 15.

. *The colophon has "Officium beatæ Mariæ . . ."*

Almanach pro xxvii. Annis. Cut of anatomical man.

Passio domini nostri Jesu Christi secundum Johannem. Egressus est (as on page 118) with this addition. Oremus. Deus qui manus tuas et pedes tuos . . . Amen.

Oratio de beata virgine Maria. Añ. Ave cujus conceptio . . . V̄. Ora pro nobis . . . R̄. Ut digni . . . Oratio. Deus qui nos conceptionis . . . Amen.

. *A copy of this book, without the device of J. Philippe beneath the colophon, is in the possession of the Rev. E. S. Dewick.*

A.D. 1498, May 16. Philippe Pigouchet, Paris, for Simon Vostre, Paris, on vellum. No. 17.

Officium de Sancto Spiritu.

A.D. 1498, Jean Jehannot, Paris, for Nicolas Lecomte, London, 8^o. No. 18.

. *The title has "Hoc præsens officium . . . de novo revisum et correctum cum multis suffragiis . . ."*

A.D. 1501, October 20. Philippe Pigouchet, Paris, for Simon Vostre, Paris, on vellum. No. 23.

A stanza of four lines in french occurs at the end of each month of the Kalender.

Oratio dicenda die sabbati ad honorem intemeratæ Dei genitricis virginis Mariæ.

Missus est Gabriel angelus ad Mariam virginem . . . Oremus. Te deprecor ergo mitissimam . . . Amen. Pater noster. Ave.

Devota contemplatio beatæ Mariæ virginis juxta crucem filii sui lachrymantis : et ad compassionem Salvatoris singulos invitantis. Stabat mater dolorosa . . . Amen. V̄. Tuam ipsius animam . . . R̄. Ut revelentur . . . Oremus. Interveniât pro nobis quæsumus Domine Jesu Christe nunc et in hora mortis . . . Amen.

A.D. 1502. Wynkyn de Worde, London, on vellum. No. 25.

. *This book has no title-page, the Colophon has "Horæ . . . una cum multis sanctorum et sanctarum suffragiis, et multis aliis diversis orationibus noviter suppleradditis . . ."*

Psalmi de passione Christi, (as on page 115) with this addition. Nos cum prole pia benedicat virgo Maria. Amen.

Quædam orationes speciales, primo.

- Oratio ad Patrem. Kyrieleyson. Pater de cælis Deus: miserere nobis. Qui mundum mirabiliter de nihilo creasti: miserere nobis . . .
- Oratio ad Filium. Kyrieleyson. Fili redemptor mundi Deus: miserere nobis. Qui de virgine Maria incarnari voluisti: miserere nobis . . .
- Oratio ad Spiritum sanctum. Kyrieleyson. Spiritus sancte Deus: miserere nobis. Qui in columbæ specie super Christum descendisti: miserere nobis . . .
- Oratio ad beatam Trinitatem. Sancta Trinitas unus Deus: miserere nobis. O beata et benedicta et gloriosa Trinitas: miserere nobis . . . Memento mei Deus meus in bonum . . . Amen.
- Oratio ad sanctam Mariam. Sancta Maria mater Dei: ora pro nobis. Sancta Maria regina cæli: ora pro nobis . . . Amen.
- Oratio ad sanctos Angelos. Omnes sancti beatorum ordines: orate pro nobis . . . Amen.
- Oratio ad sanctos Patriarchas et Prophetas. Omnes sancti Patriarchæ et Prophetæ: orate pro nobis . . . Amen.
- Oratio ad sanctos Innocentes. Omnes sancti Innocentes: orate pro nobis . . . Amen.
- Oratio ad sanctos Apostolos et Discipulos Domini. Omnes sancti Apostoli et electi discipuli Domini: orate pro nobis . . . Amen.
- Oratio de Martyribus. Omnes sancti Martyres: orate pro nobis . . . Amen.
- Oratio de Confessoribus. Omnes sancti Confessores: orate pro nobis . . . Amen.
- Oratio de sanctis Virginibus. Omnes sanctæ Virgines et Matronæ: orate pro nobis . . . Amen.
- Oratio de omnibus Sanctis. Omnes sancti: orate pro nobis . . . Amen.
- For women in travailing of child. Psalmus. Beatus vir qui non abiit. Maria peperit Christum. Anna Mariam . . . Amen.
- De S. Maria. Oratio. Añ. Sub tuam protectionem confugimus . . . V. Sancta Dei genitrix . . . R. Intercede pro nobis . . . Oremus. Gratiam tuam quæsumus Domine mentibus nostris infunde . . . Amen.
- De corpore Christi. Oratio. Añ. O sacrum convivium in quo Christus . . . V. Panem de cælo . . . R. Omne delectamentum . . . Oremus. Deus qui nobis sub sacramento mirabili passionis tuæ . . . Amen.
- Ad invocandam gratiam Spiritus sancti. Oratio, primo dicitur. Hymnus. Veni creator Spiritus . . . V. Emitte spiritum tuum . . . R. Et renovabis . . . Oremus. Deus cui omne cor patet . . . Amen.
- De nominibus Dei. Oratio. Omnipotens Dominus ✠ Christus. Messias ✠ Sother . . . Amen. O Domine Jesu Christe in tuam protectionem . . . Amen.
- Oratio de sancta Maria. O gloriosissima, O optima, O sacratissima virgo Maria . . . Amen.
- Si quis istam orationem sequentem devote frequentando dixerit: quicquid debite et juste petierit obtinebit. Añ. Sancti per fidem vicerunt regna . . . V. Exultent justi . . . R. Et delectentur . . . Oremus. Omnipotens et misericors Deus qui sanctorum tuorum Dyonisii . . . Amen.

The prayer of Loth, Jacob, and Moses, and it is for them that have taken any new great thing upon them, that they would have brought to good end. *Oratio prima legislatoris. Exodi. xxxiii. Dominator domine Deus misericors et clemens . . . Amen.*

This prayer following is to thank God of His gracious gifts sent to us, and to ask mercy and grace to keep them continually. *Oratio Moysi et populi. Exodi. xv. Fortitudo mea et laus mea Dominus . . . Eleazar. Genesis xxiii. Benedictus Dominus Deus qui non abstulisti misericordiam . . . Numeri vi. Benedictio. Benedic igitur et nunc mihi et custodi me . . .*

This prayer following is for them that have labour in temptation, or have any other disease with governance of the people. *Josue lxxiii. Oratio Josue ducis populi. Numeri. xvi. Fortissime Deus spirituum universæ carnis . . . Amen.*

This prayer following is to thank God of His gifts, asking them to be continued in us, and in all His people. *Oratio David ii Regum vii. Quis ergo Domine Deus et quæ domus mea . . . Amen.*

This prayer following is for a soul falling into sin, as well of great estate as of low, where, though he or the people be punished, to purchase grace thereof. *Oratio David et Ezechie et aliorum. Regum xix. Domine Deus rex Israel qui sedes super cherubin . . . Amen.*

This prayer following is the prayer of the sinful King Manasses, that shed the blood of Innocents and of Prophets, and did many other sins, as Scripture witnesseth, more than any other that was afore him or after following, reigning. And yet after all this, he besought God of mercy entirely, and did penance, and had mercy ii Paralipomenon ultimo. *Oratio devota Manasses regis filii regis Ezechie. Domine Deus omnipotens patrum nostrorum Abraham, Isaac et Jacob . . . Amen.*

This prayer following is for any that falleth in dysclauder, reproof, or any manner of tribulation, as the blessed elder Thoby, and Sara Raguellis daughter were, and delivered graciously through God and this prayer. *Oratio Thobie senioris et Sare filiæ Raguellis. Thobie iii. Justus es Domine et omnia judicia tua justa sunt . . . Amen.*

This prayer following is to thank God of deliverance out of tribulation, or dysclauder, reproof or other disease, and that also he is brought by God's help to much comfort, grace, and peace as the elder Thoby was. *Thobie xiii. Oratio Thobie senioris Deo regratiatoria. Magnus es Domine in æternum et in omnia sæcula regnum tuum . . . Amen.*

This prayer following is for them that intend to be married, or be new married, to pray God that they may love together singularly, and finally to bring forth fruit betwixt them two, as the younger Thoby did and Sara his wife. *Thobie viii. iii. ix. Oratio Thobie junioris et Sara uxoris ejus. Domine Deus patrum nostrorum benedicant te cæli et terra . . . Amen.*

This prayer following is to thank God of victory of enemies. *Oratio Judith xiii. ii. xvi. capitulis. Laudate dominum Deum nostrum quem non deseruit . . . Amen.*

- This prayer following is for them that have sickness or adversity, to thank God and to pray all the days of their life to make satisfaction for their sins. *Oratio sancti Job in tempore suæ probationis. Parce mihi Domine, nihil enim sunt dies mei . . . Amen.*
- This prayer following is for them that will praise God, both of his goodness and also of his right wiseness, and for to ask time of repentance. *Oratio regis Salomonis capitulo xii. O quam bonus et suavis est Domine spiritus tuus in nobis . . . Amen.*
- This prayer following is for them that be laboured with sundry vices, and namely with the sin of lechery and desire grace to withstand them. *Prima oratio Jesus filii Sirak. Ecclesiastici xxiii. Domine pater et dominator vitæ meæ ne derelinquas me . . . Amen.*
- This prayer accordeth for them that be maliciously accused, and in great danger and disease, yet let them ever hope and trust in God to be delivered, as Susan the true wife was by this prayer. *Oratio Susanne. xiii. Deus æterne qui absconditorum cognitor es . . . Amen.*
- This prayer following is according to them that stand in disease and distress unlikely to be delivered, and yet let them trust to be delivered and to come out of their peril and jeopardy, as Jonas that was cast into the deepness of the sea trusted yet in the great goodness of God to be saved, and to praise him therefore in his temple, and so it was. *Jone primo. Oratio Jone prophetæ in ventre ceti et in profundo maris. Clamavi de tribulatione mea ad dominum et exaudivit me . . . Amen.*
- This prayer following is for them that be in disease, or have their friends diseased, or imprisoned, or fall in some great sin, to pray God to deliver them well out, as the good duke Neemye he prayed for them that were in the captivity of Babylon, the which were delivered. *Oratio Neemiæ ducis. Neemie primo. Quæso domine Deus cæli, fortis, magne, atque terribilis . . . Amen.*
- Innocentius papa secundus concessit cuilibet hanc orationem sequentem devote dicenti, quattuor millia dierum indulgentiæ. Ave vulnus lateris nostri salvatoris . . . Pater noster. Ave. Credo.*
- Rosarium beatæ Mariæ virginis. Suscipe rosarium virgo deauratum . . . Ave Maria. Quem virgo carens vitio de flamine concepisti . . . Ave. ♀. In omni tribulatione . . . R̃. Succurra nobis . . . Oremus. Interveni pro nobis quæsumus Domine Jesu Christe apud tuam clementiam . . . Amen. Oratio. O domine Jesu Christe pater dulcissime rogo te amore illius gaudii . . . Amen. Pater noster. Ave.*
- Quinque devotissimæ orationes ad quinque plagas Domini nostri Jesu Christi, dicendæ ante crucifixum genibus flexis. Laus honor et gloria et gratiarum actio sit tibi pro sacratissimo vulnere . . . Amen.*
- A.D. 1503, July 31. Wynkyn de Worde, London, on vellum. No. 26.**
- Oratio bona, unicuique dicenti perutilis, et pro suis benefactoribus. Hanc quidem orationem composuit S. Augustinus. Añ. Deprecamur te domine Jesu . . . ♀. Adoramus te Christe . . . R̃. Quia per sanctam crucem*

. . . Clementer qui passus es pro nobis. Oremus. Domine Jesu Christe fili Dei vivi pone passionem . . . Amen. Gloriosa passio . . . Amen.
 Johannes papa. xii. concessit omnibus dicentibus orationem sequentem, transeundo per cymiterium, tot annos indulgentiarum quot fuerunt ibi corpora inhumata a constitutione ipsius cymiterii. Añ. Avete omnes animæ fideles quarum corpora . . . ✠. Non intres in iudicium . . . ℞. Quoniam non justificabitur . . . Oremus. Domine Jesu Christe salus et liberatio fidelium . . . Amen.
 Oratio devota de plagis Christi. Ave caput Christi gratum, duris spinis coronatum . . . Amen.
 Quicumque hanc orationem sequentem devote quotidie dixerit, genibus flexis, non morietur sine confessione: nullus hostis visibilis neque invisibilis ei nocere potest illa die: et gloriosissimam virginem Mariam videbit ante diem exitus sui in adiutorium sibi. Domine Jesu Christe qui septem verba . . . Amen.
 Horæ dulcissimi nominis Jesu.

c. A.D. 1503 Julyan Notary, London, on vellum. No. 28.

This prayer following ought for to be said at mass, when the priest hath said the gospel. Per hæc sancta evangelica dicta, deleantur universa nostra delicta.

A.D. 1506, Kal. IX. Aprilis. Wolfgang Hopyl, Paris, for William Bretton, London, on vellum. No. 31.

. *Head lines to the pages occur in this edition.*

Oratio coram imagine crucifixi dicenda quam qui devote dixerit, tot dies indulgentiarum meretur, quot erant vulnera in corpore Jesu tempore passionis ejus, quas indulgentias contulit Gregorius papa tertius ad petitionem reginæ Angliæ. Precor te amantissime domine Jesu Christe . . . Amen. ✠. Proprio filio . . . ℞. Sed pro nobis . . . Oremus. Omnipotens sempiternus Deus qui ex nimia charitate . . . Amen.
 Subscriptam orationem edidit Sixtus papa quartus, et concessit eam devote dicentibus coram imagine beatæ Mariæ Virginis in sole, undecim milia annorum indulgentiarum. Oratio. Ave sanctissima Maria, mater Dei . . . Amen.

A.D. 1506, April 24, Paris for Antoine Verard (Paris) on vellum. No. 32.

Oratio. Añ. Ave regina cælorum, ave domina angelorum . . . ✠. Post partum virgo . . . ℞. Dei genitrix intercede . . . Oratio. Famulorum tuorum quæsumus Domine delictis ignosce . . . Amen.

A.D. 1510, September 5. Thielman Kerver, Paris, for William Bretton, London, 8°. No. 37.

The title has "Horæ . . . cum multis orationibus pulcherrimis et indulgentiis jam ultimo recenter insertis".

Tabula ad inveniendum perpetue omnia festa mobilia. The Canon of ebbs and

floods. The Canon for letting of blood. Tabula præsens indicat locum lunæ . . . et in qua parte humani corporis ipsa luna dominatur in signis correspondentibus illis membris corporis. Aspectus signorum with a cut of the anatomical man. Distinctiones quatuor complexionum hominum.

Ad beatam Mariam post communionem. Oratio. O serenissima et inclita mater domini nostri Jesu Christi . . . Amen.

Ad Laudes. Suffragia Sanctorum. De S. Erkenwaldo episcopo. Añ. O decus insigne nostrum, pastorque benigne . . . ʒ. Ora pro nobis . . . ʒ. Ut digni . . . Oremus. Omnipotens sempiterne Deus apud quem est continua . . . Amen.

This prayer showed our Lady to a devout parson, saying that this golden prayer is the most sweetest and acceptable to me, and in her appearing she had this salutation and prayer written with letters of gold in her breast. Ave rosa sine spinis, tu quam pater in divinis . . . Amen.

Our holy father Bonifacius pope of Rome hath granted unto all them that say devoutly this prayer L days of pardon. Oratio. Ave Maria alta stirps, lilii castitatis . . . Amen.

This prayer was showed to Saint Bernard by the messenger of God, saying that as gold is most precious of all other metal so exceedeth this prayer all other prayers, and who that devoutly saith it shall have a singular reward of our blessed Lady and her sweet son Jesus. Ave Maria ancilla, Trinitatis humilissima . . . Amen.

This epistle of our Saviour sendeth our holy father pope Leo unto the emperor Carolo magno, of the which we find written who that beareth this blessing upon him and says it once a day shall obtain xl years of pardon and lxxx. lettys (lents). And he shall not perish with sudden death. Crux ✝ Christi sit mecum, Crux Christi ✝ est quam semper adoro . . . Amen.

This prayer was showed unto Saint Augustine by revelation of the Holy Ghost, and who that devoutly say this prayer, or hear her read, or heareth about them shall not perish in fire or water, neither in battle or judgment. And he shall die no sudden death, and no venom shall poison him that day. And what he asketh of God he shall obtain if it be to the salvation of his soul, and when thy soul shall depart from thy body it shall not enter to hell. Oratio. Deus propitius esto mihi peccatori et custos meus sis . . . Amen.

These v petitions and prayers made Saint Gregory, and hath granted unto all them that devoutly say these v prayers with v Pater noster, v Ave Maria and a Credo, v hundred years of pardon. Oratio. Ave manus dextera Christi perforata plaga tristi . . . Pater noster. Ave. Credo. ʒ. Vulneratus est . . . ʒ. Attritus est . . . Oremus. Concede quæsumus omnipotens Deus ut sanctissima vulnera . . . Amen.

This prayer shall ye say in the worship of all the blessed members of Christ devoutly, and ye shall have ccc days of pardon for every salve. Oratio. Salve tremendum cunctis potestatibus caput salvatoris . . . Amen.

This prayer is made by our holy father the pope John the xxii, and he hath granted unto all them that devoutly say this prayer beholding the glorious visage or vernacle of our Lord v thousand days of pardon. And he that cannot say this prayer, let them say v Pater noster. v Aves. and a Credo. Añ. *Salve sancta facies nostri redemptoris . . . Amen.*

This prayer made the holy doctor Saint Ambrose of all the articles of Christus passion. And our holy father Anastasius the pope hath granted to all them that devoutly say it hundred days of pardon. Oratio. *Domine Jesu Christe fili Dei vivi creator et resuscitator . . . Amen.*

Ad omnes choros angelorum. Oratio. *O inflammati seraphin ardentes dilectione . . . V. Benedicite Domino . . . R. Potentes virtute . . . Oremus. Deus qui novem spirituum ordines . . . Amen.*

De S. Wilhelmo episcopo et confessore. Añ. *O Wilhelme pastor bone . . . V. Ora pro nobis . . . R. Ut digni . . . Oremus. Deus qui nos beati Wilhelmi confessoris tui . . . Amen.*

De S. Edwardo rege et martyre. Añ. *Ave sancte rex Edwarde, inter cæli lilia . . . V. Ora pro nobis . . . R. Ut digni . . . Oremus. Omnipotens sempiterne Deus qui donasti beatissimo regi Edwardo . . . Amen.*

Alexander the vi pope of Rome hath granted to all them that say this prayer devoutly, in the worship of Saint Anna and our Lady and her son Jesus, v thousand years of pardon for deadly sins, and xx years for venial sins, vtiens quotiens. Oratio. *Ave Maria gratia plena . . . et benedicta sit sancta Anna mater tua ex qua sine macula et peccato processisti virgo Maria . . . Amen.*

Another devout prayer to be said before the image of Saint Anna, Maria, and Jesus, of the which Raymund the cardinal and legate hath granted a hundred days of pardon, vtiens quotiens. Oratio. *Quotquot maris sunt guttæ, et arenæ terræ granæ . . . Amen.*

De S. Dorothea. Añ. *Salve virgo Dorothea, audi quæso vota mea . . . V. Diffusa est . . . R. Propterea benedixit . . . Oremus. Omnipotens sempiterne Deus in cujus nomine gloriosa virgo . . . Amen.*

Pius the ii pope of Rome hath granted to all them that say this prayer following for the salvation of all Christian souls, vtiens quotiens, a hundred days of pardon. And also Johannes the iiiii. pope hath granted as many days of pardon as there be bodies of christian people buried. Pater noster. Ave. Oratio. *Miserere mi Domine animabus quæ singulares . . . Amen. Pater noster.*

When ye enter into the churchyard say this prayer. *Salvete vos omnes fideles animæ quarum corpora . . . Amen.*

A.D. 1511, Sept. 12. Paris, for Francis Byrckman (London). 4º. No. 39.

Ad Laudes Suffragia Sanctorum. De S. Wilgefortis virginis et martyris. Añ. *Ave sancta famula Wilgefortis . . . V. Diffusa est . . . R. Propterea benedixit . . . Oremus. Famulam tuam quæsumus Domine beate Wilgefortis . . . Amen. Pater noster. Ave.*

De S. Sitha virgine. Añ. *Ave sancta famula Sitha . . . V. Ora pro nobis . . .*

℟. Ut mundemur . . . Oremus. Deus qui beatam Sitham virginem . . . Amen. Pater noster. Ave.

A devout prayer to our blessed Lady. O domina gloriæ, O regina lætitiæ . . . Amen. Pater noster.

A devout prayer of the vii sorrows of our blessed Lady. Ave dulcis mater Christi, quæ dolebas cordi tristi . . . Pater noster. Ave.

A devout prayer of the great sorrow that our Lady had when our Lord Jesu Christ was dead on the cross. Memento obsecro dulcissima mater . . . Pater noster. Ave.

Celestinus the pope hath granted to all them that devoutly say this prayer in the honour and worship of our blessed Lady iii hundred days of pardon. Pater noster. Ave. Oratio. Ave mundi spes Maria, Ave mitis, Ave pia . . . Amen. Pater noster. Ave.

Our holy father [pope] Sixtus hath granted at the instance of the high most and excellent princess Elisabeth, late Queen of England and wife to our sovereign liege lord King Harry the seventh, God have mercy on her sweet soul and all christian souls, that every day in the morning after iii tollings of the Ave bell, say iii times the whole salutation of our Lady, Ave Maria; that is to say at vi the klock in the morning iii Ave Maria, at xii the clock, at none iii Ave Maria. And at vi the klock at even, for every time so doing is granted of the spiritual treasure of holy church iii hundred days of pardon totiens quotiens. And also our holy fathers the Archbishop of Canterbury and York with other ix Bishops of this realm have granted iii times in the day xl days of pardon to all them that be in the state of grace able to receive pardon the which begun the xxvi day of March anno. m.cccc.xcii. anno. Henrici septimi vii. and the sum of the indulgence and pardon for every Ave Maria viii hundred days and lx, totiens quotiens. This prayer shall be said at the tolling of the Ave bell. Suscipe verbum virgo Maria . . . Ave. Say this iii times. And afterward say thy collect following. ℣. Dilexisti justitiam . . . ℟. Propterea unxit . . . Oratio. Deus qui de beatæ Mariæ virginis utero . . . Amen. Pater noster. Ave.

Say this prayer devoutly at the tolling of the Ave bell at none, for a memory and remembrance of the passion and death of Christ. Resp. Tenebræ factæ sunt dum crucifixissent Jesum Judæi . . . Et inclinato capite . . . Tunc unus ex militibus . . . ℣. Et velum templi scissum est. ℟. Et inclinato capite . . . ℣. Proprio filio suo non pepercit . . . ℟. Sed pro nobis . . . Oratio. Domine Jesu Christe fili Dei vivi qui pro salute mundi . . . Amen. Pater noster. Ave.

A general and devout prayer for the good state of our mother the holy church militant here in earth. Omnipotens et misericors Deus rex cæli et terræ . . . Amen. Pater noster. Ave.

Our holy father pope John the xxii hath granted a hundred days of pardon to all them that say this prayer at the elevation of our Lord Jesu Christ. Oratio. Ave caro Christi cara, immolata crucis ara . . . Pater noster. Ave.

Our holy father Innocent the ii, pope of Rome, hath granted vii years of pardon to all them that say this prayer devoutly at the elevation of our Lord in the mass. Oratio. Salve lux mundi: verbum Patris . . . Amen. Alia oratio. Sanguis tuus Domine Jesu Christe pro nobis effusus . . . Amen. Pater noster. Ave.

Another devout prayer to say at the sacring of the mass. Ave in ævum sanctissima et preciosissima caro . . . Amen. Pater noster. Ave.

Post communionem et potest esse secretum missæ. Auxilientur nobis pie domine Jesu Christe omnes passionēs tuæ . . . Amen.

These iii prayers be written in the chapel of the holy cross in Rome, otherwise called sacellum sanctæ crucis septem romanorum; who that devoutly saith them shall obtain xc.m. years of pardon for deadly sins granted of our holy father. Jhoñ. xxii pope of rome. Pater noster. Ave. Oratio. Domine Jesu Christe: ego miser peccator rogo . . . Pater noster. Ave. Domine Jesu Christe salvator et redemptor . . . Pater noster. Ave. Domine Jesu Christe rogo et ammonēo te . . . Amen. Pater noster. Ave.

A devout orison to the blessed vernacle of our Lord; who that saith it devoutly shall have iii years of pardon granted by our holy father the pope Innocentius. Ave facies præclara, quæ pro nobis in crucis ara . . . Amen. Fac mecum signum in bonum ut videant . . . V̄. Domine exaudi . . . R̄. Et clamor . . . Oremus. Deus qui nobis signatis lumine vultus . . . Amen.

Who that devoutly beholdeth these arms of our Lord Jesu Christ shall obtain vi thousand years of pardon of our holy father Saint Peter the first pope of Rome and of xxx other popes of the church of Rome successors after him, and our holy father pope John the xxii hath granted unto all them, very contrite and truly confessed, that say these devout prayers following in the commemoration of the bitter passion of our Lord Jesus Christ iii thousand years of pardon for deadly sins, and other iii thousand for venial sins, and say first a Pater noster. Ave Maria. Oratio. Dirupisti domine vincula mea . . . Amen. Pater noster. Ave. Auxilientur mihi Domine Jesu Christe omnes passionēs tuæ . . . Amen. Pater noster. Ave. O bone Jesu duo in me cognosco . . . Amen. Pater noster. Ave. Domine Jesu Christe fili Dei vivi te deprecor . . . Amen. Pater noster. Ave. Domine Jesu Christe fili Dei vivi salvator mundi . . . Amen. Pater noster. Ave.

Psalmus lxxv. in quo monet ad orationem. Inclina Domine aurem tuam. Kyrieleyson. Pater noster. Ave. V̄. Adoramus crucis signaculum. R̄. Per quod salutis . . . Oremus. Sanctifica quæsumus Domine famulum tuum . . . Amen.

Ante sumpcionem corporis Christi. Salve salutaris hostia . . . Amen.

Post sumpcionem corporis. Gratias ago tibi omnipotens et misericors Deus meus . . . Amen.

When ye go out of the churchyard say this prayer. Valetē vos omnes fideles

animæ quæ jacetis . . . Amen. Oremus. Respice quæsumus omnipotens
Deus super animas famulorum . . . Amen. Pater noster. Ave. Credo.
Vesperæ per adventum de Sancta Maria usque ad vigiliam natalis Domini.
Matutinæ de Sancta Maria, a nativitate Domini usque ad purificationem.

c. A.D. 1512 (Paris) for Simon Vostre, Paris. 8°. No. 40.

. *The title has "Officium . . . cum pluribus devotis orationibus et contemplationibus impressum caracteribus, figuris, ac mortis accidentia noviter additis . . ."*

A.D. 1513. Wynkyn de Worde, London. 4°. No. 41.

. *The title-page is wanting, the colophon has "Thus endeth the matyns of our Lady, with many a prayer and devout lesson, with pryme and hours, vii psalms. Enlenged without inquysyon newly corrected . . ."*

The Kalender has prayers to the Saints in rhyme.

A glorious orison to the holy cross and to all the saints of heaven. O glorious cross that with holy blood . . .

The x commandments of the law. Thou shalt worship one God only . . .

c. A.D. 1513. (Richard Pynson, London.) 4°. No. 42.

A devout prayer to our blessed Lady. O illustrissima excellentissima et gloriosissima mater . . . Amen.

Salutatio ad Virginem Mariam. A prayer to our Lady. Ave fuit prima salus . . . V. Ora pro nobis . . . R. Ut digni . . . Oremus. Famulorum tuorum quæsumus Domine delictis agnosce . . . Amen.

Septem salutationes ad beatam Mariam virginem nostram mediatricem efficacissimam. Ave Dei patris filia nobilissima . . . Amen.

A.D. 1514, Jan. 1, Paris, for Francis Byrckman (London). 8°. No. 43.

. *The title has "Hore . . . pro pueris totaliter ad longum et sine require . . ."*

Hanc orationem compilavit papa Johannes xii, concedens cuilibet transeunti cimiterium sive ecclesiam, et orationem eandem devote legenti, tot dierum indulgentias, quot Christi fidelium corpora ibi sunt sepulta. Oratio Ave te omnes Christi fideles animæ, det vobis requiem ille . . . Amen.

Invocatio S. Trinitatis cum aliquid vis incipere. Domine Dei patris et filii et Spiritus sancti . . . Amen.

Pro peste evitanda. Añ. Regina cæli lætare. Alleluia. V. Ego sum resurrectio . . . Alleluia. R. Qui credit in me . . . Alleluia. Oratio. O clementissime Deus, qui vitæ et mortis . . . Amen.

† A. a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. u. x. y. z.¹

Pater noster. Ave Maria. Credo in Deum. Confiteor. Suscipere dignare.

Salutatio vulnerum Christi. O salutifera vulnera dulcissimi amatoris mei Jesu Christi . . . Amen.

Orationes dicendæ in infirmitate. O summa deitas . . . Domine Jesu Christe

¹ See Henry Bradshaw's Collected papers, page 333.

paradisum tuum postulo . . . *℣*. Dirupisti Domine . . . *℟*. Tibi sacrificabo . . . Oratio. Domine Jesu Christe propter illam amaritudinem . . . Oratio. Pax domini nostri Jesu Christi . . . Amen. Largire clarum vespere . . . *℣*. In manus tuas . . . *℟*. Redemisti me Domine . . .

Oratio ad beatam Virginem. O regina cælorum, mater misericordiæ . . . Amen.

Oratio ad omnes angelos et præsertim ad proprium. O spiritus cælorum angeli beatissimi assistite mihi . . . Amen.

Inquiratur ab infirmo, cui sanctorum vel sanctarum magis devotus exstiterit, ut illi precationem offerat dicendo. O gloriosissime Sancte vel Sancta N. singularem in te . . . Amen.

Orationes circa infirmos dicendæ. Deus sub cuius nutibus vitæ nostræ momenta . . . Amen. Oratio. Omnipotens sempiterne Deus qui subvenis . . . Amen. Respice domine famulum tuum in infirmitate . . . Amen. Benedictio. Benedicat te Deus pater qui in principio . . . Amen. Oratio. Dominus noster Jesus Christus apud te sit . . . Amen.

Orationes circa agonizantes. *℣*. Esto ei Domine turris . . . *℟*. A facie inimici. Oratio. Omnipotens sempiterne Deus conservator animarum . . . Amen. Oratio. Absolve domine animam famuli tui . . . Amen. Omnipotens sempiterne Deus qui subvenis in periculis . . . Amen.

A.D. 1514, May 12. Richard Pynson, London. Long 12°. No. 44.

The title-page has on it. God be in my head, and in mine understanding . . .

* * * *The colophon has "Hora . . . cum orationibus ante et post sanctam communionem dicendis in fine superadditis . . ."*

Oratio devotissima dicenda die sabbati ad honorem intemeratæ Dei genitricis Virginis Mariæ. Missus est Gabriel angelus ad Mariam Virginem (as on page 119) with this addition. Et benedicta sit sancta Anna mater tua . . . Credo in Deum. O Domine Jesu Christe pater dulcissime . . . Amen.

Passio domini nostri Jesu Christi secundum Johannem. In illo tempore. Apprehendit Pylatus Jesum et flagellavit eum . . . et scimus quia verum est testimonium ejus. Oratio. Deus qui manus tuas et pedes tuos . . . Amen.

Quinque devotissimæ orationes ad quinque plagas domini nostri Jesu Christi dicendæ ante crucifixum genibus flexis Laus honor (as on page 122) with this addition. Saucia domine Jesu Christe cor meum vulneribus tuis sanctis . . . Amen.

A.D. 1514, July 12, Paris, for Francis Byrckman (London). 4°. No. 45.

Ad Laudes. Suffragia Sanctorum. De S. Panthaleone Martyre. Añ. Sancte Panthaleon martyr Christi . . . *℣*. O sancte Panthaleon . . . *℟*. Ut ab omnibus liberemur febribus. Oratio. Deus qui humilium vota respicis . . . Amen.

De S. Armigillo Confessore. Añ. Sancte Dei preciose advocate . . . *℣*. Ora

pro nobis . . . *℟*. Ut per te liberemur . . . Oremus. Deus qui beatum Armigillum confessorem . . . Amen.

This prayer made Saint Augustine affirming who that says it daily kneeling shall not die in sin and after this life everlasting joy and bliss. Respice ad me infelicem pietas immensa . . . Amen.

A. D. 1514, July 24. Wynkyn de Worde, London. Long 120. No. 46.

Qui pro alio orat pro seipso laborat. Oratio pro defunctis non habentibus orantem pro ipsis. Miserere piissime Jesu per gloriosam resurrectionem tuam . . . Amen.

Oratio ad idem. Reminiscere clementissime Deus miserationum tuarum . . . Respice quæsumus domine Jesu Christe animas omnium fidelium christianorum . . . Deus in cujus miseratione animæ omnium fidelium defunctorum requiescunt . . . Amen. Requiescant in pace. Amen.

Oratio S. Thomæ de Aquino. Concede mihi misericors Deus quæ tibi placita sunt ardentem recupiscere . . . Amen. Domine Jesu Christe fac quod amem te ardentem et perseveranter . . . Amen. O bone Jesu sint coram te præterita valde mala . . . Amen.

Quicunque orationem sequentem devote dixerit promeretur xi. m. annorum indulgentiarum. Et per tot dies videbit beatam Virginem ante diem exitus sui per quot annos continuaverit. Ave domina sancta Maria mater Dei, regina cæli, porta Paradisi, domina mundi . . . Amen.

Oratio multum devota ante sacram communionem. O fons totius misericordiæ, qui nunquam manare cessas . . . Amen.

Quicunque, devote dixerit istam orationem, habebit tria millia dierum indulgentiarum criminalium peccatorum, et viginti millia dierum venialium a domino Johanne papa xxii ut in antidotario animæ¹ habetur. Oratio post communionem. Hæc sunt convivia quæ tibi placent, qui nobis orphanis . . . Amen.

c. A. D. 1514 (Richard Pynson, London). Long 120. No. 47.

A good blessing. Benedicat me Deus pater, qui cuncta creavit ex nihilo . . . Amen. Domine Jesu Christe exaudi orationem meam . . . Amen. Ave.

c. A. D. 1515 for Pierre Guerin (Rouen), on vellum. No. 49.

A devout prayer in english. Lord God in good mind in which I hold me now with Thy grace . . . Amen.

c. A. D. 1516, (for Guillaume Bernard and Jacques Cousin, Rouen.) 40. No. 51.

Prætereundo imaginem crucifixi dic. *Añ*. Salva nos Christe salvator . . . *Ÿ*. Omnis terra . . . *℟*. Psalmum dicat . . . Oratio. Deus qui sanctam crucem ascendisti . . . Amen.

Horæ beatæ Mariæ virginis secundum usum Eboracensem.

¹ See Nicolaus de Saliceto. Antidotarius animæ, 1494, Brit. Mus. C. 30. c. 9. (2).

Oratio de beata virgine Maria. Ave Maria ancilla sanctæ Trinitatis . . .
Amen. Pater noster. Ave.

A.D. 1517, January 26, for Guillaume Bernard and Jacques Cousin, Rouen.
4°. No. 52.

* * The title has "*Horæ . . . ad legitimum Eboracensis ecclesiæ ritum . . .*"
The colophon has "*Horæ secundum morem anglicanum totaliter ad longum cum
multis pulcherrimis orationibus et indulgentiis jam ultimo adjectis . . .*"

A prayer which may be said before the epistle. Domine Jesu Christe fili Dei
vivi qui pro redemptione nostra . . . Amen.

A.D. 1519, Oct. 24, Nicolas Higman, Paris, for François Regnault (Paris)
and Francis Byrckman (London). 4°. No. 54.

Oratio devota ante divinum officium dicenda. O pater misericordiarum scio et
vere cognosco . . . Amen.

Sixtus papa quartus, omnibus vere contritis sequentem orationem sive lauda-
tionem post officium divinum dicentibus, remittit omnes defectus et
negligentias in divino officio commissas. Sanctissimæ ac individuae
Trinitati, Jesu Christi domini nostri sacratissimæ humanitati . . . Amen.

c. A.D. 1520, Nicolas Higman, Paris, for Simon Vostre, Paris. 4°. No. 57.

* * The title has "*Horæ . . . cum illius miraculis, unacum figuris apoca-
lipsis, post bibliæ historias insertis, ac etiam mortis accidentia noviter addita . . .*"

A.D. 1521, April 9, Paris, for Francis Byrckman, London. 4°. No. 59.

Two stanzas in Latin, one of four lines, the other of three, are found at the
end of each month of the Kalender; between the stanzas there is a weather
prognostication, according to the signs of the Zodiac.

A.D. 1523, November 20, Wynkyn de Worde, London. 4°. No. 62.

The Kalender has prayers to the Saints in rhyme, and is the same as that in
No. 41, A.D. 1513.

Here beginneth the Pater noster in english.¹ Our Father that art in heaven
. . . deliver us from evil. Amen.

The declaration of the Ave Maria. Hail Mary full of grace . . . Holy Mary
mother of God pray for us sinners. Amen.

Here followeth the Credo as it ought to be said. I believe in God father
almighty . . . so be it.

Ad Laudes. Suffragia Sanctorum. De S. Paulo. Añ. O gloriosum lumen
omnium ecclesiarum . . . V. In omnem terram . . . R. Et in fines . . .
Oratio. Deus qui universum mundum beati Pauli apostoli prædica-
tione . . . Amen.

Prayer to S. Herasme. Añ. Sancte Herasme martyr Christi preciose . . .
Amen. V. Ora pro nobis . . . R. Ut tecum regnum . . . Oremus.
Præsta quæsumus omnipotens Deus ut qui beati Herasmi . . . Amen.

¹ See Burnet. Hist. of Reformation, ed. 1865. Vol. 1. page 68.

Oratio devotissima ad Jesum Christum. O domine Jesu Christe rogo te amore illius gaudii . . . Amen.

Oratio devota, mandatum domini Wilhelmi Cantuariensis Archiepiscopi. Misericors et miserator Deus, qui et barbaros salvari vis . . . Amen.

Invocatio S. Trinitatis cum aliquid vis incipere. Nomen Dei patris et filii et Spiritus Sancti sit benedictum . . . Amen.

Super quolibet bono opere finito. Benedictum sit dulce nomen Domini nostri Jesu Christi . . . Amen. Divinum auxilium maneat semper nobiscum. Amen.

Pro peccatis. Añ. Media vita in morte sumus . . . V. Peccavimus cum patribus nostris . . . R. Injuste egimus . . . Oremus. Deus qui sperantibus in te misereri potius eligis . . . Amen.

Alia oratio pro peccatis. Resp. Peccavi super numerum arenæ maris . . . Et malum coram te feci. V. Quam iniquitatem meam cognosco . . . R. Et malum . . . V. Erravi sicut ovis . . . R. Require servum tuum . . . Oratio. Omnipotens sempiterne Deus misericordiam tuam concede . . . Amen. Alia oratio. Omnipotens mitissime Deus qui sitiienti populo . . . Amen.

Pro pace dic trina vice. Añ. Da pacem Domine in diebus nostris . . . V. Fiat pax . . . R. Et abundantia . . . Oratio. Deus auctor pacis et amator . . . Amen. Alia oratio. Deus a quo sancta desideria . . . Amen. Alia oratio. Protector in te sperantium Deus sine quo nihil est validum . . . Amen.

Pro cogitatione mundi. Resp. Domine pater et Deus vitæ meæ . . . Domine aufer a me concupiscentiam V. Fiat cor meum immaculatum . . . R. Domine aufer a me concupiscentiam . . . V. Domine exaudi . . . R. Et clamor meus . . . Oratio. Omnipotens mitissime Deus respice propitius preces nostras . . . Amen. Oratio. Deus a quo bona cuncta procedunt . . . Amen.

Pro locutione accepta. Resp. Verbum iniquum et dolosum . . . Sed tantum victui meo . . . V. Ne forte satiatas . . . R. Sed tantum . . . V. Dixi custodiam . . . R. Ut non delinquas . . . Oratio. Linguam fidelium tuorum et vota . . . Amen.

Pro operatione justa. Resp. Ne derelinquas me Domine pater . . . Ne gaudeat de me inimicus meus. V. Apprehende arma et scutum et exsurge . . . R. Ne gaudeat . . . V. Laudans invocabo Dominum . . . R. Et ab inimicis meis salvus ero . . . Oratio. Actiones nostras quæsumus Domine . . . Amen.

Pro charitate dic. Añ. Ubi charitas et dilectio, ibi sanctorum est congregatio. V. Mandatum novum . . . R. Ut diligatis . . . Oratio. Deus pacis charitatisque amator . . . Amen.

Pro humilitate. Oratio. Deus qui superbis resistis et gratiam paras humilibus . . . Amen.

Pro castitate. Oratio. Ure igne sancti Spiritus renes nostros . . . Amen.

Contra tempestates et tonitrua. Oratio. A domo tuo quæsumus Domine nequitiae repellantur . . . Amen.

Ad beatam Mariam. Saluto te sancta virgo Maria, domina cælorum . . . Amen.
 Has videas laudes, qui sacra virgine gaudens. Et venerando piam studeas
 laudare Mariam . . . Añ. Salve virgo virginum stella matutina . . . V. Ora
 pro nobis . . . R̃. Ut digni . . . Oratio. Deus qui de beatæ Mariæ
 virginis utero . . . Amen.

A prayer and desire alway to live and to do the pleasure of God. O Thou most
 benign Jesu, grant me I beseech Thee of Thy grace . . . Amen.

A prayer against evil thoughts. Lord God, I beseech Thee, not to be long
 absent from me . . .

A devout prayer for the illumination of man's mind. O Thou good Jesu clarify
 me with the clerete of everlasting light . . .

The form of confession. First, I knowledge myself guilty unto almighty God . . .
 I have offended my Lord grievously and specially in the vii deadly sins
 . . . The x commandments . . . The v wyttes . . . The vii works of
 mercy bodily . . . The vii works of mercy ghostly . . . The vii gifts
 of the Holy Ghost . . . The vii sacraments . . . The viii beatitudes.¹

c. A.D. 1523 Pieter Kaetz (London). 4º. No. 63.

. The title has "*Horæ . . . cum variis orationibus cuilibet devoto et
 modis . . .*"

The x commandments. One God only Thou shalt love, and worship perfectly
 . . .

Horæ conceptionis beatæ Mariæ.

A.D. 1524, August 19 (Antwerp). 4º. No. 65.

De laudando Deo, præsertim ab his qui ecclesiastico sunt ministerio addicti, et
 imminente nocturno tempore. Ps. cxxxiii. Ecce nunc benedicite
 Dominum.

Oratio Christi in cruce pendentis, et descriptio passionis ejus, ut ex assidua illius
 meditatione patientiam comparemus. Psalmus xxi. Deus deus meus.
 Dulcissime Domine da mihi cor mundum . . . Pater noster. Ave.

A.D. 1525, July 28, Rouen, for Jacques Cousin, Rouen. Long 12º. No. 68.

Certain questions what sin is with the form of confession. First what is peni-
 tence. Penitence is the emendation . . . And then begin your confession
 after this manner. The form of confession (see page 133).

A.D. 1526, March 1, François Regnault, Paris. 4º. No. 71.²

Pro fidelibus defunctis. Oratio. Deus qui hominem de limo terræ . . . Amen.
 Fidelium animæ per misericordiam Dei . . . Amen. Animæ eorum in
 bonis demorentur . . .

c. A.D. 1526 Wynkyn de Worde, London. 4º. No. 74.

In festo nativitatis beatæ Mariæ virginis. Añ. Nativitas tua Dei genitrix . . .

¹ See Articles of our Faith, Ten Commandments, &c. R. Pynson. Brit. Mus. G. 11, 907.

² See Burnet. Hist. of Reformation, ed. 1886. Vol. 2. page 135. Vol. 5. pages 218, 228.

¶. Dilexisti justitiam . . . ¶. Propterea benedixit . . . Oratio. Famulis tuis quæsumus Domine cælestis gratiæ munus . . . Amen.

A.D. 1527, June 27, François Regnault, Paris. 4°. No. 78.

A stanza in english of four lines at the end of each month of the Kalender.

Pro cunctis fidelibus defunctis. Collecta. Animabus quæsumus Domine omnium famulorum . . . Fidelium Deus omnium conditor . . . Amen. Requiescant in pace. Amen. Pater noster. Ave.

A.D. 1527, July 18, Nicolas Prevost, Paris, for Francis Byrckman, London. 4°. No. 79.

* * The colophon has, "*Horæ . . . quamplurimis bibliæ historiis decoratæ, ac multis orationibus et iis quidem devotissimis adauctæ . . .*"

Precatio ad sanctam Trinitatem. Benedicta sit summa et incomprehensibilis Trinitas . . . Amen.

Precatio ad sanctam Trinitatem. Adoramus te sancta Trinitas pater et fili et Spiritus sancte . . . Amen.

Precatio ad Jesum dicenda, vel cum levatur Eucharistia vel ante crucifixum. Jesu qui post innumeros corporis tui cruciatus . . . miserere nostri.

Precatio ad Jesum. Respice clementissime domine Jesu Christe nos miseros peccatores . . . Amen.

Precatio ad Jesum. Domine Jesu Christe qui Deus immortalis . . . Amen.

Precatio ad divam virginem Mariam. Salve intemerata virgo Maria filii Dei genitrix . . . Amen.

Confessio peccatorum generalis. O creator et gubernator cæli et terræ . . . Amen.

A.D. 1527, December 13, François Regnault, Paris. Long 12°. No. 81.

* * The title has, "*This prymer of Salisbury use is set out a long without any searching with many prayers and goodly pictures in the Kalender, in the matyns of our lady, in the hours of the cross, in the vii psalms and in the dirige . . .*" The colophon has, "*Horæ . . . totaliter ad longum, cum orationibus beatæ Brigittæ ac multis aliis orationibus . . .*" The book has stanzas of four lines in english before the Hours of the cross and of compassion, each one of the seven psalms and in the dirige.

A.D. 1528, September 2, widow of Thielman Kerver, Paris, for Alard Plomier, (Paris), on vellum. No. 83.

* * The title has "*Enchiridion . . . devotissimis precationibus ac venustissimis imaginibus et iis quidem non paucis refertum . . .*" The colophon has "*Orarium . . .*"

Psalmus contra omnia adversa. Qui habitat in adjutorio.

Horæ de passione Christi. Officium sanctissimæ Trinitatis. Horæ pro defunctis. Officium de omnibus sanctis. Horæ de sacramento. Horæ die Sabbati de beata virgine Maria.

Oratio de singulis articulis passionis Jesu Christi multum devota. Ave Jesu splendor paternæ gloriæ, flosculus virginitatis . . .

Cum vadis dormitum sequentem præmitte confessionem, ac orationes subsequentes. Confiteor tibi domine Deus omnipotens creator . . . Amen. Oratio dormituro. O Jesu, dulcissime Jesu . . . Amen. Alia oratio dormituro. Omnipotens sempiterne Deus tibi gratias ago quia me ex tua gratia . . . Amen. Alia oratio dormituro. Gratias tibi ago Domine sancte pater omnipotens æterne Deus qui me . . . Amen. Hymnus. Christus qui lux es et dies. ✠. Custodi nos domine . . . R̃. Sub umbra . . . Oratio. Illumina quæsumus Domine tenebras nostras . . . Amen. Alia oratio non minus devota. Deus qui illuminas noctem et lucem post tenebras facis . . .

Quicumque subscriptam orationem tribus diebus devote dixerit in honore sacratissimæ passionis Domini nostri Jesu Christi; et in honore beatissimæ virginis Mariæ matris ejus, quæcunque licita petierit misericorditer obtinebit, sicut a pluribus devotis est sæpissime expertum. Sancta Maria, perpetua Virgo virginum, mater misericordiæ . . . Amen.

Oratio ante sacram communionem. Ad mensam dulcissimi convivii tui pie Domine . . . Amen.

Oratio post sacram communionem. Gratias tibi ago Domine sancte Pater omnipotens æterne Deus qui me . . . Amen.

De facie nostri redemptoris. Añ. Salve sancta facies nostri redemptoris . . . ✠. Adoramus te Christe . . . R̃. Quia per sanctam crucem . . . Oratio. Deus qui nobis famulis tuis lumine vultus . . . Amen.

Quicumque verba subscripta quotidie dixerit: subitanea morte non peribit ut scribitur in miraculis Cæsarii, de sancto Edmundo archiepiscopo Cantuariensi. Jesus Nazarenus rex Judæorum. Titulus triumphalis defendat nos ab omnibus malis . . . Sancte Deus, sancte fortis, sancte et immortalis, miserere nobis.

Gratiarum actiones pro variis donis et beneficiis a Deo perceptis: ac a multis periculis animæ et corporis liberatis. Gratias tibi ago et laudes tibi refero, Domine Deus meus . . . Amen.

Ad lectorem. Habes candide lector hoc præsens orarium nonnullis imaginum figuris nuper adornatum . . . Pictura est laicorum scriptura . . .

c. A.D. 1528. 16°. No. 86.

*. * The title has, "*Hortulus animæ recenter diversis ac odoriferis flosculis decoratus, cum additionibus variis . . . adjectis secundum usum Sarum horis beatæ Mariæ virginis, septem psalmis, atque vigiliis . . .*" The book is similar to the "*Hortulus animæ*" printed abroad in the fifteenth and sixteenth centuries. A full summary of the contents of orationes "*De Apostolis*," "*De Martyribus*" "*De Confessoribus*" "*De Virginibus et Viduis*," and "*De Festis*" is given.

Tabula ad cognoscendum in quo signo sit luna omni die. Rota literæ dominicalis.

Rota numeri aurei. Tabula signorum et festorum mobilium. Declaratio tabulæ præcedentis. Aliqua notabilia et primo de quatuor partibus anni. Distinctiones quatuor complexionum. De minutione notabili.

De qualitate signorum. De quatuor ventis. De luna quæ est temporum mutationis significativa. De comestione notabili.

Missa de nomine Jesu. Officium . . . Per totas octavas dicitur missa prædicta quando de octava fit servitium, sed fine (sine) Credo. Sequentia per octavas. Jesus pulcher in decore.

Cursus S. Bonaventuræ de passione Christi: ante horas de passione Christi. Adoramus te domine Jesu Christe et benedicimus tibi . . . Gratias ago tibi domine, Jesu Christe cujus gratia sum id quod sum . . . Dignare me laudare te benignissime Jesu Christe . . .

Orationes dicendæ ante imaginem pietatis.¹ Innocentius VIII addidit orationes sequentes, secundam, octavam et nonam, et duplicavit indulgentias antedictas. O amantissime Domine sancte pater, ego offero tibi innocentem mortem . . . Amen. Pater noster. Ave. O Domine Jesu Christe fili Dei vivi qui mysterium . . . Amen. Pater noster. Ave.

Leo papa decimus modernus apprehendit prædictas orationes et adjunxit orationem sequentem. O domine Jesu Christe, adoro te ad judicium progredientem . . . Amen. Pater noster. Ave. Credo. Et ad devotionem.

Papa Clemens concessit remissionem defectuum cum trecentis diebus indulgentiarum dicentibus orationem sequentem. Obsecro te domine Jesu Christe ut passio tua sit virtus mea . . . Amen.

Oratio ante imaginem pietatis dicenda: de qua, ut fertur, concessit beatus Gregorius omnium peccatorum remissionem. In mei sint memoria, Jesu pie signacula . . . Amen. ✠. Adoramus te Christe . . . R̃. Quia per crucem . . .

Oratio de armis passionis Christi devotissima, multis indulgentiis a summis pontificibus dotata. Culter qui circumcidisti: sacrosanctam carnem Christi: refera nocentia . . .

Oratio. Passio domini nostri Jesu Christi (as on page 118) with this addition. Rogo te dilectissime Deus ut mors tua amarissima . . . Amen.

Oratio dormituro. Veritas tua quæsumus Domine semper maneat . . . Amen.

Oratio dormituro. Visita quæsumus Domine habitationem istam . . . Amen. Benedictio. Benedicat et custodiat nos omnipotens et misericors Dominus . . . Amen.

Versiculus sequens est profecto tantæ virtutis. Ego autem constitutus sum rex ab eo super Syon montem ejus, prædicans præceptum ejus.

Tres veritates Gersonis nocte et mane ab omnibus dicendæ, quibus quilibet homo potest certo scire, se esse in statu gratiæ, si pure et fidis actione dixerit.²

Prima veritas est. Domine sic vel sic contra tuam voluntatem peccavi . . .

Orationes cum mane surgis. In nomine Domini nostri Jesu Christi crucifixi surgo . . . Amen. Gratias tibi ago Domine sancte Pater omnipotens æterne Deus qui me dignatus es . . . Amen. O dulcissime Domine Jesu Christe omnipotens Deus aperi cor meum . . . Amen.

¹ See Henry Bradshaw's Collected papers, page 388.

² See A very behoveful teaching, page 149.

Gratiarum actio pro acceptis a Deo beneficiis. Laudo et glorifico te domine Deus meus qui ab æterno . . . Amen.

Gratiarum actio sanctæ et individuæ Trinitatis. Tibi ago laudes et gratias, O summa sanctissima et individua Trinitas . . . Amen.

Benedictio et recommendatio ad Deum. Benedictio Dei patris et filii et Spiritus Sancti . . . Amen.

Recommendatio ad Deum. In manus ineffabilis misericordiæ tuæ commendo animam meam . . . Amen.

Recommendatio sub protectione et custodia beatissimæ virginis Mariæ. O domina mea sancta Maria, me in tuam benedictam fidem . . . Amen.

Alia commendatio ad beatam Mariam virginem. Spes animæ meæ post Deum, virgo Maria . . . Amen.

Alia commendatio devotissima. In sanctas ac venerabiles manus tuas Domine Jesu Christe . . . Amen.

Oratio ad Deum, quam si quis dicat ut scribitur, non morietur absque vera confessione, et ante horam mortis absque digna sacramentorum perceptione. Jesus Nazarenus, rex Judæorum, rex omnium populorum semperque amabilis . . . Amen.

Oratio ad Deum pro bono fine. O domine Jesu Christe, fili Dei vivi crucifixe . . . Amen.

Oratio ad beatam Virginem pro bono fine impetrando. O domina dulcissima visceribus misericordiæ plena . . . Amen.

Exeundo domum dic. Vias tuas Domine demonstra mihi . . .

Versus dicendi pro tribulatione evitanda. Nam et si ambulavero in medio umbræ mortis . . .

Post ingressum ecclesiæ, dic. Salve sancta civitas, benedicat te tota Trinitas . . . Alia. Ave rex noster, Ave fili David . . . Avete omnes sancti et electi Dei quorum reliquiæ . . . *℣.* Sancti Dei omnes. *℟.* Intercedite pro nostra omniumque salute. Collecta. Omnipotens sempiterne Deus per istorum et omnium Sanctorum merita . . . Amen.

Oratio ad totam Trinitatem. Sancta Trinitas unus Deus. Miserere nobis. Te Deum patrem unigenitum . . . Amen. *℣.* Benedicamus Patrem . . . *℟.* Laudemus et superexaltemus . . . Collecta. Omnipotens sempiterne Deus qui dedisti famulis tuis . . . Amen.

Oratio de æterna sapientia. Añ. Ego diligentes me diligo . . . *℣.* Initium sapientiæ, timor Domini. *℟.* Intellectus bonus omnibus facientibus eum. Collecta. Fragilitatem nostram quæsumus Domine propitius respice . . . Amen.

Oratio ad beatam virginem Mariam excellentissima. O excellentissima, gloriosissima, atque sanctissima semper virgo Maria . . . Amen.

De S. Michael archangelo. Añ. Sancte Michael archangele Domini nostri Jesu Christi . . . *℣.* Ascendit fumus aromatum. *℟.* In conspectu Domini . . .

Oratio. Deus cujus claritatis fulgore beatus Michael . . . Amen.

Ad proprium angelum oratio brevis in carmine. Añ. Obsecro te angelice spiritus . . . *℣.* Gloriosus apparuisti . . . *℟.* Propterea decorem induit te.

- Oratio. Omnipotens et misericors Deus qui hominem ad imaginem tuam . . . Amen.
- De S. Johanne Baptista. Añ. Sancte Johannes Baptista electe Dei . . . Amen.
 V. Fuit homo . . . R. Cui nomen . . . Collecta. Omnipotens sempiterna Deus da cordibus nostris . . . Amen.
- Ad omnes Patriarchas et Prophetas. Sancti patriarchæ, sancti prophetæ quibus ab initio mundi . . . Amen.
- De sancto patriarcha Joachim, avo Domini nostri Jesu Christi secundum temporalem propagationem. Añ. Ave flos patriarcharum Joachim . . .
 V. Amavit eum Dominus . . . R. Stola gloriæ induit eum. Oratio. Clementissime Deus qui per beati patriarchæ Joachim gloriosissimum progeniem tuam . . . Amen.
- De S. Joseph orationuncula. Salve Joseph, nutricie Christi pater . . . Amen. Jesus. Maria.
- De S. Disma bono latrone. Salve Disma, fur optime, defendens benignissime a consortis injuria . . . Amen.
- De conversione S. Pauli. Sancte Paule apostole, prædicator veritatis . . . Amen. Alia oratio ad S. Paulum. Celebremus conversionem sancti Pauli apostoli . . . V. Ora pro nobis . . . R. Ut digni . . .
- Orationes de omnibus Apostolis, secundum ordinem Kalendarii. Et primo de S. Matthia, qui fuit electus ad locum Judæ traditoris Domini. Añ. Sancte Matthia qui Domino disponente . . . V. In omnem terram . . . R. Et in fines . . . Oratio. Deus qui beatum Matthiam . . . Amen.
- De S. Philipo apostolo. Añ. Domine ostende nobis patrem . . . V. Dedisti hæreditatem. R. Timentibus nomen tuum Domine. Oratio. S. Philippe apostole Domine . . . Amen.
- De S. Jacobo minore. Añ. S. Jacobe Alphæi per gratiam quam frater Domini . . . V. In omnem terram . . . R. Et in fines . . . Oratio. Deus qui nos annua apostolorum tuorum . . . Amen.
- De S. Petro apostolo. Añ. O beate Petre claviger æthereæ . . . V. Solve jubente Deo . . . R. Qui facis ut pateant . . . Oratio. Deus qui beato Petro apostolo tuo collatis clavibus regni . . . Amen.
- De S. Paulo (as on page 181).
- De S. Jacobo majore. Añ. O lux et decus Hispaniæ . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Deus qui beatum Jacobum apostolum tuum . . . Amen.
- De S. Bartholomæo. Añ. Sancte Bartholomee per gratiam quam meruisti . . . V. Annunciaverunt opera Dei. R. Et facta ejus intellexerunt. Oratio. Præsta quæsumus omnipotens Deus ut beatus Bartholomæus . . . Amen.
- De S. Matheo apostolo et evangelista. Añ. Sancte Mathee apostole per illam omnipotentis Dei gratiam . . . V. In omnem terram . . . R. Et in fines . . . Oratio. Beati Mathæi apostoli tui et evangelistæ . . . Amen.
- De S. Symone caturiens (chananeo)¹ apostolo. Añ. Ecce ego mitto vos . . . V. Dedisti hæreditatem. R. Timentibus nomen tuum Domine. Collecta. Sancte Symon per gratiam illius qui te elegit . . . Amen.

¹ See Hortulus animæ. Nuremberg. 1518. Brit. Mus. 1219. b. 4.

- De S. Juda apostolo. Añ. Sancte Juda apostole per illum qui te sibi in amicum ascivit . . . V. Constitues eos principes . . . R. Memores erunt nominis tui . . . Oremus. Deus qui nos per beatos apostolos tuos Symonem et Judam . . . Amen.
- De S. Andrea apostolo. Añ. Sancte Andrea apostole Dei qui dimissa navi . . . V. O sacer Andrea . . . R. Salve clavigeri frater amande Petri . . . Oratio. Majestatem tuam Domine suppliciter exoramus . . . Amen.
- De S. Thoma apostolo. Añ. O gloriose tactor vulnere Domini Jesu . . . V. Quia vidisti me Thoma . . . R. Beati qui non viderunt . . . Oratio. Sancte Thoma qui propriis manibus latus redemptoris . . . Amen.
- De S. Johanne apostolo et evangelista qui fuit frater sancti Jacobi majoris et filius Zebedæi et Mariæ Salome. Añ. Valde honorandus est beatus Johannes . . . V. Cibavit eum Dominus . . . R. Et aqua sapientiæ . . . Oratio. Sit Domine quæsumus beatus Johannes apostolus et evangelista . . . Amen.
- De S. Marco evangelista. Añ. Beati martyris Marci evangelistæ . . . V. In omnem terram . . . R. Et in fines . . . Collecta. Deus qui beatum Marcum evangelistam tuum . . . Amen.
- De S. Luca evangelista. Añ. In medio ecclesiæ aperuit os ejus . . . V. Implevit eum Dominus . . . R. Et aqua sapientiæ salvatoris . . . Oratio. Deus qui per os beati Lucæ evangelistæ . . . Amen.
- De omnibus apostolis et evangelistis aliisque, &c., pulcherrima. O Petre beatissime apostolorum maxime . . . Amen. Spes nostra. Jesus. Maria. Orationes de Martyribus et primo de S. Sebastiano. V. Exora summum martyr . . . R. Liberet ut famulos peste . . . Añ. O magne fidei sanctissime Sebastiane . . . V. Ora pro nobis . . . R. Ut mereamur pestem . . . Oratio. Omnipotens sempiternus Deus qui meritis et precibus Sancti Sebastiani . . . Amen.
- De S. Vincentio. Añ. Jam tibi charissime divini ubi curam commiseram . . . V. Corona aurea . . . R. Expressa signo sanctitatis. Oratio. Adesto Domine supplicationibus nostris . . . Amen.
- De S. Blasio episcopo et martyre. Añ. Ave præsul honestatis martyr magnæ sanctitatis . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Deus qui per orationem beati Blasii . . . Amen.
- De S. Valentino presbytero et martyre. Añ. O beate Valentine magna est fides tua . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Deus cujus charitatis ardore beatus Valentinus . . . Amen.
- De S. Georgio milite et martyre. Añ. O Georgi miles Christi Palestinum devixisti . . . V. Ora pro nobis . . . R. Ut hostes visibiles . . . Oratio. Deus pro cujus legis defensione beatus Georgius miles strenuus . . . Amen.
- De S. Erasmo episcopo et martyre. Añ. Gaude Erasme martyr Christi dilectissime . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Deus cujus gratia beatus Erasmus martyr et pontifex . . . Amen.
- Ad decem millia martyrum. Añ. O bone Jesu Christe per merita decem millia

- martyrum tuorum . . . *℣*. Justi autem . . . *℟*. Et apud Dominum . . .
Oratio. Deus qui ad imitandum passionis tuæ exemplum . . . Amen.
- Ad decem millia Martyrum. Añ. Gaudent in cælis animæ martyrum . . . *℣*.
Orate pro nobis . . . *℟*. Ut digni . . . Oratio. Omnipotens et misericors
sanctorum exercituum Deus . . . Amen.
- Ad eosdem sanctos Martyres quorum festivitas celebratur xxii. die Junii cum
jejunio magnæ efficaciz. Et etiam ad sanctam legionem Thebæorum.
Añ. O decem mille martyres cum legione Thebæorum . . . *℣*. Lætamini
in Domino . . . *℟*. Et gloriamini . . . Oratio. Omnipotens sempiternus
Deus qui per gloriosi bella certaminis . . . Amen.
- De S. Christofero. Añ. Sancte Christofore martyr Dei preciose . . . *℣*. Gloria
et honore . . . *℟*. Et constituisti. Oratio. Præsta quæsumus omni-
potens Deus ut qui beati Christofori . . . Amen.
- De S. Laurentio. Añ. Beatus Laurentius dum in craticula suppositus . . .
℣. Dispersit dedit . . . *℟*. Justitia ejus manet . . . Oratio. Da
quæsumus omnipotens Deus vitiorum nostrorum flammam extingueret . . .
Amen.
- Ad S. Mauricium et socios ejus. Añ. O fidelis miles Christi sanctissime
Maurici . . . Amen. *℣*. Justi autem . . . *℟*. Et apud Dominum . . .
Oratio. Præsta quæsumus omnipotens Deus ut sicut beatus Mauricius
. . . Amen.
- De S. Dionysio. Añ. Sancte Dionysii Galliæ doctor et inclite martyr . . . *℣*.
Ora pro nobis . . . *℟*. Ut digni . . . Oratio. Deus qui beatum
Dionysium martyrem tuum . . . Amen.
- De S. Stephano protomartyre. Añ. O Stephane martyr invictissime Christi . . .
℣. Ecce video cælos . . . *℟*. Et Jesum stantem . . . Oratio. Omnipotens
sempiternus Deus qui primitias martyrum . . . Amen.
- Ad quatuordecim auxiliares. Añ. Gaudent in cælis animæ sanctorum . . .
℣. Gloriosus Deus in sanctis suis . . . *℟*. Mirabilis in majestate sua.
Oratio. Omnipotens et mitissime Deus qui electos sanctos tuos . . .
Amen.
- De Confessoribus, et primo De S. Erhardo. Añ. O pastor bone, O pater egregie
Erharde . . . *℣*. Amavit eum Deus . . . *℟*. Et ornavit eum. Oratio.
Deus qui per electos famulos tuos . . . Amen.
- De S. Anthonio. Añ. O Anthoni heremita, infirmorum spes et vita . . . *℣*. Ora
pro nobis . . . *℟*. Ut digni . . . Oratio. Deus qui concedis obtentu
beati Anthonii confessoris tui . . . Amen.
- De S. Gregorio. Añ. O Gregorii dulcissimum sancti Spiritus organum . . . *℣*.
Justus ut palma . . . *℟*. Sicut cedrus Libani . . . Oratio. Deus qui
nos beati Gregorii confessoris tui atque pontificis . . . Amen.
- De S. Benedicto. Añ. O sanctissime confessor Domini monachorum pater . . .
℣. Ora pro nobis . . . *℟*. Ut digni . . . Oratio. Omnipotens sempi-
terne Deus qui hodierna die . . . Amen.
- De S. Ambrosio episcopo et doctore. Añ. O præsul beatissime Ambrosi doctor
maxime . . . *℣*. Ecce sacerdos magnus . . . *℟*. Et inventus est justus.

- Oratio. Deus qui populo tuo æternæ salutis beatum Ambrosium . . . Amen.
- De S. Alexio. Añ. Viam qui liquisti pro Christo dulcis Alexi . . . Ṽ. Ora pro nobis . . . R̃. Ut digni . . . Oratio. Omnipotens et misericors Deus qui manus ineffabiles . . . Amen.
- De S. Dominico. Añ. O sancte Dominice amator pacis . . . Ṽ. Justus ut palma . . . R̃. Sicut cedrus Libani . . . Oratio. Deus qui ecclesiam tuam beati Dominici . . . Amen.
- De S. Bernardo abbate. Añ. Charitate vulneratus castitate dealbatus . . . Ṽ. Ora pro nobis . . . R̃. Ut digni . . . Oratio. Intercessio, nos quæsumus Domine, beati Bernardi abbatis commendet . . . Amen.
- De S. Augustino. Añ. O gloriosum lumen ecclesiæ sole splendidius . . . Ṽ. Justum deduxit Dominus . . . R̃. Et ostendit illi regnum Dei. Oratio. Deus qui beatum Augustinum pontificem tuum . . . Amen.
- De S. Hieronymo. Añ. Ave gemma clericorum . . . Ṽ. Ora pro nobis . . . R̃. Ut digni . . . Oratio. Deus qui beatum Hieronymum hæreticorum malleum . . . Amen.
- De S. Francisco. Añ. Cælorum candor splenduit, novum sidus emicuit . . . Ṽ. Signasti Domine servum tuum . . . R̃. Signis redemptionis nostræ. Oratio. Deus qui mira crucis mysteria . . . Amen.
- De S. Gallo. Añ. Venerabilis Gallus diaconus . . . Ṽ. Ora pro nobis . . . R̃. Ut digni . . . Oratio. Deus qui nos annua beati Galli confessoris solemnitate . . . Amen.
- De S. Wolfgango. Añ. Gaudet tota mater ecclesiæ egregii præsulis Wolfgangi meritis . . . Ṽ. Ora pro nobis . . . R̃. Ut digni . . . Collecta. Deus qui nobis eternæ salutis beatum Wolfgangum pontificem . . . Amen.
- De S. Leonardo. Añ. O Leonarde pater venerande nos tibi devotos . . . Ṽ. Justum deduxit Dominus. R̃. Per vias rectas. Oratio. Omnipotens semperterne Deus immensam clementiam tuam humiliter imploramus . . . Amen.
- De S. Martino episcopo. Añ. Domine Deus noster cujus gratia beatus Martinus . . . Ṽ. Ecce sacerdos . . . R̃. Et inventus est . . . Oratio. Deus qui conspicias, quia ex nulla nostra virtute . . . Amen.
- De S. Nicolao. Añ. O pastor æterne, O clemens et bone custos . . . Ṽ. Ora pro nobis . . . R̃. Ut digni . . . Oremus. Deus qui beatum Nicolaum pontificem tuum . . . Amen.
- Orationes de Virginibus et Viduis et primo de S. Agnete virgine. Añ. Beata Agnes in medio flammarum, expansis manibus, orabat . . . Ṽ. Agno nos Christo junges. R̃. Pia quæsumus Agnes. Oratio. Omnipotens sempiterne Deus qui infirma mundi eligis . . . Amen.
- De S. Brigitta. Añ. O beata Brigitta late collaudata . . . Ṽ. Multæ filiarum regum . . . R̃. Tu supergressa es . . . Oratio. Domine Jesu Christe qui beatam Brigittam . . . Amen.
- De S. Agatha. Añ. Salve sancta Agatha virgo et martyr Dei inclyta . . . Ṽ. Diffusa est . . . R̃. Propterea . . . Oratio. Intercessionibus beatæ

Agathæ . . Amen. Ista sunt verba quæ super candelas festo Purificationis Mariæ benedictas, scribi solent in die S. Agathæ. Mentem sanctam spontaneam honorem Deo et patriæ liberationem.

De S. Dorotheæ (as on page 125).

De S. Apollonia. Añ. Virgo Christi egregia pro nobis Apollonia . . . V. Specie tua . . . R. Intende . . . Oratio. Deus pro cuius sanctissimi nominis honore . . . Amen.

De S. Gertrude. Añ. Ave Gertrudis virgo grata, ex regali stirpe nata . . . V. Ora pro nobis . . . R. Ut ad hospitium æternum . . . Oratio. Deus qui beatam Gertrudam piam virginem . . . Amen.

De S. Sophia et ejus filibus. Añ. Pulchra es et decora, filia Hierusalem Sophia. V. Adducentur regi virgines . . . R. Proxime ejus afferentur tibi. Oratio. Deus qui recta petentibus jugiter effectum impedis . . . Amen.

De S. Margareta. Añ. Ave stella radiosa, solis luce clarior . . . V. Diffusa est . . . R. Propterea benedixit . . . Oratio. Omnipotens et mitissime Deus te humiliter imploro ut me miserum . . . Amen.

De S. Maria Magdalena. Añ. Gaude pia Magdalena, spes salutis vitæ vena . . . V. Dimissa sunt . . . R. Quoniam dilexit . . . Oratio. Deus qui beatæ Mariæ Magdalænæ pœnitentiam . . . Amen.

De S. Martha. Añ. Exultet urbs Bethania, quæ contulit immania . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Omnipotens sempiterne Deus cuius filius sumpta carne . . . Amen.

Ad undecim mille Virgines. Añ. O præclaræ vos puellæ, nunc implere meum velle . . . V. Pia martyr Ursula . . . R. Cum tuis sodalibus . . . Oratio. Deus qui affluentissimæ bonitatis tuæ prudentiam . . . Amen.

De S. Elizabeth. Añ. Ave gemma speciosa, mulierum sidus, rosa . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Tuorum corda fidelium Deus miserator illustra . . . Amen.

De S. Katherina. Añ. Gaude virgo Katherina, quam refecit lux divina . . . Amen. V. Ora pro nobis . . . R. Ut digni . . . Oratio. Deus qui dedisti legem Moysei . . . Amen.

De S. Barbara. Añ. Ave martyr gloriosa, Barbara quam generosa . . . V. Specie tua . . . R. Intende . . . Oratio. Intercessio nos quæsumus Domine beatæ Barbaræ . . . Amen.

De S. Odilia. Añ. O præclara Christi sponsa, insignis Odilia . . . V. Diffusa est . . . R. Propterea . . . Collecta. Deus qui Spiritus Sancti gratia almam virginem Odiliam . . . Amen.

Ad unum sanctum specialem Patronum cujuscunque fuerit status. Oratio. Sancte (N) martyr vel confessor Dei preces meas . . . V. Ora pro nobis . . . R. Ut digni . . . Collecta. Deus tuorum gloria sanctorum præsta . . . Amen.

Ad plures sanctos cujuscunque status seu gradus existant. Añ. O vos omnes preciosi viri sancti . . . V. Exultent justi . . . R. Et delectentur . . . Collecta. Tua me Domine quæso gratia semper et præveniat . . . Amen.

- Orationes de principalioribus festis secundum ordinem Calendarii. Et primo in die circumcisionis Domini. Añ. O Jesu clementissime qui de Virgine natus . . . V. Tecum principium in die virtutis tuæ . . . R. In splendoribus Sanctorum . . . Oratio. Deus qui nobis nati Salvatoris die concedis celebrare octavam . . . Amen.
- In die Epiphaniæ Domini. Añ. Tribus miraculis ornatum diem sanctum colimus . . . V. Vidimus stellam . . . R. Et cum muneribus venimus . . . Collecta. Deus qui hodierna die unigenitum tuum . . . Amen. Eodem die. De tribus regibus Rex Jaspas, rex Melchior, rex Balthasar (as on page 111).
- In festo Purificationis beatæ Mariæ. Añ. Hodie beata virgo Maria puerum Jesum præsentavit . . . V. Responsum accepit Symeon . . . R. Non visurum se mortem . . . Oratio. Omnipotens sempiterne Deus majestatem tuam supplices exoramus . . . Amen.
- De Festo Annunciationis beatæ Mariæ. Añ. Hæc dies quam fecit Dominus . . . V. Ave Maria . . . R. Benedicta tu . . . Oratio. Deus qui de beatæ Mariæ virginis utero . . . Amen.
- In festo sancto Paschæ de resurrectione Domini. Añ. Salve dies sanctitatis lætitiæ . . . V. Surrexit Dominus . . . R. Qui pro nobis pendit . . . Oratio. Deus qui hodierna die per unigenitum tuum . . . Amen.
- De sancta Cruce. Añ. O crux splendidior cunctis astris . . . V. Hoc signum crucis erit in cælo. R. Cum Dominus adjuvandum . . . Oratio. Deus qui in vexillo sanctæ crucis . . . Amen.
- In diebus rogationibus. Añ. Petite et dabitur vobis . . . V. Surrexit Christus . . . R. Quem redemit . . . Collecta. Deus a quo cuncta bona procedunt . . . Amen.
- Ad beatam virginem Mariam in carmine. Da mihi dona tria, sanctissima virgo Maria . . . Amen.
- In die Ascensionis Domini. Añ. O rex gloriæ, Domine virtutum . . . V. Ascendens Christus in altum. R. Captivam duxit . . . Collecta. Concede quæsumus omnipotens Deus ut qui hodierna die unigenitum tuum . . . Amen.
- In die sancto Penthecostes (De S. Spiritu as on page 109). Alia añ. Veni sancte Spiritus reple tuorum corda fidelium . . . V. Emitte spiritum tuum . . . R. Et renovabis . . . Oratio. Omnipotens sempiterne Deus danobis illam sancti Spiritus gratiam . . . Amen.
- In die corporis Christi. Añ. O sacrum convivium in quo Christus sumitur . . . V. Cibavit eos . . . R. Et de petra melle. Oratio. Deus qui nobis sub sacramento mirabili passionis tuæ . . . Amen.
- In festo Visitationis beatæ Mariæ. Añ. Jesu redemptor optime, ad Mariam nos imprime . . . V. Dilexisti justitiam . . . R. Propterea unxit . . . Collecta. Omnipotens sempiterne Deus qui ex abundantia charitatis. . . Amen.
- In divisione Apostolorum. Añ. Euntes in mundum universum prædicate . . . V. In omnem terram . . . R. Et in fines . . . Oratio. Deus qui in tuorum divisione Apostolorum . . . Amen.

- In festo Assumptionis beatæ Mariæ. Añ. Virgo prudentissima quo progredieris . . . Ṽ. Elegit eam . . . R̃. Et habitare . . . Oratio. Veneranda nobis, quæsumus Domine, hujus diei festivitas . . . Amen.
- In festo Nativitatis beatæ Mariæ (as on page 133).
Ad virginem Mariam. Añ. Dulcis amica Dei, rosa vernans, stella decora . . . Amen. Spes nostra. Jesus. Maria.
- In festo omnium Sanctorum. Añ. Omnes supernæ virtutes atque angelicæ potestates . . . Ṽ. Beati qui habitant . . . R̃. Quem in sæcula sæculorum laudabunt te. Collecta. Domine Jesu Christe qui omne genus humanum . . . Amen.
- In festo Præsentationis beatæ Mariæ. Añ. Novæ laudis adest festivitas . . . Ṽ. Diffusa est . . . R̃. Propterea benedixit . . . Oratio. Omnipotens sempiternæ Deus qui sanctam filii tui genitricem . . . Amen.
- In adventu Domini. Añ. Ecce Dominus veniet . . . Ṽ. Ecce apparebit Dominus . . . R̃. Et cum eo Sanctorum millia. Collecta. Conscientias nostras, quæsumus Domine, visitando purifica . . . Amen.
- In festo Conceptionis beatæ Mariæ virginis. Añ. Maria plena gratia, stirpe concepta regia . . . Ṽ. Audi filia . . . R̃. Et inclina aurem tuam. Collecta. Supplicationem servorum tuorum Deus miserator . . . Amen.
- In festo Nativitatis Domini. Añ. Hodie Christus natus est . . . Ṽ. Verbum caro factum est. R̃. Et habitavit . . . Collecta. Concede quæsumus omnipotens Deus ut nos unigeniti tui nova . . . Amen.
- In festo Sanctorum Innocentium. Añ. Ambulabunt mecum in albis . . . Ṽ. Lætâmini in Domino . . . R̃. Et gloriâmini . . . Collecta. Deus cujus præconium innocentes Martyres . . . Amen.
- In dedicatione ecclesiæ pro indulgentiis consequendis. Añ. Præsta Domine ut si quis in hoc templum . . . Ṽ. Hæc est domus Domini . . . R̃. Quæ fundata est . . . Oratio. Domine Deus pater omnipotens immensæ pietatis . . . Amen. Deus qui de vivis et electis lapidibus . . . Amen.
- In dedicatione altaris. Oratio. Omnipotens sempiternæ Deus altare hoc nomini tuo dedicatum . . . Amen.
- Confessio generalis vel meditatio de peccatis commissis et bonis omissis. O Creator et Domine cæli et terræ, maris et omnis creaturæ . . . Amen.
- Qualis debeat esse confessio . . . Cum tua peccata dicis, confessio quæ sit . . . Oratio ante confessionem dicenda. Per sanctorum omnium angelorum . . . Amen.
- Modus et forma confitendi. Primo confitens accedens ad confessorem sancto signo sanctæ crucis . . . De peccato cordis, hoc est de cogitatione. De peccato oris, id est de locutione. De operum peccatis, scilicet septem peccatis mortalibus. Virtutes et remedia contra vitia septem capitalia. De decem præceptis. Decem prosagiæ (plagæ)¹ Egyptiacæ. De omnibus membris et sensibus. De peccatis omissionis . . .
- De septem operibus misericordiæ corporalibus. De septem operibus misericordiæ spiritualibus.

¹ See Hortulus animæ. Nuremberg. 1518. Brit. Mus. 1219. b. 4.

De XII articulis fidei. Divisio Symboli per XII articulos. Petrus. Credo in Deum . . . Matthias. Et vitam æternam. Amen.

De septem Sacramentis ecclesiæ. De septem Virtutibus theologicalibus et cardinalibus. De septem donis Spiritus Sancti. Duodecim sunt fructus Spiritus Sancti. Octo Beatitudines. De octo Beatitudinibus.

De IX Peccatis alienis. Peccata in Spiritum Sanctum. De Peccatis criminalibus¹ (clamantibus) in cælum. De peccatis mutis vel sodomiticis.

Forma absolutionis Gersonis. Dominus noster Jesus Christus per suam misericordiam . . . Amen.

Oratio post confessionem dicenda. Omnipotens sempiterne Deus misericordissime qui venisti . . . Amen.

Casus papales. Casus episcopales.

Orationes ante communionem. Omnipotens et misericors Deus ecce accedo ad sacramentum . . . Amen. Alia oratio. O dulcissime atque amantissime Domine Jesu Christe . . . Amen.

Orationes post sacram communionem, et primo. Ave sanctissima caro, summa vitæ dulcedo . . . Amen. Alia oratio. Ineffabilem misericordiam tuam Domine Jesu Christe humiliter exoro . . . Amen. Alia oratio. O benignissime Domine Jesu Christe respice super me indignum . . . Amen.

Oratio S. Thomæ de Aquino in elevatione corporis Christi dicenda. Adoro te devote latens Deitas, quæ sub his figuris vere latitas . . . Amen.

De missa, et primo unde exordium sumpserit, et quis eam auxerit. Missam imprimis Dominus noster Jesus Christus sacerdos secundum ordinem Melchisedech instituit . . .

Jubilus S. Bernardi abbatis de glorioso nomine Jesu. Jesu dulcis memoria, dans cordi vera gaudia . . . Amen.

Pro iter agentibus. Deduc me Domine in vita tua . . . Psalmus. Benedictus Dominus Deus. Añ. In via pacis . . . Kyrie. Pater noster. Preces. Benedictus Dominus die quotidie. Prosperum iter faciat nobis . . . Deus noster deus . . . Et Domini exitus mortis. Nihil perficiat inimicus in nobis. Et filius iniquitatis non apponat . . . Esto nobis Domine . . . A facie inimici . . . Domine exaudi . . . Et clamor . . . Oratio. Deus qui es Sanctorum tuorum ductor . . . Amen.

Pro amico tribulato. Præsta quæsumus Domine famulo tuo N consolationis auxilium . . . Amen.

Oratio ante phlebotomiam sive minutionem dicenda. Mediator Dei et hominum, bone Jesu Christe . . . Amen.

Pro peste. Añ. Regina cæli lætare. Alleluia. Quia quem meruisti portare. Alleluia . . . Oratio. O clementissime Deus qui te vitæ et mortis ordinariam habes potestatem . . . Amen. Tetrastichon. Per tua Christe Jesu merita et crucis ampla trophæa. Respice custodi protege plasma tuum . . . Amen.

Oratio. O Domine Jesu Christe fili Dei vivi, suscipe hanc orationem in amore . . . Amen.

¹ See Hortulus animæ. Nuremberg. 1518. Brit. Mus. 1219. b. 4.

- Quatuor exhortationes Gersonis apud morientes faciendæ. Prima. Amice dilecte aut dilecta considera nos omnes subjectos esse potenti manui Dei . . . Secunda. Recognosce diligenter cum gratiarum actione . . . Tertia. Sollicite cogita te in vita tua plurima delicta perpetrasse . . . Quarta. Super omnia in hac extrema hora constitutus . . .
- Interrogationes apud morientes faciendæ. Dilecte vel dilecta. Credis tu omnes principales articulos fidei Christianæ . . . Ultimo dicat. In manus tuas commendo spiritum meum.
- Cautela servanda circa morituros. Plurimum dicatur infirmo de morte . . . Sex observanda per moriturum. Solutio debiti ab obligationibus . . .
- Si infirmus anxietur et obitus ejus prolongatur, dicantur Psalmi. Confitemini. (Qui legitur dominica die ad laudes.) Beati immaculati. Ad Dominum cum tribularet et Psalmi penitenciales vel passionis. Oratio. Commendo tibi Domine animam famuli tui te devotissime deprecando . . . Amen.
- Postquam infirmus contulit (concluit)¹: dicatur cum devotione. Kyrie. Pater noster. Requiem æternam . . . Et lux . . . V. A porta inferi. R. Erue Domine animas eorum. Oratio. Deus cui omnia vivunt et cui non pereunt . . . Amen. Oratio. Suscipe Domine animam servi tui . . . Amen.
- De extremo judicio. Añ. Dies Domini sicut fur in nocte ita veniet . . . V. Timebunt gentes . . . R. Et omnes reges terræ . . . Oratio. Præsta quæsumus omnipotens Deus ut qui pro peccatis nostris . . . Amen.
- Ad S. Raphaelem. Añ. Auxiliare mihi, O tu princeps obsecro eximie Raphael . . . V. Ora pro nobis . . . R. Ut digni . . . Oremus. Deus qui miro ordine angelorum ministeria . . . Amen. Pater noster. Ave.
- De S. Lamberto episcopo. Añ. Magna vox laude sonora . . . V. Justus ut palma . . . R. Et sicut cedrus . . . Oratio. Deus qui beatum Lambertum . . . Amen.
- De S. Adriano. Añ. Ave martyr Adriane . . . V. O beate Christi martyr . . . R. Libera nos ab omni peste . . . Oratio. Omnipotens sempiterne Deus qui nos beati Adriani martyris . . . Amen.
- De S. Theobaldo. Añ. Operibus Dei vir Dei insistens . . . V. Ora pro nobis . . . R. Ut digni . . . Collecta. Deus qui nos beati egregii confessoris tui Theobaldi . . . Amen.
- De S. Servatio. Añ. Servatius servavit fidem . . . V. Ora pro nobis . . . R. Ut digni . . . Oratio. Deus qui nobis dedisti beatum Servatium prædicatorem . . . Amen.
- De S. Huberto. Añ. Sacerdos et pontifex et virtutum opifex . . . V. Amavit eum Dominus . . . R. Stola gloriæ induit eum. Oremus. Da quæsumus omnipotens Deus ut qui beati Huberti confessoris . . . Amen.
- De S. Machabæis martyribus, cum indulgentiis centum dierum. Añ. O inexpugnabiles Machabæi portum salutis . . . V. Mirabilis Deus . . . R. Et gloriosus . . . Oratio. Fraternalis nos Domine sanctorum Martyrum tuorum . . . Amen.

¹ See Hortulus animæ. Nuremberg. 1518. Brit. Mus. 1219. b. 4.

- De beato rege Henrico (as on page 117). De S. Rocho (as on page 117). De S. Edwardo (as on page 125).
- De S. Joseph. Omnipotens sempiterne Deus intercessione beatissimi Joseph nutriti tui . . . Amen.
- De S. Quirino. Añ. Filiæ Hierusalem venite et videte . . . V̄. Ora pro nobis . . . R̄. Ut digni . . . Oratio. Quæsumus omnipotens sempiterne Deus sicut precibus . . . Amen.
- De S. Severino. Añ. Gaude sacer Severine pie præsul Agripine . . . V̄. Amavit eum . . . R̄. Stola gratiæ . . . Oratio. Deus qui nobis sanctam hujus diei solemnitatem . . . Amen.
- De S. Materno episcopo. Añ. Iste homo ab adolescentia sua . . . V̄. Amavit eum . . . R̄. Stola gratiæ. Collecta. Deus qui universarum nationum populos . . . Amen.
- De S. Cornelio et Cypriano. Añ. Insigniorum virorum miracula . . . V̄. Sancti et justi . . . R̄. Nos elegit Deus . . . Oratio. Infirmi-
tatem nostram quæsumus Domine propitius respice . . . Amen.
- De S. Wilhelmo episcopo et confessore. Añ. O Wilhelme pastor bone, cleri pater et patrone, Munda nobis in agone, confer opem et depone, Vitæ sortes et coronæ (all the rest of the book is wanting).

c. A.D. 1528. Long 120. No. 87.

A Stanza of four lines in english occurs at the end of each month of the Kalender.

Ad Laudes. Suffragia Sanctorum. De Sanctis quorum reliquiæ continentur in universali ecclesia. Añ. Corpora Sanctorum in pace sepulta sunt . . . V̄. Beati qui habitant . . . R̄. In sæcula sæculorum laudabunt te . . . Oratio. Præsta quæsumus omnipotens Deus ut sanctæ Dei genitricis . . . Amen.

A.D. 1530, Oct., 1531, Christopher Endoviensis, Antwerp, for sale in London. 40. No. 92.

The days of the week moralysed. Sunday. I am Sunday honourable. The head of all the week days . . .

The manner to live well devoutly and salutarly every day for all persons of mean estate. Compiled by Master John Quentin Doctor in divinity at Parys. Translated out of french into english by Robert Copland printer at London.¹ For to begin the manner of salutary or healthful living. And to come to perfection . . . keep these small doctrines here following to your powers. First. Rise up at vi of the clock in the morning in all seasons, and in your uprising do as followeth. Thank our Lord of the rest that he gave you that night. Commend you to God, to our B. Lady St. Mary, and to that Saint which is feasted that day, and to all the Saints of heaven. Secondly. Beseech God that he preserve thee that day from deadly sin and at all other times. And pray him, that all the works that other doth for you may be accept to the laud of his name, of his glorious mother, and of all the company of heaven. Thirdly. When you have arrayed you, say in your chamber or lodging,

¹ See J. C. Brunet. Manuel du libraire. ed. 1863, sub Quentin.

Matyns, Prime and Hours if ye may. Then go to the church or ye do any worldly works; if ye have no needful business, and abide in the church the space of a low mass, while there ye shall think and thank God of his benefits. Think a while on the goodness of God, on his divine might and virtue . . . Think also what grace he hath done to you in the sacrament of baptism, cleansing your soul from sin. Think how many times you have offended him since you were christened . . . Think how ill you have bestowed the time that he hath given you to do penance. Think how many times he hath forgiven you in shrift, and how many times ye have fallen to sin again . . . Think then, what shall become of the worldly goods that ye have gathered and spared with great labour, and how lothe ye shall be to leave them and all your friends and kinsfolk . . . And these be the thoughts that I will that ye have in the church.

And if by any other reasonable business ye may not be so long in the church as it is said here afore, yield thanks to God of his goodness, and think on the residue in your houses in the day or in the night if ye may. When ye are come from the church, take heed to your household or occupation till dinner time¹ . . . Then take your refection or meal reasonably, without excess or overmuch forbearing of your meat . . . if ye fast once in a week it is enough, beside Vigils et ymbre days out of lenten. And if ye think the fasting be not good nor profitable do by counsell. Rest you after dinner an hour or half an hour as ye think best . . . The residue of the day bestow in your business to the pleasure of God.

As touching your service, say unto tiers afore dinner, and make an end of all before supper. And when ye may, say Dirige and Commendations for all christian souls, at the least way on the holy days, and if ye have leafer say them on other days at the least with three lessons. Shrive you every week to your curate, except ye have great let. And beware ye pass not a fortnight, except very great let. If ye be of power, refuse not your alms to the first poor body that axeth it of you that day if ye think it needful. Take pain to hear and keep the Word of God. Confess you every day to God without fail of such sins as ye know that ye have done that day. Consider often either by day or night, when ye do awake, what our Lord did . . . Seek a good and faithful friend of good conversation to whom ye may discover your mind secrets . . . Say little and follow virtuous company . . . After all work praise and thank God, love him above all things, and serve him and his glorious mother diligently. Do to none other but that ye would were done to you, love the wealth of another as your own. And in going to your bed, have some good thoughts either of the passion of our Lord or of your sin . . . and then, I hope, your living shall be acceptable and pleasing to God.

See Collection of ordinances for Royal households. A.D. 1526. p. 151. Soc. Antiquaries, also Holinshed Chronicle, ed. 1807. Vol. 1. p. 388.

c. A.D. 1530, (Christopher Endoviensis, Antwerp). 4°. No. 94.

Ad Laudes. Suffragia Sanctorum. A prayer to St. Thomas and to all the holy Saints, whose reliques rest in the holy place of Chrychurch within Cantorbery, is granted a c and xl days of pardon. Añ. Sol Anglorum splendens Thoma . . . V̄. Gloriosi martyres . . . R̄. Ut digni . . . Oratio. Omnipotens sempiterne Deus cujus ineffabili providentia gloriosi martyres, Thomas, Alphegus . . . Amen. Pater noster. Ave.

Añ. cum collecta Sanctorum Patrum in monasterio Sancti Augustini Anglorum apostoli quiescentium. Alme pater Augustine cum tuo collegio . . . V̄. Sancte Augustine cum sociis tuis . . . R̄. Ut digni . . . Oratio. Sanctorum confessorum tuorum Augustini Anglorum apostoli . . . Amen.

De S. Augustino Anglorum apostolo. Oratio. Summe præsul Augustine, prothodocor Angliæ . . . V̄. Sacerdos Dei Augustine. R̄. Pastor egregie . . . Oratio. Deus qui per prothodocorem nostrum Augustinum . . . Amen.

Ad S. Blasium martyrem atque pontificem. Añ. Hic est vere martyr qui pro Christi nomine . . . V̄. Gloria et honore . . . R̄. Et constituisti . . . Oratio. Omnipotens sempiterne Deus qui beatum Blasium . . . Alia Añ. Ave cohæres cælorum, ave lux an (mutilated).

A.D. 1531, May 14, Christopher Ruremundensis (Antwerp), for sale in London. 4°. No. 95.

* * * The colophon has, "*Horæ . . . totaliter ad longum cum multis ad diversos Sanctos et Sanctas suffragiis plurimum iis quos eorum oblectat devotio commodis . . . In super et orationes beatæ Brigittæ multis indulgentiarum centenis decoratæ necnon Gregorianæ præcatiunculæ infarcitæ quæ et eodem ferme quo et Brigittæ indulgentiarum gaudent privilegio.*"

A.D. 1531, François Regnault, Paris. 8°. No. 98.

A very behoveful teaching and remedy for every man and woman daily to come out of sin, and to come soon into the state of health, after the doctrine of Master John Gerson, Chancellor of Paris, and Doctor in divinity. God our sovereign Lord knowledging the great fragility . . . The first verity. My God I knowledge and confess . . .¹

When thou enterest into the church. Introibo in domum tuam Domine . . . Aufer a nobis Domine cunctas iniquitates . . . V̄. Lætamini in Domino . . . R̄. Et gloriamini . . . Oremus. Deus qui per unigeniti tui passionem . . . Amen. Alia oratio. Sancti Dei quorum corpora et reliquiæ . . . Amen.

A prayer at the elevation. Ave Domine Jesu Christe verbum Patris . . . Amen. At the elevation of the chalice. Ave vere sanguis Domini nostri Jesu Christi . . . Amen.

A devout prayer to our Lord. O dulcissime Domine Jesu Christe, qui pro me indignissimo peccatore . . . Amen.

¹ See *Tres veritates* Gersonis. page 136.

Devout prayer and contemplation of the names of Jesus. O Jesu salus mea . . .
 ¶. Jesu rex clementissime . . . R. Ut tibi laudes debitas . . . Oratio.
 Sancti nominis tui Domine timorem . . . Omnipotens sempiternus Deus
 dirige actus nostros . . . Amen. O Jesu, Intra pectus meum . . . Amen.

A.D. 1532, April 30, William Rastell, London. 8°. No. 101.

* * * "*Horæ de Cruce*" and "*Horæ compassionis, beatæ Mariæ*" are in this book in English as well as Latin.

Certain devout prayers made by the right reverend Father in God Lord Cuthbert Bishop of Durham.

A prayer to Jesus to be said either at the levation time, or before the crucifix.
 O Jesu qui post innumeros corporis tui cruciatus pendens in cruce . . .
 Amen.

Prayers to the Holy Trinity. Sancta Trinitas, unus Deus: miserere nostri.
 Domine Deus omnipotens qui ad imaginem . . . Domine Deus omni-
 potens, a quo omnis est . . . Amen.

A prayer to our Lord God. Dominator domine Deus omnipotens qui es personarum trinitas . . . Amen.

A.D. 1532, August, Yoland Bonhomme, widow of Thielman Kerver, Paris, for John Growte (London). 16°. No. 103.

The changes of the moon, eclipses, dates of moveable feasts, as well as the golden number and dominical letter for the years A.D. 1533-A.D. 1538 are given in a table for each year.

After Agnus Dei, say. Deus pius et propitius, agnus immolatus . . . Amen.

Oratio dicenda post quatuor evangelia. Dulcissime salvator ac redemptor noster Jesu Christe . . . Amen. Oremus. Deus qui beatos evangelistas tuos . . . Amen.

In elevatione corporis Christi. Domine Jesu Christe qui cum discipulis tuis cænans . . . Amen.

Quando tu es in cæmiterio, dic. Da requiem cunctis Deus . . . Amen.

Animæ omnium fidelium defunctorum per misericordiam Dei . . . Amen.

Sit laus Deo, pax vivis, et requies defunctis. Amen. Pater noster. Ave.

A prayer to God for them that be departed, having none to pray for them.

Miserere quæsumus domine Deus per preciosam mortem . . . Amen.

The seven petitions of the Pater noster by John Colet dean of Poules. The first petition. O Father in heaven halowed be thy name among men in earth . . . The vii petition. But O Father deliver us from all evils. Amen.¹

A.D. 1532-33, August, Yoland Bonhomme, widow of Thielman Kerver, Paris, for John Growte, London. 16°. No. 104.

* * * The title has "*This Primer . . . is set out a long without any serching, with many prayers and goodly pictures . . . with the xv oos in english and the confessional and Jesus psalter . . .*"²

¹ See Tyndale's answer to More. Parker Soc. page 168; also Grafton's Chronicle, ed. 1569. page 954; also J. H. Lupton life of Colet, ed. 1887, page 203.

² See Psalter of Jesus, 1885. London: Pickering and Co.

A.D. 1533, November 4, François Regnault, Paris. 16°. No. 109.

First ye shall say, in the morning when ye do arise from your bed, this prayer following. In matutinis Domine meditabor in te . . . Oremus. Gratias ago tibi domine omnipotens æterne Deus qui me in hac nocte . . . Amen.

To the relykes in the church. Añ. Corpora sanctorum in pace sepulta sunt . . . V. Lætamini in domino . . . R. Et gloriamini . . . Oratio. Propitiare nobis Domine famulis tuis . . . Amen. Oratio. Sanctæ Dei genitricis Mariæ semper virginis gloriosæ . . . Amen.

Oratio devotissima ad sanctam Trinitatem. Adoro te sancta et individua Trinitas, Deus ineffabilis . . . Amen.

c. A.D. 1533, Robert Wyer, (London). 8°. No. 111.

A lesson for children. When the child is come to discretion, first, he ought to know what God is. God is might . . . Secondly, he ought to know himself, that is to say, what man is. Man is create . . . And then when the time cometh that he shall give him to any manner estate, he shall say. Lord grant us to know the way and estate in the which we ought to walk.

A.D. 1536, John Byddell, London. 16°. No. 121.

Prayer to the sacrament. Salve sancta caro Dei, per quam salvi fiunt rei . . . Amen.

A.D. 1536, Nicolas Le Roux, Rouen, for Jean Groyat and Jean Marchant, Rouen. 16°. No. 123.

Oratio ad beatam virginem Mariam. Regina cæli lætare. Alleluia. Quia quem meruisti portare. Alleluia. Ora pro nobis . . . Alleluia.

Oratio ad levationem. Salve sanguis preciosi domini nostri Jesu Christi . . . Amen. Te igitur Deus rogo te, ut sicut hic te video præsentem . . . Amen.

De S. Erasmo. Añ. Sancte Erasme martyr Jesu qui die dominico . . . Amen. V. Ora pro nobis . . . R. Ut digni . . . Oremus. Deus qui beatum Erasmum martyrem . . . Amen. Domine Deus gloriosæ ecclesiæ salus et veritas . . . Amen.

Commemoratio de S. Sebastiano. Añ. Sancte Sebastiane semper vespere et mane . . . V. Ora pro nobis . . . R. Ut mereamur pestem epidimiæ . . . Omnipotens sempiterne Deus qui meritis beati Sebastiani . . . Amen.

Commemoratio de S. Rocho. Añ. O beate Confessor Roche quam magna apud Deum sunt merita tua . . . V. Ora pro nobis . . . R. Ut digni . . . Oremus. Sacro munere sacrati supplices . . . Amen.

Commemoratio de S. Christoforo. Añ. Sancte Christofore martyr Jesu Christi qui pro ejus nomine . . . V. Gloria et honore . . . R. Et constituisti . . . Oremus. Concede quæsumus omnipotens et misericors Deus ut qui beati Christofori . . . Amen.

Commemoratio de S. Henrico. Añ. Rex Henricus pauperum et ecclesiæ defensor . . . V̄. Ora pro nobis . . . R̄. Ut digni . . . Oratio. Deus sub cujus ineffabili providentia universi reges . . . Amen.

A.D. 1537, Nicolas Le Roux, Rouen, for Jacques Cousin, Rouen, on vellum. No. 125.

Pope Benedict the XII. made this prayer and gave to all them that devoutly sayeth it as many days of pardon as our Lord had wounds, that is. VI. M. VI. C. LXVI. Oratio. Gratias ago tibi domine Jesu Christe qui voluisti pro redemptione mundi . . . Amen.

A.D. 1537, Rouen, for François Regnault (Paris). 16°. No. 126.¹

Angelica salutatio. Ave Maria . . . Sancta Maria, mater Dei, ora pro nobis peccatoribus. Amen.

De S. Laurentio martyre. Añ. Levita Laurentius bonum opus operatus est . . . V̄. Dispersit dedit . . . R̄. Justitia ejus . . . Oratio. Da nobis, quæsumus, omnipotens Deus vitiorum nostrorum . . . Amen.

A.D. 1538, Rouen. 8°. No. 137.

The Kalender has St. Thomas of Canterbury on January 5, July 7, December 29 and also in the Litany.

Oratio tertia post communionem in missa. Domine Deus de Deo, lumen de lumine qui humanum genus . . . Amen.

Oratio ad S. Gabrielem. Protector et princeps egregie Gabriel fortissime agonista . . . Pater noster. Ave . . . Amen.

Versus S. Bernardi. O bone Jesu. Illumina oculos meos ne unquam obdormiam . . . Kyrie. Pater noster. V̄. Confiteantur . . . R̄. Et sancti . . . V̄. Domine exaudi . . . R̄. Et clamor . . . Oratio. Omnipotens sempiterna Deus qui Ezekix regi Judæ cum lacrimis . . . Pater noster. Ave.

c. A.D. 1539, for Henry Marshall, Rouen. 8°. No. 145.

. *St. Thomas of Canterbury does not occur either in the Kalender or in the Litany.*²

✠ A. a. b. c. Oratio dominica. La salutation angelique. Credo. In manus tuas. Per crucem hoc fugiat procul . . . In nomine. Confitemini domino. Quoniam in sæculum. Confiteor Deo cæli . . . Adjutorium nostrum. Qui fecit. Sit nomen. Ex hoc. Kyrie. Sequentia S. Evangelii secundum Johannem. Gloria tibi domine. Benedictiones mensæ.

Hoc modo incipiuntur præfationes ad missam per totum annum tam in feriis quam in festis. V̄. Per omnia sæcula sæculorum . . . Amen. Dominus vobiscum . . . Et cum spiritu tuo. V̄. Sursum corda. R̄. Habemus ad Dominum. V̄. Gratias agamus domino Deo nostro. R̄. Dignum et justum est. Præfatio quotidiana. Vere dignum et justum est . . .

¹ See State Papers. Domestic. Vol. xi. No. 1488, and Vol. xiii. Pt. 2 No. 836.

² See Wilkins Conc. ed. 1737. Vol. 3. pages 886, 847.

Sanctus. Sanctus. Sanctus . . . Benedictus qui venit . . . Osanna in excelsis. Agnus Dei, qui tollis peccata mundi.

In fine missæ dicitur. Ite missa est.

A.D. 1541, Thomas Petyt, London, 32^o. No. 159.¹

In the name. The seven petitions of the Pater noster. The first petition. Our Father which art in heaven, hallowed be thy name. The Ave Maria. Hail Mary full of grace . . . fruit of thy womb. So be it. The Creed or the xii articles of the christian faith. The first article. I believe in God the Father almighty, maker of heaven and earth. The x commandments. The first commandment. Thou shalt have none other Gods but me.

c. A.D. 1541, John Mayler, London. 16^o. No. 161.²

The King's highness greatly tendering the wealth of his realm hath suffered heretofore the Pater noster, Ave, Creed, and Ten commandments of God to be had in the english tongue, but his grace perceiving now the great diversity of the translations hath willed them all to be taken up, and instead of them hath caused an uniform translation of the said Pater noster, Ave, Creed, and the Ten Commandments to be set forth as hereafter followeth; willing all his loving subjects to learn and use the same; and straightly commandeth every Parson, Vicar and Curate to read and teach the same to their parishioners, and that no man imprint or set forth any other translation upon pain of his high displeasure. God save the king.

In the name. The seven petitions of the Pater noster. The first petition. Our Father which art in heaven hallowed be thy name.

The salutation of the angel called the Ave Maria. Hail Mary full of grace . . . fruit of thy womb. Amen.

The Creed or xii Articles of the christian faith. The first article. I believe in God the Father almighty, maker of heaven and earth.

The x Commandments of Almighty God. The first commandment. Thou shalt have none other Gods but me . . .

The symbol or creed of Athanasius dayly read in the church. Whosoever will be saved . . .

A prayer. O God which hast instructed the hearts of the faithful . . . So be it.

✠ A. a. b. c. In nomine. Pater noster. Ave Maria. Credo. In manus tuas commendo . . . Amen. Per crucis hoc signum fugiat procul . . . In nomine. Confitemini Domino . . . Quoniam in sæculum . . . Confiteor Deo, beatæ Mariæ, omnibus Sanctis et vobis quia peccavi . . . Misereatur vestri omnipotens Deus et dimittat vobis . . . Amen. Adjutorium nostrum . . . Qui fecit cælum . . . Sit nomen . . . Ex hoc nunc . . . Kyrie eleyson . . .

¹ See Wilkins Conc. ed. 1737. Vol. 3. pages 813-816; also The Institution of a christian man, 1537; also A necessary doctrine and erudition for any christian man, 1543.

² See Wilkins Conc. ed. 1737. Vol. 3. page 861; also, Collier. Eccles. Hist. ed. 1840. Vol. 5. page 96.

* * * *The words in italics, as well as the letters ƿ and ʒ, are supplied from "Benedictiones Mensæ," in the Sarum Manual.*

- Benedictiones mensæ.** Ante prandium. Benedicite. ƿ. *Dominus. Psalmus.* Oculi omnium . . . Et tu das escam . . . Aperis tu manum . . . Et imple . . . Gloria Patri . . . Sicut erat . . . Kyrie eleyson. Pater noster. *Sacerdos.* Oremus. Benedic Domine nos et dona tua . . . ʒ. Amen. *Lector.* Jube Domine . . . *Sacerdos. Benedictio.* Mensæ cælestis participes . . . ʒ. Amen. *Lector.* Deus charitas est . . . ʒ. Amen.
- Post prandium.** *Sacerdos.* Deus pacis et dilectionis . . . Amen. ƿ. Tu autem Domine . . . ʒ. Deo gratias. *Psalmus.* Confiteantur tibi . . . Et sancti tui . . . Gloria Patri . . . Sicut erat . . . *Sacerdos. Capitulum.* Agimus tibi gratias omnipotens Deus pro universis beneficiis . . . Amen. *Psalmus.* Laudate Dominum omnes gentes . . . Quoniam confirmata est . . . Gloria Patri. Sicut erat. Kyrie eleyson. Pater noster. ƿ. Dispersit . . . ʒ. Justitia ejus . . . ƿ. Benedicam Dominum . . . ʒ. Semper laus . . . ƿ. In Domino lætabitur . . . ʒ. Audiant mansueti . . . ƿ. Magnificate Dominum . . . ʒ. Et exaltemus nomen ejus . . . ƿ. Sit nomen . . . ʒ. Ex hoc nunc . . . *Sacerdos.* Oremus. Retribuere dignare Domine . . . Amen. ƿ. Benedicamus Domino. ʒ. Deo gratias. Mater ora filium . . . Ave. Meritis et precibus suæ piæ matris . . . Amen. Animæ omnium fidelium . . . Amen.
- Ante prandium.** Benedicite. ƿ. *Dominus. Psalmus.* Edent pauperes . . . ƿ. Gloria Patri . . . ʒ. Sicut erat . . . Kyrie eleyson. Pater noster. Jube Domine . . . *Sacerdos. Benedictio.* Cibo spiritualis . . . Amen. *Lectio.* Gratia domini nostri . . . Amen. *Lectio.* Frange esurienti panem tuum . . .
- Post prandium.** *Sacerdos.* Deus pacis et dilectionis . . . *Psalmus.* Memoriam fecit mirabilium . . . ƿ. Gloria Patri . . . ʒ. Sicut erat . . . *Capitulum.* Agimus tibi. . .
- Ante prandium.** Benedicite. ƿ. *Dominus. Sacerdos. Benedictio.* Apposita et apponenda benedicat Dei dextera. In nomine.
- Post prandium.** Pro tali convivio benedicamus domino. Deo gratias. Mater ora filium ut post hoc exilium . . . Amen.
- Ante cænam.** Benedicite. ƿ. *Dominus. Sacerdos.* Cænam sanctificet qui nobis omnia præbet In nomine.
- Post cænam.** *Psalmus.* Benedictus Deus in donis tuis . . . ʒ. Et sanctus in omnibus operibus suis. ƿ. Adjutorium . . . ƿ. Sit nomen. Oremus. Retribuere. Benedicite. ƿ. *Dominus. Sacerdos. Benedictio.* Votum servorum benedicat rex angelorum. In nomine.
- In vigilia Paschæ.** Benedicite. ƿ. *Dominus. Psalmus.* Edent . . . Gloria patri. Sicut erat . . . Kyrie eleyson. Pater noster. Oremus. Benedic. Jube domine benedicere. *Sacerdos. Benedictio.* Cibo spiritualis. *Lectio.* Si consurrexistis cum Christo . . .
- Post prandium.** *Sacerdos.* Deus pacis. *Psalmus.* Memoriam. Gloria patri. Sicut erat. *Capitulum.* Agimus tibi. *Psalmus.* Laudate dominum . . .

Quoniam confirmata . . . Gloria patri . . . Sicut erat . . . *℟*. Dominus vobiscum. *℣*. Et cum spiritu tuo. Oremus. Spiritum in nobis domine tuæ charitatis infunde . . . Amen.

In die Pascae. Benedicite. *℟*. Dominus. *℣*. Hæc est dies . . . *℟*. Exultemus et lætemur in ea. Gloria patri. Sicut erat . . . Kyrie eleyson. Pater noster. Oremus. Benedic domine. Jube Domine. *Benedictio*. Mensæ celestis. *Lectio*. Expurgate vetus fermentum . . .

Post prandium. *Sacerdos*. *℣*. Qui dat escam omni carni. *℣*. Tu autem. *℟*. Deo gratias. *Psalmus*. Laudate dominum. Quoniam confirmata. Gloria patri. Sicut erat . . . *℣*. In resurrectione tua Christe. *℟*. Cælum et terra lætentur. Alleluya. Oremus. Spiritum in nobis . . . Amen. *℣*. Dominus vobiscum. *℟*. Et cum spiritu tuo. *℣*. Benedicamus Domino. *℟*. Deo gratias. Eodem modo dicitur per totam ebdomadam. Retribuere. Post cænam. Hæc dies. *℣*. In resurrectione. *℟*. Cæli et terra.

Psalmus. De profundis. Kyrie eleyson. Pater noster. *℣*. Requiem æternam. *℟*. Et lux . . . *℣*. A porta . . . *℟*. Erue . . . *℣*. Credo videre . . . *℟*. In terra . . . *℣*. Domine exaudi . . . *℟*. Et clamor . . . Oremus. Inclina Domine aurem . . . Amen. Animæ omnium fidelium defunctorum . . . Amen.

O Lord which hast displayed thine hands and feet, and all Thy body on the cross . . . So be it.

An order and form of bidding the beads by the King's commandment. Ye shall pray for the whole congregation of Christ's church and specially for this church of England wherein first, I commend to your devout prayers the King's most excellent majesty, supreme head immediately under God of the spirituality and temporality of the same church. And for the prosperity of the noble Prince Edward his son. Secondly ye shall pray for the clergy the Lords temporal and commons of this realm beseeching almighty God to give everyone of them in his degree grace to use themselves in such wise as may be to his contentation, the king's honour and the weal of this realm. Thirdly. Ye shall pray for the souls that be departed abiding the mercy of God almighty that it may please him rather at the contemplation of our prayers to grant them the fruition of his presence.¹

A prayer unto Christ. O maker of heaven and earth King of kings and Lord of lords . . . So be it.

The office of all estates. Rulers. Sapi. i. Ye that are rulers . . .

. The index has "The whole A B C for to learn children all in Latin".

A.D. 1542 (Antwerp). 8o. No. 163.²

✠ A. a. b. c. Oratio dominica. Pater noster. Salutatio angelica. Ave Maria. Duodecim articuli fidei. Credo in Deum. Confiteor tibi domine Jesu

¹ See Wilkins Conc. ed. 1737. Vol. 3. pages 783. 807; also C. H. O. Forms of Bidding Prayer

² See Wilkins Conc. ed. 1737. Vol. 3. pages 863. 864.

Christe omnia peccata mea . . . Amen. Suscipere dignare domine
Deus omnipotens has orationes . . . Amen.

A.D. 1544, September 12, Thomas Petyt, London. 16^o. No. 171.

An order and form of bidding of the beads by the King's commandment. Ye shall pray for the whole congregation of Christ's church and specially for this church of England wherein first I commend unto your devout prayers the King's most excellent majesty, supreme head immediately under God of the spirituality and temporality of the same church. Also ye shall pray for Queen Katherine that now is, and for our most noble Prince Edward. Secondly ye shall pray for the clergy, the Lords temporal and the commons of this realm . . . Thirdly. Ye shall pray for the souls that be departed abiding the mercy of God . . .¹

A.D. 1555, John Kyng, London, for John Waley (London). 8^o. No. 214.

✠ A. a. b. c. Pater noster. Ave Maria. Credo.²
. . . Requiescant in pace. Amen. Benedictiones mensæ. (as on page 153, but "Ave regina cælorum" for "Mater ora filium".)

A.D. 1557, Assignees of John Wayland, London. 8^o. Latin. No. 231.

Precatio in aurora. Domine Deus omnipotens cui omnia exposita . . . Amen.
Precatio cum surgis. Domine Jesu Christe qui es clarus mundi sol . . . Amen.
Precatio antequam petas lectum. Domine qui es unus Deus verus benignus . . . Amen.

Precatio pro fiducia in Deum. Initium ruinæ hominis, sibi fidere . . .

Precatio regis Asa in tempore belli. Domine non est apud te ulla distantia . . .

Precatio pro concordia ecclesiæ Christi. Surge Domine ut dissipentur inimici . . . Amen.

Precatio pro obtinenda sapientia. Sapientia ix. Deus patrum meorum, et Domine misericordiæ . . . Amen.

Precatio pro bona fama conservanda. Sapiens ille, qui tibi a secretis fuit, pater cælestis . . . Amen.

Precatio contra curam mundanam. Benignissime et indulgentissime pater defensor noster . . . Amen.

Precatio contra superbiam et libidinem. Domine pater et Deus vitæ meæ ne derelinquas . . .

Fructuosa precatio quovis tempore dicenda. Misericors Deus, concede, ut quæ tibi placita sunt . . . Amen.

Precatio contra diabolum. Domine Jesu Christe qui per os Sancti Petri . . .

Pro alterius vitæ cupiditate. Animæ obscurus, teterque carcer hoc corpus est . . . Amen.

¹ See Wilkins Conc. ed. 1787. Vol. 3. pages 783. 807; also C. H. O. Forms of Bidding Prayer.

² See Wilkins Conc. ed. 1787. Vol. 4. pages 145. 160; also Collier Eccles. Hist. ed. 1841. Vol. 9. page 316.

A SUMMARY OF THE CONTENTS
OF THE
HORÆ OR PRIMERS,
IN WHICH THE HOURS ARE IN ENGLISH AND LATIN, OR IN ENGLISH,
ACCORDING TO
THE USES OF SARUM AND YORK,
A.D. 1536.—A.D. 1558.

EXPLANATIONS.

1. A summary of all the contents of No. 124 A.D. 1596 is given as a standard of comparison for those Horæ of Sarum use in which the Hours, as well as other devotions in latin, are translated into english. This is the first edition which is known in which the translation of the Hours into english occurs.

2. The Hours of the blessed Virgin Mary which are translated into english, all belong to that form of the Hours which is commonest in the latin Horæ, (see Explanations, page 106, No. 3), and which is analogous to though not identical with the corresponding form given in the Sarum Breviary as, "Non-plenum Servitium de sancta Maria," "Post Purificationem usque ad Adventum Domini". The other two forms of the Horæ "Per Adventum usque ad vigiliam Natalis Domini," and "A nativitate Domini usque ad Purificationem," are not known to have been translated.

3. No translation of the Hours of the blessed Virgin Mary into english, according to the Use of York, is known to exist.

4. The latin title of a devotion, when one occurs, as well as the english translation of it is given, and also the latin and english of the first words of the collect, but only the english of each of the component parts of the devotion.

5. The various known editions of the Epistles and Gospels in english are given as they occur, they were first printed A.D. 1588. They are found either as separate books or forming a part of the Primer.

6. All fresh words in the titles and all fresh devotions after No. 124 are given as they occur, as well as any variation in the component parts of a devotion. So far as the text of the actual Hours goes there is nothing new to index except "The collects at Lauds," for these are the only variable portion of the Hours in english and latin or in english apart from the substitution at the beginning of all the Hours between Septuagesima and Easter of "Laud be to the Lord, King of eternal glory" for "Praise ye the Lord" and also at Matins of the "Fifty-first psalm" for the "Te Deum".

7. An index is given of the prayers, psalms and benedictions. Groups of psalms such as the seven penitential psalms, or those in the Hours are not indexed separately. Another index gives all the hymns and rhythms. A general index refers to other matters of liturgical, devotional and general interest.

A SUMMARY OF THE CONTENTS
OF THE
HORÆ OR PRIMERS,
IN WHICH THE HOURS ARE IN ENGLISH AND LATIN, OR IN ENGLISH,
ACCORDING TO
THE USES OF SARUM AND YORK,
A.D. 1536—A.D. 1558.

A.D. 1536, Rouen, 8°. English and Latin, No. 124.

* * * The title is "*This Prymer in english and in latin is newly translated after the Latin text*". *St. Thomas of Canterbury occurs in the Kalender on January 5, July 7 and December 29 and also in the Litany.*

Title-page containing the contents of the book. Then an Almanack. Then the Kalender, each page having two months.

A preface advertising the reader of certain things contained in this book following. Our master Christ in his holy gospel teacheth a certain form of praying, which in itself, I dare well say, containeth all petitions necessary for man's salvation, and that is the Pater noster. Howbeit we have many devout prayers of holy fathers, both in the old and the new testament¹ by the which, because christian people may be moved unto virtue and devotion, they are not to be rejected, but to be had in great price and estimation. After whose ensample many good men and doctors of holy church have since that time devised forms of good prayers and suffrages to the honour of God and memory of his blessed Saints for to move and stir the hearts of people to virtue and contemplation, which in mine opinion are well to be allowed and suffered, so long as they give us none occasion to withdraw from God his due honour and reverence. The due honour to God, as me seemeth, is; that we should neither worship fear nor serve nothing but him only, which opinion I would not that men should interpret so straitly as though mine intent were to withdraw from saints and temporal rulers their due worship and obedience.

¹ See Prayers of the Bible. Lambeth. Archiep. 24. 9. 11. (1). c. A.D. 1534.

For my mind is that if we worship fear or serve either Saint Angel Prince, father or mother we should do it for the respect of God only which neither would his Saints to be dishonoured, nor princes to be disobeyed neither our parents to be despised. Yet am I not ignorant that some people have been greatly deluded of long time about the veneration of Saints and such like things, partly by ignorance and partly through impure persuasions of false preachers. For the reformation whereof almighty God of his eternal providence hath put in the minds of his elect princes, and true pastors of his flock to purge the filthiness of false doctrine out of the hearts of them that have been seduced by blind guides, so that no man shall have cause to err, but only those which are at a point to stop their ears at the truth. And for the more increase of virtue and advancement of true doctrine they have now permitted and admitted such prayers and suffrages as were wont to be said and pronounced only in Latin (which heretofore none did understand, but only those that had the knowledge of the same tongue) to be translated into english. And of their blessed zeal unto the increase of virtue and devotion among people, whereas heretofore none of the Prymers yet emprinted in English hath been according in all things unto the common usage (to the intent that no man should be ignorant what he hath said before time in Latin) have suffered the same to go abroad, not omitting any part of the ordinary service that hath been used to be said. In the setting forth whereof, albeit that neither the translatur neither the printour have done their part so well as might have been, if learned men had taken the matter in hand; yet they most entirely desire the readers to be contented with their good purpose and endeavour, which herein have regarded nothing so much as the honour and glory of God and edifying of the readers. First there is to be noted in the hours of the Matyns, in the four chapters, that is to wit, "In omnibus requiem." "Ab initio." "Et sic in Syon." "Et radicavi". which as they stand there do seem to be spoken in praise of our Lady, where indeed they are meant and were made only to the laud and commendation of the wisdom of God as it shall appear by the reading of the Bible in the book of Ecclesiastic. ca. 24, which I think no man will deny except it be such as either be ignorant of the Scripture, or else wily wresters of Scripture. Moreover in *Salve regina* we call our Lady our life and hope; that is not to be suffered, for these three theological virtues, Faith, Hope, and Charity are so merely appropriated unto the Godhead, that it is damnable sin to ascribe any of them to any power either in heaven or earth, how high how holy or how much exalted so ever they be, yea though the same hath been persuaded by never so great doctors, by never so holy men and by never so long process of time. And yet the worship of our Lady and the holy Saints of heaven is no wit the more diminished thereby, but rather the better augmented and increased, for the most acceptable worship that can be done to them is to follow their virtuous life and good examples. And nothing is more

displeasing unto them than when we be so curious in the worshipping of them, that God is defrauded thereby of his due honour. Wherefore it were very expedient to the christian congregation that the preachers of God's word and curates of mens souls should instruct unlearned people in the right form of worshipping God and his Saints according to the rule of scripture, which teacheth us to give all honour and glory unto God putting our whole faith, hope, and confidence in him only and to worship our Lady and his Saints as his elect and well-beloved servants and not as Gods nor as equal to God for that were cursed idolatry, but that we should pray to them as petitioners with us and for us, referring all things to the honour and glory of God, which heareth and accepteth our just prayers much more favourably and sooner than any Saint in heaven. Wherefore in my judgment the Litany deserveth singular commendation which expresseth unto us an evident diversity between the honoring of God and his Saints, for in all places where anything is referred to the person of God it saith on this wise, "Have mercy on us," and if it touch our Lady or any other Saint it is always "Pray for us," whereby we may learn that to have mercy on us or to save us, lieth only in the power of God, but to help us with prayer may lie in the power of our Lady and other blessed Saints whom God listeth to accept. And in such wise it is lawful for us to pray to any good man, whom we suppose to be in the favour of God. In consideration whereof most benign readers, I thought it right expedient to give you admonition and warning before all such things that might cause you to be offended in reading of this book, which how necessary it is to them that have mind to be occupied in godly meditation, I will not speak any further at this time, lest I should seem to be a boaster of mine own works. And if there be any like faults in this work escaped either by negligence or by ignorance, whereof I have given no warning, I humbly beseech you most benign readers charitably to reform them after the rule which I have shewed you before, whereby ye may merit highly in Christ who preserve you. So be it.

A very devout prayer of the seven words which our Lord spake hanging on the cross. *Oratio devotissima de septem verbis quæ dominus Jesus in cruce pendens dixit. Omnipotent Lord Jesu Christ, that yet hanging on the Cross . . . So be it. Domine Jesu Christe qui septem verba . . . Amen.*

The beginning of the holy gospel after S. Johan. i. *Initium S. Evangelii secundum Johannem i. Glory be to the Lord. In the beginning was the word . . . In principio erat verbum . . . Deo gratias. Anty. We do call upon Thee . . . Versicle. Blessed be the Lord's name . . . Answer. From this time forth . . . O God the protector of all that trust in Thee . . . Amen. Protector in te sperantium Deus . . . Amen.*

Luke i. The angel Gabriel was sent from God. *In illo tempore. Missus est Gabriel . . . Deo gratias.*

T

- Matthew the second Chapter. When Jesus was born in Bethlehem . . . Cum natus esset Jesus in Bethlehem . . . Deo gratias.
- Mark xvi. After that He appeared unto the eleven. . . . In illo tempore. Recumbentibus undecim discipulis apparuit illis Jesus . . . Deo gratias.
- The passion written by Saint Johan Evangelist. Passio Domini nostri Jesu Christi secundum Johannem. When Jesus had spoken these words He went forth with His disciples . . . Egressus est dominus Jesus cum discipulis suis . . . Deo gratias. *Ÿ.* Thou that suffered'st for us . . . A. Lord have mercy on us. O Lord which hast displayed Thine hands and feet . . . So be it. Deus qui manus tuas et pedes tuos . . . Amen.
- O Lord, for Thy great mercy and grace, Help thy people that so fain would have Thy holy gospel preached in every place . . . So be it. Populo tuo domine qui sacrosancti evangelii tui prædicationem ubique tam ardentibus votis affectant . . . Amen.
- The Pater noster. Oratio dominica. The first petition. O Father in heaven.¹
- The salutation of the angel Gabriel. Salutatio angelica. Hail Mary . . . blessed be the fruit of thy womb Jesus Christ. So be it. Ave Maria gratia plena . . . Amen.
- The xii. articles of the faith. Duodecim articuli fidei. The first article. I believe in God the Father almighty . . . Credo in Deum . . .
- The x. commandments. Deutero v. chapter. Decem præcepta. Deuteron v. Thou shalt not have strange Gods in my sight . . . Non habebis Deos alienos . . .
- The ten commandments in metre. Decem præcepta. One God only thou shalt love and worship perfectly . . . Unum crede Deum ne jures vana per ipsum . . .
- A little metre containing the duty of a christian man. Iambicum carmen quid deceat Christianum perstringens . . . To believe that Christ hath for us merited . . . Credere meruisse Christum ut æterni patris . . .
- An invocation unto the holy Trinity to be said in the morning when Thou shalt rise up. Invocatio S. Trinitatis mane, cum exsurrectus fueris, dicenda. Holy Trinity be helping unto me . . . So be it. Auxiliatrix sis mihi Trinitas . . . Amen.
- The Matyns, Laudes. Matyns of the Cross and of the Compassion of our Lady. Matutinæ. Ad Laudes. Ad Matutinas de Cruce. De Compassione.
- Laudes. The collects. Of the Holy Ghost. De S. Spiritu. Anty. Come Holy Spirit of God . . . *Ÿ.* Send forth thy Spirit . . . A. And the face of the earth . . . Let us pray. O God which hast instructed the hearts . . . So be it. Oremus. Deus qui corda fidelium . . . Amen.
- Of the Holy Trinity. De S. Trinitate. Anty. Deliver us, save us . . . *Ÿ.* The Lord's name be blessed . . . A. From this time forth . . . Let us pray. Almighty and everlasting God which hast granted to thy

¹ See Burnet. Hist. Reform. ed. 1865. Vol. 6. pages 199, 206, 210.

- servants . . . So be it. Oremus. Omnipotens sempiterne Deus qui dedisti . . . Amen.
- Of the holy Cross. De S. Cruce. Anty. Verily we ought to rejoice . . .
 V. All the earth worshipping . . . A. And praiseth . . . Let us pray.
 O God which hast ascended Thy most holy cross . . . So be it. Oremus.
 Deus qui sanctam crucem tuam ascendisti . . . Amen.
- Of St Michael the archangel. De S. Michaelē archangelo. Anthem. O archangel Michael come for to succour . . . V. In thy holy temple . . .
 A. And thy blessed name confess . . . Let us pray. O God which by a wonderful order dost appoint . . . So be it. Oremus. Deus qui miro ordine angelorum ministeria . . . Amen.
- Of St John Baptist. De S. Johanne Baptista. Anthem. Among the sons of women . . . V. From God there was a man sent . . . A. Whose name was John . . . Let us pray. O Lord defend us alway through the continual succours of Saint John Baptist . . . So be it. Oremus. Perpetuis nos Domine S. Johannis Baptistæ tuere . . . Amen.
- Of St Peter and Paul. De S. Petro et Paulo. Anty. Peter the apostle and Paul the doctor . . . V. In all the earth . . . A. And in the coasts of the world . . . Let us pray. O God whose right hand did lift up blessed Peter . . . So be it. Oremus. Deus cujus dextera beatum Petrum apostolum ambulantem . . . Amen.
- Of St Andrew. De S. Andrea. Anthem. Andrew was the servant of Christ . . . V. The Lord loved Andrew . . . A. With a savour . . . Let us pray. Lord we humbly beseech Thy majesty . . . So be it. Oremus. Majestatem tuam Domine suppliciter exoramus . . . Amen.
- Of St John Evangelist. De S. Johanne Evangelista. Anthem. This is the same John . . . V. Greatly to be praised . . . A. Which leaned on the breast . . . Let us pray. We beseech Thee Lord of Thy benignity . . . So be it. Oremus. Ecclesiam tuam quæsumus Domine benignus illustra . . . Amen.
- Of St. Laurence. De S. Laurentio. Anty. Saint Laurence the deacon . . . V. He distributed . . . A. His righteousness . . . Let us pray. Lord we beseech Thee to give us grace for to quench . . . So be it. Oremus. Da nobis quæsumus omnipotens Deus vitiorum nostrorum flammās extinguere . . . Amen.
- Of St Stevyn. De S. Stephano. Anty. Stevyn saw the heavens open . . . V. Thou hast him crowned . . . A. And hast him set . . . Let us pray. Grant good Lord that we may perfectly follow him . . . So be it. Oremus. Da nobis quæsumus Domine imitari quod colimus . . . Amen.
- Of St. Nycolas. De S. Nicolao. Antyphona. Blessed Saint Nycolas being yet a child . . . V. Blessed Nycolas for us make petition . . . A. That we be enabled . . . Let us pray. O God which hast glorified . . . So be it. Oremus. Deus qui beatum Nicolaum pium pontificem tuum . . . Amen.

- Of Mary Magdalene. De S. Maria Magdalena. Añ. Mary Magdalen did anoint . . . V. Many sins were forgiven her . . . A. Because her love was entire . . . Let us pray. Grant unto us most merciful Father . . . So be it. Oremus. Largire nobis clementissime pater . . . Amen.
- Of St. Katheryne. De S. Katherina. Añ. The virgin Saint Katheryne . . . V. Holy Katheryne . . . A. That we be enabled . . . Let us pray. Almighty and eternal God, which hast commanded . . . So be it. Oremus. Omnipotens sempiterne Deus qui gloriosæ virginis . . . Amen.
- Of St. Margarete. De S. Margareta. Añ. Saint Margarete was but xv years old . . . V. For thy beauty . . . A. Proceed prosperously . . . Let us pray. God that hast caused the blessed virgin Margarete . . . So be it. Oremus. Deus qui beatam virginem Margaretam . . . Amen.
- Of the Saints whose relykes remain in the holy church. De Sanctis quorum reliquiæ continentur in universali ecclesia. Anthem. The bodies of holy Saints . . . V. Blessed be they that dwell . . . A. They praise Him . . . Let us pray. Almighty God we beseech Thee vouchsafe that the merits . . . So be it. Oremus. Præsta quæsumus omnipotens Deus ut sanctæ Dei genitricis . . . Amen.
- Of all Saints. De omnibus Sanctis. Anthem. All ye blessed Saints . . . V. Rejoice in the Lord . . . A. And all you that in heart . . . Let us pray. We beseech Thee good Lord, that Thou being pleased . . . So be it. Oremus. Omnium sanctorum tuorum quæsumus Domine intercessionem placatus . . . Amen.
- For peace. Pro pace. Anthem. Lord send us peace . . . V. Lord send peace . . . A. And great abundance . . . Let us pray. O God from whom all holy desires . . . So be it. Oremus. Deus a quo sancta desideria . . . Amen. Bless we the Lord. Thank we God.
- How the saying of Hours first began, and why they are so called. De origine celebrandi horas, et cur ita vocantur. At certain hours unto God for to pray, Was first begun by the prophet Daniel . . . Daniel vi. Statim horis Deum orare, a Daniele propheta primam traxit originem . . .
- Prime and the Hours of our Lady, with the Hours of the Cross and of the Compassion of our Lady. Horæ deiparæ Virginis.
- A prayer in the praise of our Lady. Oratio ad laudem deiparæ Virginis. Anthem. Hail Queen, mother of mercy . . . Salve regina, mater misericordiæ . . . V. Hail Mary . . . A. Blessed be thou . . . Prayer. Almighty eternal God, which by the operation of the holy Ghost . . . Amen. Oremus. Omnipotens sempiterne Deus qui gloriosæ virginis et matris Mariæ . . . Amen.
- Of the five corporal joys of our Lady. De gaudiis beatæ Mariæ virginis corporalibus. Anthem. Rejoice, O virgin, Christ's mother dear . . . Gaude virgo, mater Christi . . . V. Thou art blessed of Thy son . . . A. For the fruit of life we received by thee . . . Prayer. O God which with double joy . . . So be it. Oremus. Deus qui beatissimam virginem Mariam . . . Amen.

Of the vii spiritual joys of our Lady. De septem gaudiis deiparæ Virginis spiritualibus. Anthem. Rejoice, O flower of virgins all . . . Gaude flore virginali . . . Anty. O most holy and humble spouse . . . V. O mother of God, thou art exalted . . . A. Above the orders of angels . . . Prayer. Most sweet Lord Jesu, Son of the living God . . . So be it. Oremus. Dulcissime Domine Jesu Christe fili Dei vivi qui beatissimam . . . Amen.

A prayer to our blessed Lady for the pestilence. Oratio ad beatam Virginem Mariam contra pestem. The star of the sea which the Lord fostered . . . Stella cæli extirpavit . . . V. Holy mother of God, pray to Thy Son . . . A. That we may deserve . . . Prayer. O God, merciful, pitiful and sufferable . . . So be it. Oremus. Deus misericordiæ, Deus pietatis . . . Amen.

A prayer for them that be dead. Oratio pro defunctis. Out of the bottomless pit of my heavy trouble . . . De profundis clamavi . . . Lord have mercy on us. Our Father. V. Lord give them eternal rest. R. And continual light . . . V. From the gates of hell. R. Lord deliver their souls. V. I trust to see . . . R. In the land . . . V. Lord God hear . . . R. And give hearing . . . Prayer. Lord incline Thine ear . . . So be it. Oremus. Inclina Domine aurem tuam . . . Amen. The souls of all true believers . . . So be it. Animæ omnium fidelium defunctorum . . . Amen.

A prayer to be said at the elevation of the sacrament. In elevatione corporis Christi. Hail very body incarnate of a Virgin . . . Ave verum corpus natum de Maria Virgine . . .

The fifteen Oos in english. Quindecim orationes S. Brigittæ. O Jesu endless sweetness . . . O Domine Jesu Christe, eterna dulcedo . . . (see pages 111-116).

The seven psalms penitential. Septem psalmi pænitentiales. Anthem. Remember not. Añ. Ne reminiscaris. Psalms. 6. Lord, rebuke me not in thy fury . . . 31. Blessed are they, whose iniquities be forgiven. 37. Lord reprove me not in Thy fury. 50. Have mercy upon me, oh God, according to Thy great mercy. 101. Lord hear my prayer, and let my clamour come unto thee. 129. Out of the bottomless pit of my heavy trouble. 142. Lord hear my prayer, with thine ears perceive my desire.

The xv psalms. Quindecim psalmi. Psalms. 119. I cried unto the Lord, when I was in trouble. 120. I lifted up mine eyes unto the hills. 121. I rejoiced in those things that were said unto me. 122. Unto Thee have I lift up mine eyes, O God. 123. Unless the Lord had been among us. 124. They that trust in the Lord as a mountain of Sion. 125. When the Lord turned the captivity of Sion. 126. Unless the Lord have builded the house. 127. Blessed be all that fear the Lord. 128. Eftsones have they assailed me, even from my youth. 129. Out of the bottomless pit of my heavy trouble I call unto Thee. 130. Lord my heart is not exalted. 131. Lord have mind of David. 132. Behold how good and

pleasant it is for two brethren to dwell together. 138. Lo now bless ye the Lord, all the servants of the Lord.

Lateny. Letania.

The verses of Saint Bernard. Versus Sancti Bernardi. Illuminate mine eyes to the end I never sleep in darkness . . . Glory be to the Father. Illumina oculos meos ne unquam obdormiam in morte . . . Gloria Patri.

Jesu Son of God, maker of all things help me . . . Our Father. Hail Mary. Jesu fili Dei omnium conditor, adjuva me . . . Pater noster. Ave. Jesu Son of God, which heldest thy peace before a Judge . . . Our Father. Hail Mary. Jesu fili Dei qui coram iudice tacuisti . . . Pater noster. Ave. Jesu Son of God, which wast bounden rule mine hands . . . Our Father. Hail Mary. Jesu fili Dei, qui ligatus fuisti . . . Pater noster. Ave. *℟*. Arise Lord and help us. *A*. And for Thy name's sake deliver us. Prayer. I beseech Thee Lord Jesu cause me to have . . . So be it. Oremus. Peto Domine Jesu largire mihi . . . Amen. Our Father. Hail Mary. I believe in God the Father.

The Dirige and first The Evensong.

The Commendations of the souls.

A prayer to God for them that be departed, having none to pray for them. Oratio pro his qui vitam migraverunt quibus desunt intercessores apud Deum. Have mercy we beseech Thee Lord God through the precious passion . . . So be it. Miserere quæsumus Domine Deus per preciosam mortem . . . Amen.

The psalms of Christ's passion. Psalmi de passione Christi. Anty. Christ was made obedient . . . *Añ*. Christus factus est. Psalms. 21. O God, my God, look toward me. 22. The Lord ruleth me. 23. The earth is the Lord's. 24. Unto Thee, Lord, have I lift up my soul. 25. Judge me good Lord, for I have entered in mine innocency. 26. The Lord is my light and my health. 27. O Lord, I shall cry to Thee, O God, my God. 28. Bring to the Lord, O ye sons of God. 29. I shall exalt Thee, O Lord, for Thou hast defended me. 30. In Thee, Lord, have I trusted, let me not be confounded for ever. Anty. Christ was made obedient. *℟*. Holy mother of God . . . *A*. That we be enabled . . . *℟*. Greatly to be praised is John . . . *A*. Which leaned . . . Regard we beseech Thee Lord this thy household . . . Respite quæsumus Domine super hanc familiam tuam . . . Lord Jesu Christ, we beseech Thee of Thy goodness . . . Interveniat pro nobis Domine Jesu Christe apud tuam clementiam . . . Lord God we pray Thee that the prayer of blessed St John . . . So be it. Beati Johannis apostoli tui et evangelistæ . . . Amen. The glorious passion . . . So be it. Gloriosa passio . . . Amen. The Virgin Mary with her holy Son . . . So be it. Nos cum prole pia . . . Amen. To the holy and indivisible Trinity . . . So be it. Sanctæ et individuæ Trinitati . . . Amen. All hail most benign Jesu, full of mercy and grace . . . So be it. Ave benigne Jesu gratia plenus . . . Amen.

The Psalter of Saint Hierome. *Psalterium beati Hieronymi*. O good Lord receive my words in Thine ears . . . *Verba mea auribus* . . . The prayer. Grant I beseech Thee, Lord God, that by the holy melody . . . So be it. *Oremus. Dona mihi quæso omnipotens Deus ut per hanc sacrosanctam psalterii cælestis melodiam* . . . Amen.

When thou shalt receive the sacrament. In sumptione corporis Christi. O merciful Lord, I am not worthy . . . So be it. *Domine non sum dignus ut intres* . . . Amen.

When thou hast received it. Post sumptionem corporis Christi. The very true receiving of Thy glorious body . . . So be it. *Vera perceptio corporis et sanguinis* . . . Amen.

A devout prayer of Saint Bernard. *Oratio Sancti Bernardini*. O bountiful Jesu, O sweet Jesu . . . Amen. O bone Jesu, O dulcis Jesu . . . Amen. O glorious King which amongst Thy saints . . . So be it. O rex gloriose inter sanctos tuos . . . Amen.

A prayer unto the image of the body of Christ. *Oratio ad imaginem corporis Christi*. O maker of heaven and earth, King of kings . . . So be it. *Conditor cæli et terræ rex regum* . . . Amen.

A prayer to obtain wisdom. Sapience the ix Chap. *Oratio pro impetranda sapientia. Sapi. ix*. O the God of our fathers, God of mercy . . . So be it. *Deus patrum nostrorum et domine misericordiæ* . . . Amen.¹

The prayer of Salomon for wisdom to the intent to govern the people rightly to be daily pronounced of all princes which be set in authority iii Regum the iii chapter. *Oratio pro sapientia ad populum recte gubernandum omnibus quotidie Principibus in potestate constitutis pronuncianda. 3 Regum. 3*. Thou hast made Lord with thy servant David my father great mercy . . . Tu fecisti Domine, cum servo tuo David patre meo . . .¹

For a competency of living, the prayer of Salomon. Proverbs the xxx. chapter. *Pro vitæ competentia oratio Salomonis Proverbiorum. xxx*. Two things, Lord, I demanded that thou wouldest not deny me . . . So be it. *Duo rogavi te ne deneges mihi* . . . Amen.¹

Colophon. Imprinted in Rowen the yere of our Lorde 1536.

* * * *Then follows in english and latin with a fresh pagination.*

An expositoryon after the manner of a contemplacyon upon the. li. Psalm, called *Miserere mei Deus*, which Hierom of Farrarye made at the latter end of his days. *Expositio ac meditatio in psalmum Miserere mei, fratris Hieronymi de Ferraria, quam in ultimis vitæ suæ edidit.*³

A meditacyon of the same Jerom upon the psalm of *In te Domine speravi*, which prevented by death he could not finish. *Meditatio ejusdem Hieronymi in Psalmum In te Domine speravi, quam preventus morte implere non potuit.*²

Colophon. Imprinted in Rowen the yere of our Lorde 1536.

¹ *Præcationes Biblicæ*. Brit. Mus. 843. c. 6. A.D. 1531; also *Prayers of the Bible*. Lambeth. Archiep. 24. 9. 11. (1). c. A.D. 1534.

² Lambeth. Archiep. 24. 9. 11. (3). c. A.D. 1534; also *Fratris Hieronymi Ferrariensis expositiones in psalmos*. A.D. 1505.

c. A.D. 1537, Robert Redman, London. 40. No. 128. English and Latin.

* * The title is, "*This Prymer in english and in latin is newly translated after the Latin text*". *St. Thomas of Canterbury occurs in the Kalender, on January 5, July 7 and December 29 and also in the Litany.*

The days of the week moralysed (as on page 147).

The commandments of God given by Moses and expounded by Christ, in our mother tongue, very necessary and expedient for youth and all other to learn and know. The first table. I am the Lord thy God, which have brought thee out of the land of Egypt . . . Christ. Hear Israel our Lord God . . .

The Symbol or Creed of the great doctor Athanasius dayly read in the church. Symbolum Athanasii. Whosoever will be saved . . . Quicunque vult salvus esse . . .

The office of all estates. A bishop must be faultless . . . Rulers . . . The commons . . . Husbands . . . Wives . . . Fathers and mothers . . . Children . . . Masters . . . Servants . . . Widows . . . The sum of all . . . So be it.

A preface advertising the reader of certain things contained in this book following. "Our master Christ in his holy gospel teacheth" down to "nor princes to be disobeyed neither our parents to be despised" (as on page 159). Then. Howbeit in the judgment of these and such like indifferent things there be right many that by avoiding of one extremity fall into another. For even as it is a point of Christian prudence and circumspection not to receive anything for certain and undoubted, which is not expressed in manifest scripture, so contrary-wise is it a point of presumptuous perversity and arrogance proudly to reject that thing which the religious contemplation of good and godly men have either taught, to the solace and comfort of them that believe or left to the instruction of the unlearned multitude, of which sort all these prescript forms of prayers, worshippings of Saints and such like, which, as me seemeth, ought meekly to be received as mens tradition, so long as they vary not from that only and singular precedent, after which all things ought and must be fashioned, I mean the word of God. And since that, all wise and well learned men heretofore have been and yet are of the same opinion, is it not marvel that many be so set from all indifferency of judgment frowardly to refuse every thing that hath been commended to us by tradition of our elders, without any respect had of the use and commodity thereof which is a most evident proof and clear token of rashness and temerity. And this they do with an extreme zeal, but not according to knowledge, but rather because they have not that same pure and lightsome eye that is spoken of Mat. 6. the lack whereof causeth them to stand in their own light, darkeneth their understanding, and finally maketh their judgments sinister and corrupt. This do I here touch the more apertly by occasion of this english Prymar of Sarum use which when it was first imprinted, like as it lacked not the vituperation and dispraise of some, so had it again the favour and commendation of the more learned sort. Howbeit when it

came so to pass that it was not utterly disliked of the better party, but that also it seemed to men of authority not inconvenient to pass among the common people, it hath animated the setters forth thereof not a little, to communicate the same eftsones again to the reading of other, being more diligently corrected, more purely imprinted, and meetly well purged of many things that seemed no small faults therein. In the setting forth whereof albeit that neither the Translatour nor the Printer have done their part so well, as might have been, if better learned had taken the matter in hand; yet they most entirely desire the readers to be contented with their good purpose and endeavour which herein have regarded nothing so much as the honour of God and edifying of the people. And if it so be that any manifest fault hath escaped them, let it be ascribed either to negligence, or ignorance and not unto any malice or seditious intent. For if men of excellent learning have not stand so much in their own conceit, as to think that no fault could escape them in their works, much less then ought I, being far from the knowledge requisite in a learned man, vindicate any such perfection of learning or clear judgment, but that I do and may lightly stand in mine own light and be deceived, except I would account myself wiser than S. Austine, which in one of his epistles rebuketh certain his friends because they defended diverse errors contained in his writings, whereat his adversaries had founden fault, as they might justly do, affirming these words. You that are my friends and ascribe so perfect knowledge to me, that I did never err in all my writings, have taken a wrong quarrel in hand, your opinion is false. And if I should so think myself, I might rather be reputed mad than wise. For never to err is to be equal with God, but man's judgment is both deceived and deceiveth, according to David that saith, "Omnis homo mendax, Every man is a liar." "Yet am I not ignorant" down to "not omitting any part of the ordinary service that hath been used to be said" (as on page 160). Then. In the which albeit that many things are contained that seem not to have their whole ground of the Scriptures, yet doth Christian charity require that every thing should be construed to the best. As for example, when many things are ascribed to the Virgin Mary beside the testimony of Scripture of which sort be these. First, in the Matyns in the third Lesson these words, "Per te redempti," i, redeemed by Thee make an evident error. For we are only redeemed by Christ's blood, and not by our Lady, either any Saint or angel in heaven. Item in the chapter before Benedictus these words, "Meruisti Christum portare i. thou hast deserved to bear Christ." "Threnosa compassio &c. i. the sorrowful compassion of the mother of God bring us unto heaven." The four chapters in the hours "i In omnibus requiem." "Ab initio" down to "By never so long process of time" (as on page 160). Then. Also in the anthem before "Nunc dimittis" that beginneth "Glorificamus" these words "Salva omnes qui te glorificant i. Save all them that glorify Thee" are prejudicial to Christ for there we make our Lady a saviour. Likewise in "Stella

cæli extirpavit, quæ lactavit Dominum, mortis pestem quam plantavit primus parens hominum," i that our Lady hath extirped the mortal pestilence which our first father hath planted, with divers other things applied to the praise of Saints and their merits, which have proceeded of to immoderate affection of some men towards Saints, and therefore ought not to be admitted into any part of our belief, because they seem to derogate the due honour of God not a little and the faith that we should have in him. And though this opinion concerning veneration of Saints doth seem to abrogate and take away some part of the accustomed devotion, as some call it. "And yet the worship of our Lady and the holy saints of heaven" down to "putting our whole faith hope and confidence in Him only" (as on page 160). Then. And in the blood of His only begotten Son Christ which is our chief and special advocate and reconciliator unto God his Father. And as for Saints though we have no commandments of scripture to pray to them, yet since that we have example of scripture that angels may pray for us, I think it no impiety nor diffidence in God's promise either to pray to them or to worship them, so that it be done none otherwise but as to the elect and well beloved servants of God, and not as to gods nor as equal to God, for that were cursed idolatry, but that we should pray to them as petitioners with us and for us, referring all things to the honour and glory of God which heareth and accepteth our just prayers much more favourably, and sooner than any Saint in heaven. "Wherefore in my judgment the Litany" . . . down to "So be it" (as on page 161).

When thou entrest into the church. *Oratio ad ingressum templi.* Lord by the abundance of Thy mercy I will enter into Thy house . . . Domine in multitudine misericordiæ tuæ . . .

A declaration of the Matyns. For the more evident explanation and understanding of this Primar it is to be noted, that this word Matyns is as much to say as the morning hours, or morning service, and so is called, because the same is and hath been always accustomed to be said and songen in the morning. And forasmuch as the whole process thereof doth specially bring to our remembrance the Nativity and birth of Christ conceived and born of the most inviolate virgin Mary, it is called the Matyns of our Lady. In whose most worthy praise and commendation, many solemn hymns, divine collects, and pleasant anthems are herein written.

The Laudes. This word Laudes is as much to say as praises, and the service following is called so, because it containeth only the mere laudes and praises of Christ and the virgin His mother.

How the saying of Hours first began and why they are so called. The first that ever we find in scripture to have used the worshipping of God at certain set hours of the day was Daniel the prophet, as it appeareth in his vi chapter. And in the new testament in the Acts of the Apostles, the x chapter, we read that Saint Peter the apostle accustomed himself to

certain hours of prayer. By which examples, as Saint Cipriane testifieth the catholick church of Christ did first receive and admit such manner of praying. Whereupon the same usual service that we call Pryme and hours was first instituted to be said and songen here in the churches of England according to the custom and use of the diocese, somewhere after the use of Sarum and somewhere after the use of Yorke. And therefore when we read Hora prima, tertia, sexta and nona, that is, the first, the third, the sixth and the ninth hour, even as they make mention of several hours, so were they and may be used at several times of the day, to be said in remembrance of Christ's passion and the compassion of the virgin His mother.

The Evynsonge of our Lady. What is meant by this word Evynsong. Like as the service that we be daily accustomed to say in the morning is called Matyns, even so is the service used to be said or songen toward evening called Evynsonge. And this is the true signification and meaning of the same word, which we call Evynsong of our Lady, because it is specially done in the laud and praising of her.

The Complyn. What is meant by this word Complyn. This word Complyn is no more to say but an accomplishment or fulfilling. And for so much, as of all the services that are daily done in the church, this is the last, therefore is it called Complyn, as who should say, that in the same, all the whole service of the day is fully complete and ended.

The xv prayers of Saint Brygyde. These xv prayers following, called commonly the. xv. oos are set forth in divers Latin prymers, with goodly painted prefaces, promising to the sayers thereof many things both foolish and false, as the deliverance of xv souls out of Purgatory, with other like vanities, yet are the prayers self right good and virtuous, if they be said without any such superstitious trust or blind confidence. And therefore are they called the prayers of S. Brygide, because that holy virgin used daily to say them, as many write, before the image of the Cross, in Saint Paul's church at Rome.

The seven penitential psalms. Why that these vii psalms following are called penitential, and be chiefly noted above other, the common opinion and mind of many writers is and hath been, that the king and prophet David compunct and stricken with hearty repentance . . .

The Letany. The signification of this word Letany. Mamerus bishop of Vienne, what time that a terrible earthquake fell in his province, Leo the first then being bishop of Rome, caused the people to assemble and to go together in a long array, praying and calling upon God, which thing we now call procession . . .

The beginning of the Dirige, and praying for the dead. The making of this service that we call Dirige, some do ascribe to Saint Isidore and some to Saint Gregorie, but whether of them it was forceth not much, for certain it is, that all that is contained therein, the collects except, may as well be applied for the living as for the dead . . . I think it very charitable

and to proceed of a good and godly mind, in that we use any worldly obsequies about the dead or do pray for them . . .

The argument of the Commendations. This psalm following according to the number of the Hebrew letters is divided into xxii parts, which are called Octonaries, because every of them containeth eight verses. But why it is called the Commendation of souls I much marvel . . .

The prayer of the prophet Jonas delivered out of the whales belly. *Oratio Jone prophetæ de ventre piscis erepti.* In my affliction I cried unto the Lord . . . *Clamavi de tribulatione mea ad dominum . . . Amen.*¹

The argument of the Psalms of the passion. Forasmuch as in these psalms following diverse prophecies concerning the passion, death and resurrection of our Saviour Christ are contained, therefore are they called Psalms of the passion . . .

The argument of the Saint Hierom's Psalter. Because it is unknown who first gathered all these verses together, that we call Saint Hierom's Psalter, therefore of the beginning and purpose of the service, I can declare nothing for certain . . .

A prayer to St. Hierome. *Precatio ad divum Hieronymum.* O God the lover of mankind, which by Thine elect servant . . . So be it. *Amator humani generis Deus . . . Amen.*²

A prayer of the church of the faithful for the word of God to be spoken with boldness of heart. Acts the xiii. Chap. *Oratio ecclesiæ fidelium ad verbum Dei cum fiducia loquendum.* Actu. xiii. Lord Thou hast made heaven and earth . . . *Domine tu fecisti cælum et terram . . . Amen.*¹

A prayer of Christ before His passion for His church in this world. Joh. xvii. Chap. Father the hour is come, glorify Thy Son . . . So be it. *Pater venit hora, clarifica filium tuum . . .*¹

The prayer of the church for sins. Sapi. the xv. chapter. *Oratio ecclesiæ pro peccatis.* Sap. xv. Thou our God art gentle and true . . . *Tu Deus noster suavis et verus es . . .*¹

The prayer and blessing of Job in his most tribulation and taking away of his goods. Job. ii. chap. *Oratio et benedictio Job in maxima sua tribulatione, et bonorum ereptione.* Job ii. Job, his head clipped, falling flat on the ground . . . So be it. *Job tonso capite corruens in terram . . . Amen.*¹

When we be scourged of God either for our sins or that we may be proved by Him, the prayer of Tobie. the iii. Chap. Thou art just Lord, and all Thy judgments are true . . . *Justus es Domine, et omnia judicia tua . . .*¹

Another prayer of Hieremie the prophet. Hie. xvii. Chap. *Alia Hieremie oratio.* Hiere. xvii. Heal me Lord, and I shall be healed . . . *Sana me Domine et sanabor . . .*²

¹ *Præcationes biblicæ.* Brit. Mus. 843. c. 6. A.D. 1531; also *Prayers of the Bible.* Lambeth Archiep. 24. 9. 11. (1). c. A.D. 1534.

² *Præcationes Erasmi.* Brit. Mus. 8224. a. 58. (3). A.D. 1535.

* * "The Pystles and Gospels of every Sunday and holy day in the year. Imprinted at London by me Robert Redman dwelling at the sign of the George next to Saynt Dunston's church," are bound with this book, they are in english only and begin with the first Sunday in Advent. The Holy days are selected from the Sarum missal, and include St Thomas day of Canterbury, as well as his Translation also the Dedication day¹ and Saint George.

c. A.D. 1537, 8°. English. No. 131.

* * The title is "The Primer in english for children after the use of Sarum". A summary of all the contents of this book is given. St. Thomas occurs in the Kalender on December 29. and also in the Litany.

The A. B. C. + A. a. b. c. d. e. f. g. . . . In the name.²

The prayer of the Lord. Our Father which art in heaven . . .

The salutation of the angel to the blessed virgin Mary. Hail Mary full of grace . . . fruit of thy womb. So be it.

The Creed or xii articles of the christian faith. I believe in God the Father almighty . . . Amen.

The ten commandments of Almighty God. Thou shalt have none other gods but me . . . Lord into thy hands . . . Thou hast redeemed me . . .

Grace before dinner. The eyes of all things look up and trust in Thee, O Lord . . . Amen. The King of eternal glory . . . So be it. God is charity and he that dwelleth in charity . . . Amen.

Grace after dinner. The God of peace and love . . . So be it. Lord have mercy. Our Father. Lord hear my prayer. And let my cry . . . From the fiery darts of the devil . . . So be it.

Grace before supper. O Lord Jesu Christ without whom nothing is sweet . . . Amen.

Grace after supper. Blessed is God in all His gifts . . . Our help . . . Who hath made . . . Blessed be the name . . . From henceforth . . . Most mighty Lord and merciful Father . . . Amen. God save the church, our King and realm and God have mercy upon all christian souls. Amen.

De profundis clamavi. From the depth I called on Thee, O Lord . . . Lord have mercy. Our Father. Lord give Thy people eternal rest. And everlasting light shine upon them. From the gates of hell. Lord deliver their souls. I trust to see . . . In the land . . . Lord hear my prayer . . . And let my cry . . . Almighty God and most holy Father . . . Amen.

The works of mercy. Refresh the hungry and thirsty both . . .

* * Here ends the A. B. C. It is here given in full.

The Matins. The Prime and hours of our Lady. The third hour. The sixth hour. The ninth hour. The evensong of our Lady. The complin. The

¹ See Act for abrogation of certain holidays. A.D. 1536. Wilkins Concilia, ed. 1737. Vol. 3. page 623; also Burnet. Hist. Reform. ed. 1865. Vol. 6. pages 199, 210.

² See Henry Bradshaw's Collected papers, page 333, also Burnet. Hist. Reform. ed. 1865 Vol. 6. pages 199, 206, 210. Wilkins Conc., ed. 1737. Vol. 3. page 843.

Hours of the cross and of the compassion of our Lady are attached to Matins and to each succeeding hour.

* * *The collects at Lauds are the same as those in No. 124. A.D., 1536, with the following addition.*

Collects at Lauds. Of S. Thomas Archbishop of Canterbury. Anthem. By the blood of Thomas which for Thee . . . V. Thou hast him crowned . . . A. And hast set him . . . Let us pray. O God to whose church thy glorious martyr . . . So be it.

After Complin. O blessed Christ these hours canonical . . .

Hail queen mother of mercy our life . . . V. Hail Mary full of grace . . . A. Blessed art thou . . . Let us pray. Almighty and eternal God which by the operation of the Holy Ghost . . . So be it.

Of the five corporal joys of our Lady. Rejoice O virgin Christ's mother dear . . . V. Thou art blessed . . . A. For the fruit of life . . . Let us pray. O God which with double joy . . . Amen.

Seven psalms penitential.

The Litany.

A.D. 1538, François Regnault, Paris, 8o. English and Latin. No. 133.

* * *The title is "Here after followeth the Prymer in english and in latin set out along after the use of Sarum". St. Thomas of Canterbury occurs in the Kalender on January 5, July 7 and December 29, and also in the Litany.*

The preface and the manner to live well (as on page 147).

A.D. 1538, Nicolas Le Roux, Rouen, for François Regnault (Paris), 8o. English. No. 135.

* * *The title of this book is "Hercafter followeth the Prymer in english set out along after the use of Sarum". The colophon has "The Primer in english after the use of Salisbury diligently correct . . .". St. Thomas of Canterbury occurs in the Kalender on January 5, July 7, and December 29 and also in the Litany. The prayers, for the most part the psalms, the Litany and other portions of the book are in english, a few prayers for use in church and at mass are in Latin only. Many of the prayers in english as well as the psalms which are in english have latin titles.*

On the reverse of the title-page. God be in my head, And in mine understanding. A very behoveful teaching and remedy for every man and woman daily to come out of sin and to come soon into the state of health after the doctrine of Master Johan Gerson Chanceler of Parys, and doctor in divinity (as on page 149).

To the relykes in the church. Añ. Corpora sanctorum in pace sepulta sunt . . . V. Lætamini in domino . . . R. Et gloriamini . . . Oremus. Propitiare nobis Domine famulis tuis . . . Amen. Oratio. Sanctæ Dei genitricis Mariæ semper virginis . . . Amen.

At the elevation of the sacrament. Anima Christi sanctifica me . . . Amen.

Another prayer at the elevation. Ave domine Jesu Christe verbum Patris . . . Amen.

At the elevation of the chalice. Ave vere sanguis Domini nostri . . . Amen.

A prayer to our Lord. Salve sancte caro Dei, per quam salvi fiunt rei . . . Amen.

When thou goest to receive the body of our Lord. Domine non sum dignus ut intres . . . Amen.

When thou hast received. Vera perceptio corporis et sanguinis . . . Amen.

A.D. 1538, Paris, 8^o. English and Latin. No. 136.

* * * *The title is "This Primer in english and in latin is newly translated after the Latin text". St. Thomas of Canterbury occurs in the Kalender on January 5, but neither on July 7 nor December 29. St. Thomas of Canterbury occurs in the Litany. The book has a cut of the anatomical man.*

A.D. 1538 (Nicolas Le Roux), Rouen, 8^o. English and Latin. No. 138.

* * * *The title is "This Primer in English and in Latin is newly translated after the Latin text". St. Thomas of Canterbury occurs in the Kalender on January 5, July 7 and December 29, and also in the Litany.*

An order and form of bidding of the beads by the king's commandment. First.

Ye shall pray for the whole congregation of Christ's church, and specially for this church of England wherein first, I commend to your devout prayers the king's most excellent majesty, supreme head immediately under God of the spirituality and temporality of the same church, and for the good estate of our noble Prince Edward. Secondly, ye shall pray for the clergy, the Lord's temporal and commons of this realm . . .¹ Thirdly, ye shall pray for the souls that are departed abiding the mercy of almighty God, that it may please him the rather at the contemplation of our prayers to grant them the fruition of his presence.

The abrogation of the holy days. First, that the feast of the dedication of the church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October, for ever and upon none other day. . . .²

The rule of charity is this. Do as thou wouldest be done to, for charity holdeth all alike . . .

A comparison between faith, hope and charity. Faith cometh of the word of God, hope cometh of faith, and charity springeth of them both . . .

A.D. 1538 (Nicolas le Roux, Rouen), 8^o. English and Latin. No. 139.

* * * *The title is "This Primer in english and in latin is newly translated after the Latin text". St. Thomas of Canterbury occurs in the Kalender on January 5, July 7, and December 29 and also in the Litany. The book has a Stanza in english of four lines at the end of each month.*

* * * *"The Pystles and Gospels of every Sunday and holy day in the year. M.D. xxxviii." are bound with this book, they are in english only and are the same as those in No. 128. c. A.D. 1537.*

¹ See Wilkins Conc. ed. 1737. Vol. 3. pages 783, 844.

² See Wilkins Conc. ed. 1737. Vol. 3. page 823.

A.D. 1538 (Robert Redman, London), 4°. English and Latin. No. 140.

* * The title is "This Primer in english and in latin is newly corrected this present year of our Lord". St. Thomas of Canterbury does not occur either in the Kalender or in the Litany.¹

A prayer to Christ our Saviour. Oratio ad Christum salvatorem. Hail heavenly king, father of mercy, our life . . .² Salve cælorum, rex pater misericordiæ . . . Almighty eternal God, which by the operation of the Holy Ghost . . . So be it. Omnipotens sempiternæ Deus qui gloriosæ virginis et matris Mariæ . . . Amen.

The Prayer of Anna. i. Regum, the second chapter. Oratio Anne. i. Regum. Capitulo 2. My heart hath rejoiced in the Lord . . . Exultavit cor meum in Domino . . .³

* * "The Pystles and Gospels of every Sunday and holy day in the year. Imprinted at London in Fleet Street by me Roberte Redman dwelling at the sign of the George next to Saint Dunston's church," are bound with this book, they are in english only. The Holy days do not include the days of Saint Thomas of Canterbury, they are otherwise the same as those in No. 128. c. A.D. 1537.

c. A.D. 1539, 8°. English. No. 148.

* * All that is known of this book is a single leaf which is either a title-page or a colophon, it has on one side of it "The Primer in english with the A.B.C. for children after the use of Salisbury. Newly imprinted." The other side of the leaf is blank.⁴

c. A.D. 1540, 8°. English and Latin. No. 156.

* * The title-page is wanting. St. Thomas of Canterbury does not occur either in the Kalender or the Litany.

Certain godly prayers throughout the year commonly called collects.⁵

The first Sunday of Advent. Verse. Shew Thy ways Lord to us . . . And teach us Thy paths. Stir up we beseech Thee Lord Thy power . . . Amen.

The second Sunday. V. Out of Syon is the appearance of His beauty. Our God shall come openly. Stir up, O Lord, our hearts . . . Amen.

The third Sunday in Advent. V. Remember us Lord . . . And visit us with Thy health . . . Apply Thy ears to our prayers . . . Amen.

The fourth Sunday in Advent. V. Fear not, O ye weak hearted. Our God shall come . . . Raise up we beseech Thee Lord thy power . . . Amen.

In the day of the Nativity of Christ. V. A child is born to us. A son is given to us. O God which madest the most holy night to wax clear . . . Amen. Grant we beseech Thee almighty God that the new nativity . . . Amen.

¹ See Wilkins Conc. ed. 1737. Vol. 3. pages 815, 835, 847.

² See John Hollybush, "Exposition upon Salve regina". Bodl. Tanner. 23.

³ Præcationes biblicæ. Brit. Mus. 843. c. 6. A.D. 1531; also Prayers of the Bible. Lambeth. Archiep. 24. 9. 11. (1). c. A.D. 1534.

⁴ See Henry Bradshaw's Collected papers, page 333, also No. 161. c. A.D. 1541. page. 57.

⁵ See "Psalter of David in english," Brit. Mus. c. 24. b. 4 (2). St. Paul's Cathedral, 38. D. 41.

- The first Sunday after the Nativity of Christ. *℣*. The Lord reigneth . . . The Lord hath put on strength . . . Almighty everlasting God guide our doings in Thy pleasure . . . Amen.
- On the day of the Epiphany or appearing. *℣*. They shall come to Thee . . . And shall worship . . . God the illuminator of all heathen . . . Amen.
- The first Sunday after the Epiphany. *℣*. The Lord hath shewed forth . . . In the sight of the heathen . . . O Lord favour with the heavenly mercy . . . Amen.
- The second Sunday. *℣*. All the earth mought worship . . . And sing psalms to Thy name . . . Almighty everlasting God which governest . . . Amen.
- The third Sunday. *℣*. The Lord reigneth . . . Many isles mought be glad. Almighty and eternal God look mercifully . . . Amen.
- The fourth Sunday. *℣*. Lord hear my prayer. And let my cry come unto Thee. O God which knowest that we being set . . . Amen.
- The fifth Sunday. *℣*. Lord hear my prayer. And let my cry come unto Thee. We beseech Thee, O Lord, keep thy family . . . Amen.
- The sixth Sunday. *℣*. Lord hear my prayer. And let my cry come unto Thee. Save thy people, O God . . . Amen.
- The Sunday of Septuagesima. *℣*. I will love Thee, O Lord, my strength. The Lord is my sure hold . . . We beseech Thee, O Lord, hear mercifully the prayers of thy people . . . Amen.
- The Sunday of Sexagesima. *℣*. Rise God, help us. And redeem us . . . O God which seest that we have confidence in no doing of ours . . . Amen.
- The Sunday of Quinquagesima. *℣*. In the Lord I trust . . . Deliver me in Thy justice. Hear our prayers we beseech Thee Lord favourably . . . Amen.
- The second Sunday in Lent. *℣*. To the Lord I have lift up my soul . . . My God I trust in Thee . . . O God which seest us to want all strength . . . Amen. O God which suffrest not them that sin to perish . . . Amen.
- The third Sunday in Lent. *℣*. To Thee I have lift up mine eyes. Which dwellest in the heavens. We beseech Thee almighty God behold the wishes of the humble . . . Amen.
- The fourth Sunday in Lent. *℣*. Cleanse me Lord . . . From presumptuous faults keep Thy servant. Grant we beseech Thee almighty God that we which be punished . . . Amen.
- The fifth Sunday in Lent. *℣*. The heavens shew forth . . . And the firmament declareth . . . O God which renewest the world with unspeakable sacraments . . . Amen.
- The sixth Sunday. *℣*. Lord hold not of Thine help from me. Have a regard to my defence. Almighty everlasting God, which wouldest that our Saviour . . . Amen.
- Collects in the Passion week. The first. *℣*. Revenge, O God, them that hurt me. Subdue them that oppress me. Grant, we beseech Thee, almighty God that we which fain . . . Amen. ii *℣*. Deliver me Lord

. . . Lord I fly to Thee. Almighty eternal God grant that we may so use the mysteries of the Lord's passion . . . Amen. iii ♸. Lord hear my prayer. And let my cry come unto Thee. O God which wouldest that Thy Son should hang on the cross . . . Amen. iiiii ♸. My flesh verily is meat. My blood verily is drink. God which hast left the remembrance of thy passion . . . Amen. v ♸. God spared not his own Son. But for us all delivered Him. Lord Jesu Christ which nailed and hanged for the redemption of mankind . . . Amen. vi ♸. The Lord destroying battle. The Lord is His name. O God which teachest us in the books of the testaments . . . Amen.

On Easter day. ♸. In Thy resurrection, O Christ. Heaven and earth might rejoice . . . O God which through Thy only-begotten hast opened unto us the way . . . Amen. God which brightenest this day with the glory of the Lord's resurrection . . . Amen.

The first Sunday after Easter. ♸. Our Easter Christ is offered. Let us fast (feast)¹ in unleavened bread . . . O God which always makest Thy church merry and glad with some new birth . . . Amen.

The second Sunday after Easter. ♸. O give thanks to the Lord . . . Because His mercy . . . O God which in the humility of Thy Son diddest lift up the depressed world . . . Amen.

The third Sunday after Easter. ♸. Make mirth to the Lord all the earth . . . Sing psalms to His name . . . O God which shewest the light of Thy truth . . . Amen.

The fourth Sunday after Easter. ♸. Sing to the Lord a new song. Because He hath done . . . O God which makest the souls of the faithful . . . Amen.

The fifth Sunday after Easter. ♸. Declare the voice of mirth. For the Lord hath delivered . . . O God from whom all good things proceed . . . So be it.

On Ascension day. ♸. All people clap your hands. Make mirth to God . . . Grant we beseech Thee almighty God, that we which believe . . . O God whose Son ascended mightily into heaven . . . Amen.

The Sunday after the Ascension. ♸. The Lord is my light . . . Whom shall I fear. Almighty eternal God, grant that we may bear ever a devout mind . . . Amen.

On Whytsonday. ♸. The Apostles spake with sundry tongues. The glorious things of God. Grant we beseech Thee almighty God that the brightness of Thy clearness . . . Amen.

On Trinity Sunday. ♸. Let us bless the Father . . . Let us praise Him and exalt Him for ever. Almighty eternal God which hast given to Thy servants . . . So be it.

The Sunday after Trinity. ♸. Lord in Thy mercy have I trusted. And mine heart hath rejoiced . . . O God the strength of hopers, come favourably to our callings . . . Amen.

¹ Psalter of David. Brit. Mus. C. 25. b. 4. (2).

- The second Sunday after Trinity. *℟*. I will love Thee, O God, my strength.
The Lord is my sure hold . . . O Lord let us have perpetual love and
also fear of Thy holy name . . . Amen.
- The third Sunday after Trinity. *℟*. Look towards me and have mercy on me.
Because I am alone and poor. O God the defender of them that trust in
Thee . . . Amen.
- The fourth Sunday after Trinity. *℟*. Help us God, our saving health. And
for the honour of Thy name . . . Grant we beseech Thee that both the
course of this world . . . Amen.
- The v Sunday after Trinity. *℟*. O God our defender behold. And look upon
Thy servants. O God which hast prepared invisible things to them that
love Thee . . . Amen.
- The vi Sunday after Trinity. *℟*. The Lord is the strength of His people. And
the defender of the health of His church. O God of powers, whose are
all things that be good . . . Amen.
- The vii Sunday after Trinity. *℟*. O all ye heathen, clap your hands. Make
mirth to the Lord . . . O God whose providence in disposition of things
. . . Amen.
- The viii Sunday after Trinity. *℟*. O God we have received Thy mercy. In the
midst of Thy temple. Give us alway, O Lord, for Thy mercy and spirit
to think and to do . . . Amen.
- The ix Sunday after Trinity. *℟*. Behold, God helpeth me. And God is the
receiver of my soul. O Lord let the ears of Thy mercy be open to Thine
humble petitioners . . . Amen.
- The x Sunday after Trinity. *℟*. When I cried to the Lord. He heard my
voice. O God which declarest Thy power chiefly in sparing and having
mercy . . . Amen.
- The xi Sunday after Trinity. *℟*. O Lord, I have cried to Thee my God . . .
Depart not from me. Almighty everlasting God, which in the abundance
of Thy goodness . . . Amen.
- The xii Sunday after Trinity. *℟*. I will bless the Lord always. His praise
shall be always . . . Almighty and merciful God of whose gift it
becometh . . . Amen.
- The xiii Sunday after Trinity. *℟*. God, the God of my health . . . In the day
have I cried . . . Almighty everlasting God, give to us increase of faith
. . . Amen.
- The xiiii Sunday after Trinity. *℟*. Lord, Thou art my Saviour. From genera-
tion to generation. Lord, we beseech Thee, keep Thy church with
perpetual mercy . . . Amen.
- The xv Sunday after Trinity. *℟*. It is a good thing to praise the Lord. And
to sing to Thy name . . . O Lord, let Thy continual mercy cleanse and
defend Thy church . . . Amen.
- The xvi Sunday after Trinity. *℟*. Lord look to my help. Let them be con-
founded that seek my soul. We beseech Thee Lord, let Thy grace
prevent . . . Amen.

- The xvii Sunday after Trinity Sunday. *℣*. Thou art just, O Lord. And Thy judgment is right. Grant we beseech Thee, Lord, to Thy people . . . Amen.
- The xviii Sunday after Trinity Sunday. *℣*. Let my prayer be directed. As incense in Thy sight. Let the operation of Thy mercy, O Lord, guide our hearts . . . Amen.
- The xix Sunday after Trinity. *℣*. If I shall walk in the middle of the shadow of death. I will fear no evil. Almighty and merciful God having pity on us . . . Amen.
- The xx Sunday after Trinity Sunday. *℣*. The eyes of all look to the Lord. And Thou givest to them meat in their time. O Lord, we beseech Thee, being pacified, grant pardon and peace . . . Amen.
- The xxi Sunday after Trinity Sunday. *℣*. My soul in Thy saving health. And in Thy word hath greatly trusted. Keep Thy family with continual mercy . . . Amen.
- The xxii Sunday after Trinity Sunday. *℣*. Shew to us Lord Thy mercy. And give us Thy saving health. O God our succour and strength, be present at the godly prayers of Thy church . . . Amen.
- The xxiii Sunday after Trinity Sunday. *℣*. We will praise God all the day long. And we will worship His name . . . Raise up we beseech Thee, Lord, the wills of Thy faithful . . . Amen.
- The xxiiii Sunday after Trinity. *℣*. O Lord, if Thou wilt observe iniquities. Who shall be able to abide them. Assoyle, we beseech Thee, the faults of Thy people . . . Amen.
- The xxv Sunday after Trinity. *℣*. Lord, Thou hast blessed Thy land. Thou hast turned away the captivity of Jacob. Almighty everlasting God, which through Thy grace healest both bodies and souls . . . Amen.
- On Midsummer Day. *℣*. There was a man sent from God. Whose name was John. Grant, we beseech Thee almighty God, that the family may walk in the way of health . . . Amen.
- Upon the day of Peter and Paul. *℣*. Into all the earth went forth their sound. And their words into all the ends of the earth. O God which hast consecrated Thy church in the faith of Peter thine Apostle . . . Amen.
- On Mary Magdalene's day. *℣*. Many sins were forgiven her. For she loved much. Grant to us most merciful God that as Mary Magdalene . . . Amen.
- On Saint Laurence day. *℣*. Thou hast crowned Him with glory and honour. And hast set Him over thy works of Thy hands. Grant to us almighty God that we may quench the flames of our vices . . . Amen.
- On the assumption of Mary. *℣*. Hail Mary full of grace, the Lord &c. Blessed be thou amongst women &c. O Lord let the venerable feast of blessed Mary . . . Amen.
- Of Saint Bartholomew. *℣*. Thy friends are very honourable O God. The dominion of them is greatly strengthened. Almighty everlasting God which hast granted a generable (venerable)¹ and holy mirth . . . Amen.

¹ Psalter of David. Brit. Mus. C. 25. b. 4. (2)

- On the nativity of Mary. *℣*. Hail Mary full of grace, the Lord &c. Blessed art thou among women. Grant Lord to Thy servants the gift of heavenly grace . . . Amen.
- On Saint Michael's day. *℣*. Bless the Lord all ye His angels. Mighty in strength which do His commandment. O God which with a marvellous order dispenseest . . . So be it.
- On Saint Luke's day. *℣*. Into all the earth is their voice gone. And their words unto the ends of the earth. Grant we beseech Thee almighty God, that as thy people devoutly observeth . . . Amen.
- On Simon and Jude's day. *℣*. Thou shalt make them princes . . . They shall be mindful . . . O God which hast granted us to come to Thy knowledge . . . Amen.
- On Alhalowen day. *℣*. Let the just rejoice in the sight of God. And be delighted in mirth. Almighty everlasting God, which hast granted us godly to praise . . . Amen.
- On all Souls day. *℣*. The souls of the righteous be in the hand of God. And the torment of malice shall not touch them. O God which hast taught us by the mouth of holy Paul . . . Amen.
- On Saint Stephen's day. *℣*. They waited for the soul of the just. And condemned innocent blood. Grant we beseech Thee Lord, that we may follow that that we greatly esteem . . . Amen.
- On Saint John the Evangelist day. *℣*. God fed him with the bread of life . . . And gave him to drink the water of healthful wisdom. Varnish and brighten the church abundantly we beseech Thee . . . Amen.
- On Childermas Day. *℣*. The souls of the just be in the hands of God. And the punishment of evil shall not come nigh them. O God whose praise this day innocent martyrs not in speaking but in dying confessed . . . Amen.
- On the Conversion of Paul. *℣*. Into all the earth is their voice gone. And their words unto the ends of the earth. O God which hast taught the whole world by the preaching of blessed Paul . . . Amen.
- On the day of the Purification. *℣*. Great is the Lord and greatly to be praised. In the city of our God, in His holy hill. Almighty God we humbly beseech Thy majesty, that as Thy only begotten Son . . . Amen.
- On the Annunciation. *℣*. Hail Mary full of grace &c. O God which wouldest that Thy word should receive flesh . . . Amen.
- On Saint Mark's day. *℣*. Thou shalt make them princes. And they shall be mindful of Thy name, O Lord. O God which hast extolled Mark thine evangelist . . . Amen.
- On Philippe and Jacobes day. *℣*. Rejoice in the Lord O ye just. Praising becometh the right persons. O God which makest us merry with the yearly solemnity . . . Amen.
- On the Apostles. *℣*. The heavens shew forth the glory of God. And the firmament . . . Grant to us we beseech Thee eternal God to rejoice . . . Amen.

- Of Martyrs. *℣*. They seemed in the sight of the unwise to die. But they are in peace. Grant we beseech Thee almighty God, that we which have known . . . Amen.
- Of Confessors. *℣*. The Lord hath guided the just . . . And hath shewed to him . . . Hear, O Lord, our prayers which we bring to Thee . . . Amen.
- Of Virgins. *℣*. With Thy beauty . . . Go forth prosperously . . . Almighty God which choosest the weak things . . . Amen.
- Prayers sundry things. For the forgiveness of sins. *℣*. From the deep I have cried . . . Lord hear my prayers . . . Hear we beseech Thee, Lord, the prayers of the humble . . . Amen. Spare, O Lord, spare our sins . . . Amen.
- For the health of our neighbour. *℣*. Thou art just, O God . . . Do with Thy servant according to Thy mercy . . . Almighty God, have mercy on Thy servant . . . Amen.
- For peace. *℣*. Let peace be in Thy strength. And abundance in Thy towers. O God of whom holy desires . . . Amen.
- For to acknowledge the truth. *℣*. To Thee I have lift up mine eyes. Which dwellest in heaven. We beseech Thee Lord, pour into Thy servants the spirit of truth . . . Amen.
- Against adversities. *℣*. Redeem us, O God of Israel. From all our iniquities. O God which despisest not the groaning . . . Amen.
- Against sudden death. *℣*. Thou which rulest Israel . . . Which leddest Joseph . . . Almighty and merciful God behold mercifully Thy people . . . Amen.
- For prisoners. *℣*. Lord hear my prayer . . . And let my cry . . . O God which diddest loose from bonds . . . Amen.
- For them which be a dying. *℣*. According to the multitude . . . Do away our iniquities. Almighty God the Saviour of souls . . . Amen.
- For our enemies. *℣*. Lord hear my prayer. And let my cry . . . O God the lover and keeper of peace . . . Amen.
- For charity. *℣*. Let God arise . . . And they that hate Him . . . O God which makest all things to profit them . . . Amen.
- For chastity. *℣*. Make a clean heart in us . . . And renew a right spirit . . . Burn our reins and thoughts . . . Amen.
- For humility. *℣*. Lord hear my prayer. And let my cry . . . O God which resistest the proud . . . Amen.
- Against the adversities of the church. God we beseech Thee being pacified . . . Amen. We beseech Thee Lord admit, being pacified, our prayers . . . Amen.
- Divers godly and necessary prayers to be said most specially at the hour of death. O Lord Jesu, which art the only health of all men living . . . Amen.
- A prayer and thanksgiving to the heavenly Father for all His benefits shewed to us. O most highest almighty and eternal God whose glory replenisheth heaven . . . Amen.

A prayer for meekness and chastity. Ecclesiastici. xxiii. O Lord thou father and God of my life . . . Amen.¹

For a sweet and ill (still) heart. Psalmus xli. This favour, this grace, O Lord, shew me that all my life long . . . Amen.²

Another prayer. I confess and re-knowledge here before Thee, O heavenly Father . . . Amen.

c. A.D. 1540, John Mayler, London, 8°. English and Latin. No. 158.

. The title has "The primer in english and latin set out at length with the exposition of *Miserere* and *In te domine speravi* and with the *Epistles* and *Gospels* throughout all the whole year . . .". St. Thomas of Canterbury does not occur either in the *Kalender* or the *Litany*. The *Bidding* of the beads has the words "Queen Anne". (Henry the eighth married Anne of Cleves January 6, 1540, and was divorced on July 7 in the same year.) The book corresponds in some particulars with Bishop Hilsey's *Manual of prayers*, No. 143, A.D. 1539.

An order and form of bidding of the beads by the king's commandment. This is the same as that in No. 138. A.D. 1538, except that the words "and Queen Anne his wife and for the prosperity of the noble Prince Edward his son"³ occur after the word "church".

The gospel of St. Matthew mentioning the incarnation of Jesus Christ.⁴ The birth of Christ was on this wise . . . Matt. i. Christi autem generatio . . .

A lesson of the gospel of St. John declaring the passion of our Master, Christ. John xviii. Passio domini nostri Jesu Christi secundum Johannem. When Jesus had spoken these words⁴ (as on page 162).

A lesson of the gospel of St. Luke mentioning the resurrection of Christ.⁴ Luke xxiii. But upon one of the Sabbaths . . . Caput xxiii. Una autem sabbati . . .

A lesson of the gospel of St. Mark mentioning the ascension of Christ.⁴ Mark xvi. At the last as the eleven . . . Secundum Marcum Caput xvi. Discipulis autem recumbentibus . . .

. In the Hours: "Laud be to the Lord, King of eternal glory" is said between *Septuagesima* and *Easter*, for, "Praise ye the Lord," according to the use of *Sarum*, in those Hours which are in english and latin, or english; but *Psalm li* is not said at *Matins* instead of "*Te Deum*". At the end of *Compline*: "A memory of the compassion of our Lady," and, "A memory of our Lady," are the same as in Bishop Hilsey's *Manual* No. 143, A.D. 1539, except the rhythm "At complin time this mother of mercy," which is from *Sarum* use of "Compline of the compassion of our Lady" and occurs in this book in "A memory of the compassion of our Lady".

The third part of this primer treating of works.⁴ Works are divers, some right good and necessary . . .

. "The *Pystles* and *Gospels* of the *Sundays* and *festival holy-days*, newly corrected and amended" which are contained in this book are in english only, and begin with *New Year's day*. The *Holy-days* do not include the days of *Saint Thomas of Canterbury*, and are fewer than those in No. 140, A.D. 1538.⁵

¹ *Præcationes e sacris biblicis*. Brit. Mus. 1410. a. 30. (1). A.D. 1528; also, *Præcationes biblicæ*. Brit. Mus. 843. c. 6. A.D. 1531; also, *Prayers of the Bible*. Lambeth. Archiep. 24. 11. (1). c. A.D. 1534.

² *Præcationes Christianæ*. Brit. Mus. 843. b. 6. A.D. 1536; also, *Epitome of the Psalms*, R Taverner. A.D. 1539. Brit. Mus. 1219. a. 34.

³ See Wilkins *Conc. ed.* 1737. Vol. 3. page 783.

⁴ See Bishop Hilsey's *manual of prayers*. A.D. 1539. Brit. Mus. c. 12. e. 13.

⁵ See *Domestic State Papers*. Vol. xiii. Pt. 1. No. 1150.

A.D. 1541, John Mayler, London, 8°. English and Latin. No. 160.

* * The title has "*The Primer in english and latin . . . set out at length with many goodly prayers and with the exposition of Miserere and In te domine speravi with the Epistles and Gospels throughout the whole year*". *St. Thomas of Canterbury does not occur either in the Kalender or in the Litany.*

The King's commandment. The King's highness greatly tendering the wealth of this realm hath suffered heretofore the Pater noster, Ave, Creed and the Ten Commandments of God to be had in the english tongue. But his grace perceiving now the great diversity of the translations hath willed them all to be taken up and instead of them hath caused an uniform translation of the said Pater Noster, Ave, Creed and x Commandments to be set forth, as hereafter followeth, willing all his loving subjects to learn and use the same, and straightly commandeth every Person, Vicar and Curate to read and teach the same to their parishioners. And that no man imprint, or set forth any other translation upon pain at his high displeasure.

A devout prayer for the grace and mercy of God. Almighty God, King and Lord of glory eternal, which art so full of goodness and mercy . . . So be it.

* * "*The Pystles and Gospels of the Sundays and festival holy-days, newly corrected and amended. Imprinted in Botulph Lauc at the sygne of the whyt beare by me Jhon Mayler*" which are contained in this book, are in english only and begin with New Years Day. The Holy-days do not include the days of *St. Thomas of Canterbury*, and are fewer than those in No. 158. c. A.D. 1540.¹

c. A.D. 1541, Robert Toy, London, 8°. English and Latin. No. 162.

* * The title is "*A Prymar of Salisburie use set out a long in english and latin and a prayer for every Sunday and Holy Day in the year . . .*". *St. Thomas of Canterbury does not occur either in the Kalender or the Litany.*

A prayer at thy uprising. In the morning at thy uprising. Into this day do I enter all things for to do . . . Pater noster. Credo.

A prayer when thou goest to bed. I lay me down to rest in the name . . . Pater noster. Credo. I thank Thee my heavenly Father by Thy dearly beloved Son . . .

A.D. 1542, William Bonham, London, 4°. English and Latin. No. 166.

* * The title is, "*The Prymer in english and latin with the Epistles and Gospels of every Sunday and Holy Day in the year, and also the exposition upon Miserere mei Deus with many other prayers*".

A prayer to Christ. Oratio ad Christum. Hail Jesu Christ, King of mercy our life² . . . Salve rex Jesu Christe, rex misericordiae . . . ♾. In all our trouble . . . ♾. In omnibus tribulationibus . . . A. O Jesu our health . . . R. Jesu Christe succurre nobis. The prayer. O Jesu Christ, the Son of God, our redeemer which dejectedst . . . So be it. Oratio. Domine Jesu Christe, fili Dei ac redemptor noster, qui temetipsum . . . Amen.

¹ See Wilkins. Conc. ed. 1737. Vol. 3. page 859.

² See note. page 176 John Hollybush, Exposition upon Salve regina. Bodl. Tanner. 23.

Goodly and necessary prayers to be said most specially at the hour of death.
 Piæ ac necessariæ preces dicendæ præcipue in hora mortis. O
 domine Jesu, qui es sola salus . . . O Lord Jesu which art the only
 health . . . In manus tuas . . . That is to say. O Lord into Thy
 hands . . . Domine Jesu accipe spiritum meum. Lord Jesu receive
 my soul unto thee. So be it.

A prayer for the reader, expressing after what sort scripture should be read.
 O most merciful and ever good, of whose incomparable goodness we
 receive all things necessary . . . Amen. Then. God save the king.

. *The Epistles and Gospels which are contained in this book are in english only and are the same as those in No. 140, A.D. 1538 except that the Holy-days do not include, "The Visitation of our Lady".*

A.D. 1542, Thomas Petyt, London, 8°. English and Latin. No. 167.

. *The title has "The Prymer in english and latin, after the use of Sarum set out at length with many goodly prayers with the Epistles and Gospels throughout the whole year. Cum privilegio ad imprimendum solum." St. Thomas of Canterbury does not occur in the Kalender, but is found in the Litany.*

The ten commandments. Thou shalt have none other Gods but me . . .
 A general confession for all times in the year. O my most merciful Father, the
 father of all mercies . . . Amen. Then say the li Psalm, called Miserere
 mei Deus.

. *The Epistles and Gospels which are contained in this book are in english only and begin with the First Sunday in Advent. The Holy days do not include the days of Saint Thomas of Canterbury, and are fewer than those in No. 160, c. A.D. 1541.*

A.D. 1542, Robert Toy, London, 4°. English and Latin. No. 168.

. *The title has "The Prymer in english and latin with the Epistles and Gospels of every Sunday and Holy Day in the year, and also the exposition upon Miserere mei Deus with many other prayers . . .".*

A prayer at the receiving of the sacrament. Oratio ad perceptionem sacramenti.
 What tongue or what mind may worthily . . . So be it. Quæ lingua aut
 qui mens . . . Amen.

A.D. 1543, Thomas Petyt, London, 4°. English and Latin. No. 169.

. *The title has "The Prymer in English and Latin after the use of Sarum set out at length with many goodly prayers. With the exposition upon the Psalm called Miserere mei Deus, and in te Domine speravi, with the Epistles and Gospels on every Sunday and Holy day in the year . . ." St. Thomas of Canterbury does not occur in the Kalender, but is found in the Litany.*

. *The Epistles and Gospels which are contained in this book are in english only and are the same as those in No. 166, A.D. 1542.*

A.D. 1544, Thomas Petyt, London, 8°. English and Latin. No. 172.

* * * *The title page and Kalender are wanting. St. Thomas of Canterbury occurs in the Litany.*

* * * *The first edition of the Horæ which is known to have been printed in the reign of Queen Mary is in latin No. 203. A.D. 1554 and has this title, "This prymer of Salisbry use is set out along without any searching with many prayers and goodly pictures . . .". St. Thomas of Canterbury occurs in the Kalender on January 5, July 7, and December 29 and also in the Litany.*

**A.D. 1555, June 4, John Wayland, London, 4°. English and Latin.
No. 207.¹**

* * * *The title has "An uniform and Catholick Primer in latin and english with many godly and devout prayers newly set forth by certain of the clergy with the assent of the most reverend father in God the Lord Cardinal Pole his grace . . .". St. Thomas of Canterbury occurs in this and in all the editions of the Horæ in Queen Mary's reign both in the Kalender on January 5, July 7, and December 29 as well as in the Litany.*

A right godly rule how all faithful christians ought to occupy and exercise themselves in their daily prayers. Luke xxii. Matthew vi.

Christ teacheth us in his gospel saying, pray that ye fall not into temptation.

How a man shall behave himself in the morning, when he riseth. When thou risest in the morning . . . In manus tuas Domine commendo spiritum meum . . . In nomine. For Sunday in the morning. Holy Trinity be helping unto me . . . Amen. For Monday. A morning prayer. O most loving and gentle God . . . Amen. For Tuesday. A morning prayer. Seeing that Thou, O heavenly Father, art that one and alone almighty God . . . Amen. For Wednesday. A morning prayer. O Lord Jesus Christ which art the bright sun of the world . . . Amen.² For Thursday. A morning prayer. O Lord Jesus Christ, to whom and before whom all things . . . Amen. For Friday. A morning prayer. O merciful Lord God and heavenly Father, I render most high lauds . . . Amen. For Saturday. A morning prayer. O heavenly Father, which like a diligent watchman . . . Amen. A general morning prayer. O almighty God, our heavenly Father, I confess and knowledge that I am a miserable sinner . . . Our Father.

After that thou hast prayed on this manner, seeing that we be all sinners, it shall be expedient if thou hast convenient leisure thereunto, to confess thyself on this manner, remembering the publican.

A general confession of sins unto God daily to be said. O most merciful Lord God, and most tender and dear father . . . Amen.³

Prayers of the passion of our Saviour Christ. Blessed be the Father the Son . . .

Let us praise Him . . . Almighty God our heavenly Father Thy mercy and goodness is infinite . . . Almighty God our heavenly Father we beseech Thy

¹ See Wilkins Conc. ed. 1737. Vol. 4. pages 106-115, and 146, 160.

² *Præcationes Erasmi. Diluculo ad Christum. A.D. 1535. Brit. Mus. 3224. a. 58. (3).*

³ *Epitome of the Psalms. R. Taverner. A.D. 1539. Brit. Mus. 1219. a. 34.*

gracious goodness . . . Amen. Our Saviour and redeemer Jesu Christ which in Thy last supper with Thy apostles diddest consecrate . . . Amen. Almighty God our heavenly Father which suffered'st Peter Thy apostle . . . Amen. Our blessed Saviour Jesus Christ which in that great heaviness of Thy soul . . . Amen. Almighty God, eternal Father, we do remember that in the condemnation . . . Amen.

At Lauds. The collects. Of St. Thomas Archbishop of Canterbury. De S. Thoma archiepiscopo Cantuariensi. Añ. We pray Thee through St. Thomas blood . . . ʒ. O Lord Thou crownedst him . . . ʒ. And over Thy handy works hast made him governor. Let us pray. O God for whose church sake Thomas . . . Amen. Oremus. Deus pro cuius ecclesia . . . Amen.

* * * *The following prayers down to "A godly prayer to desire" . . . are in english only.*

Godly prayers. Prayer called Ave rex. Hail heavenly King, father of mercy . . . ʒ. In all our troubles . . . ʒ. O Jesu our health . . . Let us pray. O Jesu Christ the Son of God our redeemer which dejectedst . . . Amen. Prayer against evil thoughts. O pitiful Lord God alway showing Thy mercy upon me . . . Amen.

Another prayer. Omnipotent and merciful God the Father eternal which dost not despise . . . Amen.

Devout prayers to our Saviour Jesus Christ. Jesu have mercy on me, and forgive me the great offences . . . Amen. The holy Trinity one very God have mercy on me. Amen.

For thoughts say this prayer. Jesu the Son of God, and maker of all things, help me now . . .

For speech say thus. Jesu the Son of God, which kept silence before the Judge hold my tongue . . .

For works say thus. Jesu the Son of God, which was bounden, govern my members . . .

For keeping of the sight say thus. O Lord Jesu Christ, I commend my sight both inward and outward . . .

For hearing say thus. O Lord Jesu Christ, I commend my hearing . . .

For the mouth and speech say thus. O good Lord Jesu Christ, I pray Thee to open my mouth . . .

For the hands say thus. O Lord Jesu Christ, I commend and betake my hands to Thy holiness . . .

For the heart say thus. O Lord Jesu Christ, I commend my heart to Thy love . . .

If you will salute Jesu Christ, our redeemer say thus. I salute Thee Saviour of the world, word and wisdom of the Father . . . Amen.

A devout prayer to our Lord Jesus Christ. O glorious Jesu, O meekest Jesu, O most sweet Jesu . . . Amen.

A devout prayer to our Lord Jesus Christ. O my sovereign Lord Jesu the very Son of almighty God . . .

- Another prayer. O Lord God almighty our heavenly Father, and most merciful Lord, Thou art my life . . . Amen.
- A prayer for trust in God. The beginning of the fall of man was trust in himself . . . Amen.
- The prayer of any captive according to the form of David, when he was hid in the cave. Psal. cxxxii. With my voice I cry to Thee, afore Thee I open my lamentation . . . Amen.^{1 2}
- A prayer for patience in trouble. Psal. lx. How hast Thou, O Lord, humbled and plucked me down . . . Amen.^{1 3}
- The oration of Job, in his most grievous adversity and loss of goods. Job i. Naked I came out of my mother's womb, and naked shall I return again . . .²
- In great trouble of conscience. Psalm cxxxiii. Lord hear my prayer, receive my supplication . . .^{1 3}
- A prayer in adversity. O Lord God, without whose will and pleasure a sparrow doth not fall to the ground . . . Amen.
- A prayer in prosperity. I give thanks unto Thee, O God almighty, which not only hast endued me . . . Amen.
- The prayer of Manasses king of Juda. ii. Paralipo. xxxvi. O Lord almighty, God of our fathers Abraham, Isaac and Jacob . . .²
- A prayer of Jeremie. Jerem. xvii. Heal me, O Lord, and I shall be whole . . . Amen.⁴
- A prayer of Jeremy. Jerem. 31. O Lord Thou hast chastened me, and Thy chastening have I received as an untamed calf . . .^{1 2}
- The prayer of Jesus the son of Sirack in necessity, and for wisdom. Eccle. the last Chapter. I thank Thee, O Lord and King, and praise Thee . . . Amen.^{2 5}
- The comfort of all troubles and diseases is to pray to our Lord Jesu Christ. Most merciful Lord Jesus Christ, which was sent from the most highest tower . . . Amen. O great and marvellous Lord, Adonai, which diddest give health . . . Amen. Laud be to God.
- A fruitful meditation not to be said with the mouth lightly; but to be cried with heart and mind oft and mightily. O most excellent goodness, withdraw not Thy mercy, O most mighty Maker . . . Amen.
- A godly devout prayer. Grant me merciful Lord God, to desire fervently . . . Amen.
- A godly prayer to desire the life to come. This my body is the very dark and filthy prison of my soul . . . Amen.
- An intercession and prayer unto our Saviour Jesu Christ. O most merciful Jesu my sweet Saviour and most gracious Lord God . . . Amen. Pater

¹ Epitome of the Psalms, R. Taverner, Brit. Mus. 1219. a. 34. A.D. 1539.

² Præcationes biblicæ. Brit. Mus. 843. c. 6. A.D. 1531; also, Prayers of the Bible. Lambeth Archiep. 24. 9. 11. (1). c. A.D. 1534.

³ Præcationes Christianæ. Brit. Mus. 843. b. 6. A.D. 1536.

⁴ Præcationes Erasmi. Brit. Mus. 3224. a. 58. A.D. 1535.

Præcationes e sacris biblicis. Brit. Mus. 1410. a. 30. A.D. 1528.

noster. Ave. Credo. Jesus Nazarenus rex Judæorum. Titulus triumphalis defendat nos . . . Amen. Sancte Deus, sancte fortis . . . We worship Thee Christ . . . For Thou redeemest . . . Lord Jesu Christ God's Son of heaven set Thy passion . . . Amen. The joyful passion of our Lord . . . Amen. Deus propitius esto mihi peccatori . . . Sancta Maria, mater Dei. Ora pro nobis . . . Amen.

Another prayer unto our Saviour Jesu Christ, called Conditor cœli. O maker of heaven and earth, King of kings . . . Amen.

Another prayer called. O bone Jesu. O bountiful Jesu, O sweet Jesu, O Jesu the Son of the pure virgin Mary . . . Amen.

Another prayer called, O rex gloriose. O glorious King which amongst thy saints . . . Amen.

And ye be sick or in tribulation, say thus. Lord God, which dost punish and scourge Thy people . . . Amen.

Five godly necessary prayers, to be said most specially at the hour of death. O Lord Jesu Christ which art the health of all men living . . . Amen.

The prayer of Solomon for to obtain wisdom. Thou hast made Lord with Thy servant David . . .¹ 3

A prayer for obtaining of wisdom. Sapi. ix. God of our fathers, and Lord of mercy . . . Amen.¹ 4

A prayer for a competent living. Two things Lord, I demand, that Thou wilt not deny me . . .¹

A preparation to meditation and prayer. Good Lord God, and sweet Saviour Jesu Christ . . . Amen.

A devout prayer to our Lord God. O Lord which hast vouchsafed of Thy unspeakable goodness . . . Amen.

A prayer that we may have the fear of God before our eyes in all our doings. O almighty and everlasting God, thy holy word teacheth us . . . Amen.

A prayer against the enemies of Christ's truth. Psal. cxxxix. Deliver me, O Lord, from the ungodly and stiffnecked persons . . . Amen.²

A prayer to keep the tongue, and to eschew the infection of the world. Psal. cxl. To Thee, I cry, O Lord, hear me speedily . . . Amen.¹ 2

A prayer of the church against sins. Sapien. xv. Thou, O our God art sweet, long-suffering and true . . .¹

In the wars, the prayer of king Asa. ii. Paral. viii. Lord it is all one with Thee, to help them that have need . . . Amen.¹

A prayer for keeping of a good name. That wise man, which was privy of Thy secrets, O heavenly Father . . . Amen.²

A prayer against worldly carefulness. O most dear and tender Father, our defender and nourisher . . . Amen.

¹ *Præcationes biblicæ*. Brit. Mus. 843. c. 6. A.D. 1531; also, *Prayers of the Bible*. Lambeth Archiep. 24. 9. 11. (1). c. A.D. 1534.

² *Epitome of the Psalms*, R. Taverner. Brit. Mus. 1219. a. 34. A.D. 1539.

³ *Præcationes Erasmi*. Brit. Mus. 3224. a. 58. A.D. 1535.

⁴ *Præcationes e sacris biblicis*. Brit. Mus. 1410. a. 30. A.D. 1528.

A prayer against the devil. Jesu Christ, our Lord, which by the mouth of Thy holy Apostle Saint Peter diddest say . . . Amen.

A thanksgiving unto God for all his benefits. We most heartily thank Thee, O Lord God, our heavenly Father for thy manifold and inestimable benefits . . . Amen.

A devout prayer to be daily said. O almighty and eternal God which vouchsafest that we as it were heavenly children . . . Amen.

Another prayer to our Lord God. O heavenly Father, God almighty, I pray and beseech Thy mercy . . . Amen.

A devout prayer. Lord, hearken to my words, consider the thought of my heart . . . Amen.

A prayer of Esay in the lxiii. and the lxiii. chap. Lord look down from heaven, and behold from thy holy habitation . . . Amen.¹

Before the receiving of the Sacrament say thus. Lord, although I be not worthy to receive Thee . . . Amen.

After the receiving of the Sacrament say thus. I thank Thee good Lord of Thine infinite goodness . . . Amen.

A devout prayer. O my Lord Jesu, with all my mind . . . Amen.

A prayer and thanksgiving to the heavenly father for all his benefits shewed unto us. O most highest almighty and eternal God whose glory replenisheth . . . Amen.

The form of confession. First I knowledge myself guilty unto almighty God (as on page 133).

The copy of the Queen's Majesty's letters patents.

Mary by the grace of God, Queen of England, France and Ireland, &c. To all printers of books, and to all other our officers, ministers and subjects, these our letters patents hearing or seeing, greeting. Know ye . . . that we . . . have given . . . full power license and authority and privilege unto our well-beloved subject John Wayland, Citizen and Scrivener of London. That he and his assignes only . . . shall from henceforth have authority and liberty to print all and every such usual Primers or Manual of prayers . . . which by us our heirs, successors or by our clergy by our assent shall be authorised set forth and devised for to be used of all our loving subjects . . . during the full time and term of vii years next ensuing the date of these letters patents . . . Witness our self at Westminster the xxiii. day of October in the first year of our reign. God save the King and Queen.

* * * *"The Pystels and Gospels of every Sonday and holy Daye in the yere. Venales habentur Rothomagi in officina Roberti Valentini bibliopole illius civitatis prope templum beate Marie virginis. M.D.L.V. Imprynted at Rouen by Thon Prest for Roberte Valentin dwellynge be our Lady churchc."* These Epistles and Gospels are bound with No. 207, they are in english only and are the same as No. 128. c. A.D. 1537 except that the "Translation of St. Thomas of Canterbury" is omitted.

¹ *Præcationes biblicæ.* Brit. Mus. 843. c. 6. A.D. 1581; also, *Præcationes e sacris biblicis.* Brit. Mus. 1410. a. 30. A.D. 1528; also, *Prayers of the Bible.* Lambeth Archiep. 24. 9. 11. (1). c. A.D. 1634.

1555, October 1, Robert Caly, London, 8^o. English and Latin. No. 209.

* * The title has "The Primer in english and latin, after Salisburie use, set out at length with many prayers and goodly pictures, newly imprinted this present year 1555 . . .".

A.D. 1555, John Wayland, London, 4^o. English. No. 211.

* * The title has, "The Primer in english after the use of Sarum, with many godly and devout prayers . . . Whereunto is added a plain and godly treatise concerning the Mass and the blessed Sacrament of the altar for the instruction of the unlearned and simple people . . .".

A prayer to all Saints. O all ye blessed Saints of God and blessed Spirits angelical . . . Amen.

A plain and godly treatise concerning the Mass and the blessed Sacrament of the Altar, for the instruction of the simple and unlearned people.

A.D. 1555, John Wayland, London, 4^o. English and Latin. No. 213.

A prayer to the holy and blessed Trinity. Oratio ad sanctam Trinitatem. To the holy and indivisible Trinity . . . Amen. Sanctæ et individue Trinitati . . . Amen. Blessed be the sweet name of our Lord Jesu Christ . . . Benedictum sit dulce nomen domini nostri Jesu Christi . . . Amen.

A prayer to our Lady and Saint John the Evangelist. Oratio ad virginem Mariam et ad sanctum Johannem evangelistam. O undefiled and blessed for ever . . . Amen. O intemerata et in æternum benedicta . . . Amen. Holy Mary, mother of God, blessed Virgin for ever . . . Amen. Sancta Maria, Dei genitrix, semperque Virgo benedicta . . . Amen.

Of the most holy Trinity. De sanctissima Trinitate. O holy Trinity, one God, have mercy upon us, O blessed and glorious Trinity . . . Sancta Trinitas unus Deus: miserere nobis. O beata et gloriosa Trinitas . . . O God which resistest the proud . . . Amen. Deus qui superbis resistis . . . Amen.

A prayer to the proper angel. Ad proprium angelum. Anthem. O angel which art my keeper . . . Angele qui meus es custos . . . ♯. O blessed angel . . . A. Direct or rule my doings . . . Let us pray. O God whose pleasure is to have certain of the holy angels . . . Amen. Oratio. Deus qui sanctorum angelorum tuorum . . . Amen. Let us pray. O holy angel of God, the minister of the heavenly empire . . . Amen. O sancte angele Dei minister cælestis . . . Amen.

Of St. George. De S. Georgio. Anthem. George the famous martyr . . . ♯. Pray for us . . . A. That both our visible and invisible enemies . . . Let us pray. O almighty and everlasting God which being benign . . . Amen. Oremus. Omnipotens sempiternus Deus qui deprecantium voces . . . Amen.

A prayer unto all Saints. Oratio ad omnes Sanctos. O all you Saints, the elect and chosen of God . . . Amen. O vos omnes sancti et electi Dei . . . Amen.

1555, Rouen for Robert Valentin, Rouen, 160. English and Latin. No. 217.

. The title has "*The Prymer in english and in latin set out along after the use of Sarum . . .*".

A.D. 1556, John Kyng, London, 80. English. No. 222.

. The title has "*The Primer in english after Salisbury use, set out at length with many godly prayers . . .*".

When thou hast received the sacrament. Suffer me not to receive Thy glorious body and blood my sovereign Lord . . . Amen.

A.D., 1557, John Kyngston and Henry Sutton, London, 40. English and Latin. No. 233.¹

. The title has "*The Primer in english and latin, set out along after the use of Sarum, with many godly and devout prayers . . .*".

. The following prayers are in english only.

Grace before dinner. The eyes of all things trust in Thee, O Lord . . . Amen.
The King of eternal glory . . . Amen. God is charity, and he that dwelleth in charity . . . Amen.

Grace after dinner. The God of peace and love . . . Glory, honour and praise be to Thee, O God . . . Amen. Lord have mercy upon us. Our Father. *℟*. Lord hear my prayer. A. And let my cry come to Thee. From the fiery darts of the devil both in weal and woe . . . Amen. God save the church, our King, Queen, and realm . . . Amen.

Grace before supper. O Lord, Jesu Christ, without whom nothing is sweet . . . Amen.

Grace after supper. Blessed is God in all His gifts. And holy in all His works. . . Most mighty Lord and merciful Father . . . Amen. God save the church, our King, Queen, and realm, and God have mercy on all Christian souls. Amen.

Godly prayers. A preparation to meditation and prayer. Sweet Saviour and good Lord God Jesu Christ the Son of the living God . . . Amen.

A devout prayer to be daily said. Almighty and eternal God which vouchsafest that we as it were heavenly children . . . Amen.

A prayer of the seven words that our Lord spake hanging upon the Cross. Jesu Christ omnipotent Lord, that yet hanging on the cross spakest these words . . . Amen.

¹ See Wilkins. Conc. ed. 1737. Vol. 4. page 157.

A SUMMARY OF THE CONTENTS
OF THE
PRIMERS: AND GOODLY PRIMERS:

PRINTED CUM PRIVILEGIO REGALI,
CHIEFLY FOR WILLIAM MARSHALL.

C. A.D. 1534—C. A.D. 1539.

AND OF THE
PRIMERS

IN WHICH THE HOURS ARE PARTLY SARUM, AND PARTLY
THOSE PRINTED CHIEFLY FOR WILLIAM MARSHALL.

CUM PRIVILEGIO REGALI.

A.D. 1536—A.D. 1540.

ALSO OF THE
MANUAL OF PRAYERS OR PRIMER: PRIMER:
AND PRIMER OR BOOK OF PRAYERS:
SET FORTH BY BISHOP HILSEY.

CUM PRIVILEGIO AD IMPRIMENDUM SOLUM.

A.D. 1539—A.D. 1540.

THE HOURS IN THE BOOKS NAMED ABOVE ARE EITHER IN
ENGLISH, OR IN ENGLISH AND LATIN.

EXPLANATIONS.

1. This portion of the Summary of the contents is in three divisions and includes those books in which (a) The Hours are either in english, or in english and latin, printed cum privilegio regali, chiefly for William Marshall. (b) The Hours are printed cum privilegio regali; and compounded partly of Sarum use, and partly of those hours printed chiefly for William Marshall. (c) The Hours are in english, or in english and latin, set forth by John Hilsey, bishop of Rochester, at the commandment of Lord Thomas Crumwell, Vicegerent to the King's highness. A summary of all the contents of one of the Primers in each of these three divisions is given as a standard of comparison for each of the other books in the same division.

2. The latin title of a devotion is given, when one occurs, as well as the english translation of it; and also both the latin and english of the first words of the collect, but only the english of each of the other component parts of the devotion.

3. The various known editions of the Epistles and Gospels in english are given as they occur; they were first printed A.D. 1538. They are found either as separate books or forming a part of the Primer.

4. All fresh matter, as it occurs in the various successive books, is given in each division after the summary of the contents of the book which serves as a standard of comparison.

5. An index is given of the prayers, psalms, and benedictions. Groups of psalms, such as the seven penitential psalms or those in the Hours, are not indexed separately. Another index gives all the hymns and rhythms. A general index refers to other matters of liturgical, devotional, and general interest.

6. There existed formerly one or more books, akin to the books in these divisions, which cannot now be found; they are described as follows: "Hortulus animæ in sermone anglicano" mentioned in 1529 in a list of books (Wilkins Conc. Vol. 3. p. 721). Erroneous opinions are quoted in 1530, "Out of the Prymar" (*Ibid.* Vol. 3. p. 733). In the same year "Hortulus animæ in english" occurs amongst prohibited books (*Ibid.* Vol. 3. p. 739). In 1531 "Ortulus animæ in english" and "The Primer in english" were proclaimed at Paul's cross (State papers domestic Vol. 5. p. 768). In the same year Richard Bayfield was charged with bringing "The Primer in english into England." (Fox ed. 1870 Vol. 4. p. 680). A Primer by George Joye is described in 1532 as having Thomas Hytton in the Kalender on the eve of St. Matthias by the name of St. Thomas the martyr (More's works ed. 1557. p. 343). George Joye writes in 1533, that he did not translate the prayer of Esaie alike, in the Hortulus and the prophet (State papers Vol. 6. p. 183). "The subversion of More's false doctrine" by George Joye, published in the same year, mentions the Hortulus. Tunstal, in 1537, writes about a book in english called "Ortulus animæ," and says that it contains a manifest declaration against the late Act of Succession, see Kalender, August, Decollation of St. John Baptist. (State Papers Vol. 8. p. 399). Bonners injunctions of 1542 mention "Ortulus animæ in english" in a list of prohibited books. (Burnet ed. 1865. Vol. 4. p. 517).

A SUMMARY OF THE CONTENTS
OF THE
PRIMERS: AND GOODLY PRIMERS:
IN WHICH THE HOURS ARE EITHER IN ENGLISH, OR IN
ENGLISH AND LATIN,
PRINTED CUM PRIVILEGIO REGALI,
CHIEFLY FOR WILLIAM MARSHALL.¹

C. A.D. 1534—C. A.D. 1539.

c. A.D. 1534. John Byddell for William Marshall, London. 8o. English.
No. 115.

* * The title of the book is "*A Primer in english with certain prayers and godly meditations, very necessary for all people that understand not the latin tongue. Cum privilegio regali*,"² Beneath the title the royal arms. The colophon has "*The primer in english with many goodly and godly prayers. Imprinted by Johan Byddell . . . for William Marshall. Cum gratia et privilegio regali.*"

Almanake for xv. years. It begins A.D. 1534. Easter Day. 5 April.

The Kalender has a few of the Saints days from the Sarum Kalender. It has "The translation of St. Thomas" on July 7. "Thomas the archbishop" on December 29, and frequent references and quotations from Holy Scripture.

A general confession for every sinner brought in to knowledge of his sins, to confess himself with penitent and sorrowful heart before God at all times. O my most merciful Father, the father of mercies . . . Amen. Then say the one and fifty psalm, called Miserere mei Deus, the fourth among the vii Psalms.

The preface unto the reader.³ Among other innumerable pestilent infections of books and learnings, with the which christian people have been piteously seduced and deceived, brought up in divers kinds of diffidence and false hope, I may judge and that chiefly those to be pernicious on whom they be wont in every place to pray, and have also learned, by heart, both curiously and with great scrupulosity to make rehearsal of their sins.

¹ See State Papers. Foreign and Domestic. Henry 8. Vol. 7, Nos. 422, 423, and Vol. 9, Nos. 345, 367; also Tanner, Bibliotheca, ed. 1748, page 518, sub Marshal Gulielmus.

² See Wilkins Conc., ed. 1737. Vol. 8, pages 769, 770, 776, 804; and Joyce Sacred Synods, pages 379, 380.

³ See John Gau. The right way to the kingdom of heaven. A.D. 1533, (Scottish Text Soc.) page 3; and Wilkins Conc., ed. 1737. Vol. 8, page 867; also Burnet, ed. 1845. Vol. 4, page 517.

These books though they abounded in every place with infinite errors and taught prayers, made with wicked foolishness both to God and also to his saints, yet by cause they were garnished with glorious titles and with red letters, promising much grace and pardon, though it were but vanity, have sore deceived the unlearned multitude. One is called the Garden of the soul,¹ another the Paradise of the soul, and by cause I will be short, look thou thyself what diverse and glorious names be given unto them. Wherefore here needeth sharp reformation, yea, and many of them be worthy to be utterly destroyed. The same judgment and reformation is also to be had of the books of passions and saints lives called *Legends*,² for in these are also many things added, whereof Satan is author. Howbeit since neither time sufficient is given to one man neither the burthen of this reformation of one may be sustained, I thought it enough in this place only to have monished you, trusting that God in time coming shall add to those things both time convenient and also light. Therefore here as entering my matter, first, I will declare after a simple and plain manner by the which even as by a glass thou shalt know what the knowledge of sin is, and how we ought truly to pray following the rehearsal of the commandments and of the Pater noster, and I doubt not but this one prayer is sufficient enough to them that pray how often soever it be, or whatsoever they require . . . Therefore I desire all persons that from henceforth they forget such prayers as be Saint Brigitte's and other like, which great promises and pardons have falsely advanced . . . Such virtue hath the Pater noster that the longer and the more thou use it, the sweeter and more acceptable it is, which I desire that the master of this prayer confirm, Jesus Christ, which is blessed eternally. So be it.

It was never ordained, without the singular providence of God, that the multitude of christian people should learn by heart the Ten commandments, the Creed, and the Pater noster. For truly he that understandeth these hath the pith of all those things which Holy Scripture doth contain, and whatsoever may be taught necessary unto the christian . . . Wherefore it is expedient to begin at the commandments, so that we may by them learn to knowledge our sin and malice as the spiritual infirmity which maketh us feeble and weak, so that we can neither do, neither leave that which we be bound to do or to leave.³

The ten commandments.⁴ The first and most excellent table of Moses containeth three commandments . . . The second table. The second and last table of Moses containeth seven precepts . . . A short conclusion of the ten commandments . . . Of the transgression of the commandments . . . The fulfilling of the commandments . . .

¹ *Ortulus animæ in duytsche*. Antwerp. Hochstraten. (Bodl. i. c. 28). A.D. 1528.

² *Legenda aurea*, editions from 1483 to 1527.

³ See *Precationes biblicæ*. (Brit. Mus. 843, c. 6.) A.D. 1531, page 186.

⁴ *Opera Lutheri*, ed. 1558. Vol. 7, pages 119-122; and John Gau. *The right way to the kingdom of heaven*. A.D. 1538. (Scottish Text Soc.) page 8.

The Creed or Belief.¹ The effect of our faith standeth in three parts, as in it are rehearsed three persons of the godly Trinity . . . The first part of the Belief . . . The second part of the Belief . . . The third part of the Belief . . .

The prayer of the Lord, called the Pater noster. Our Father which art in heaven, hallowed be thy name . . . So be it.

A goodly interpretation or declaration of the Pater noster.² Our Father which art in heaven, look mercifully upon us thy wretched children here in earth . . . Amen.

The prayer of the Lord called the Pater noster, wherein are contained vii petitions.³ The preface and introduction to ask these vii petitions is contained in these words. Our Father which art in heaven. The understanding of the words. Almighty God syth thou of thine infinite benevolence and mercy . . . The seventh petition. But deliver us from evil. This petition prayeth for all the evils of pains and punishments as doth the church in the Litany. O Father deliver us from thy everlasting wrath . . . Amen. Grant us good Lord that all these prayers may be obtained of us . . . Amen, that is to say, stable, constant, true, and sure be it.

The salutation of our most blessed Lady Saint Mary the Virgin.⁴ Hail Mary full of grace. Here first of all take heed no man put his sure trust and hope in the Mother of God . . .

An oration or sermon how and in what manner we ought to pray to almighty God.⁵ First of all, two things are necessarily required to thee that our prayer may be a very prayer . . .

The passion of our Saviour Christ.⁶ Our Saviour Christ at his last supper . . . Adoramus te, etc. The verse. We worship thee, O Christ . . . The answer. For by thy holy cross . . . Oremus. Domine Jesu Christe, etc. O Lord Jesu Christ the Son of the living God put thy passion . . . Amen. Gloriosa passio, etc. The glorious passion . . . Amen. God setteth forth His incomparable love that he beareth unto us . . .

A devout fruitful and godly remembrance of the passion of our Saviour Jesu Christ.⁷ There are certain which when they exercise themselves in the meditation or remembrance of the passion . . .

A fruitful and a very christian instruction for children.⁸ In the morning at thy uprising thou shalt make the sign of the cross over thee saying thus. Into this day do I enter all things to do. In the name. Then kneel down upon thy knees, or else standing say this prayer following. With

¹ *Precationes biblicæ*. (Brit. Mus. 843, c. 6.) A.D. 1531, page 209; and John Gau. *The right way to the kingdom of heaven*. A.D. 1533, (Scottish Text Soc.) page 26; also, *Institution of a christian man*, ed. 1537, October (Emman. Coll. Camb. MSS. 4. 8. 29. (1)); and *Opera Lutheri*, ed. 1558. Vol. 7, page 122b.

² See *Opera Lutheri*, ed. 1558. Vol. 7, pages 129, 129b; and John Gau. *The right way to the kingdom of heaven*. A.D. 1533, (Scottish Text Soc.) page 102.

³ *Opera Lutheri*, ed. 1582. Vol. 1, page 70b.

⁴ *Passio domini Jesu Christi ex quatuor evangelistis collecta*. (Lambeth. Archiep. 14. 9. 13. (3).) no date.

⁵ Certain prayers and godly meditations. (Brit. Mus. c. 17. a. 81.) A.D. 1538.

⁶ *Precationes biblicæ*. (Brit. Mus. 843, c. 6.) A.D. 1531. page 275.

an humble and a contrite heart, with a sorrowful and a repenting spirit . . . Amen. The Pater noster. The Ave Maria. The Creed.

The grace or blessing of the table to be said of children standing before it, their hands elevated and joined together, saying thus devoutly and sadly.¹ The eyes of all things look up and wait upon thee . . . Thou openest thy hand and replenishest all things . . . Our Father. O Lord God our heavenly Father, bless thou us and these thy gifts . . . Amen.

After dinner. Let us give thanks unto the Lord for he is right good . . . Amen. Our Father. We thank thee O Lord God our father by thy Son Jesus Christ our Lord for all thy benefits . . . Amen. Our Father.

The grace to be said before supper. Christ which at his last supper gave himself unto us . . . Amen. Our Father.

The grace to be said after supper. Honour and praise be unto God the King everlasting . . . Amen. Our Father. God almighty father of all mercy and God of all consolation . . . So be it.

Grace to be said before dinner or supper indifferently. He which of his inestimable goodness feedeth every creature . . . Amen.

Grace to be said after dinner or supper indifferently. We thank thee, O heavenly Father, which of thine infinite power . . . Amen.

Grace to be said before dinner or supper indifferently. Blessed be thou, O God, which feedest us from our youth . . . Amen.

Grace to be said after dinner or supper indifferently. Glory be to thee, O Lord . . . Amen. Praise ye the Lord all gentiles . . . Glory be to the Father.

When thou shalt go to bed, say thus. I lay me down to rest. In the name. Then say these two prayers following. I thank thee my heavenly Father by thy most dear beloved Son Jesu Christ that this day of thy plenteous rich mercy . . . Amen. O above all blessed and almighty Lord God my Father I thy sinful creatnre . . . Amen. Then as thou diddest in the morning, say The Pater noster, The Ave Maria, and The Creed (see page 184).

The Matins. The Prime and Hours. The Third Hour. The Sixth Hour. The Ninth Hour. The Evensong in english. The Complene.

At Matins. Prayers. A prayer to the Holy Ghost. Come Holy Spirit, replenish the hearts . . . Versicle. Send forth thy spirit . . . Answer. For so renewest thou . . . Prayer. O God which hast instructed the hearts of the faithful men . . . Amen. A prayer to the Trinity. Deliver us, save us and justify us . . . The name of God be blessed . . . From age to age . . . Prayer. O almighty everlasting God, which hast given us thy servants to knowledge . . . Amen. (See page 162).

* * * The Hours are those known as Marshall's ; and are found in those Primers which were printed "cum privilegio regali" chiefly for William Marshall. The framework of the Hours as well as the commencement of each Hour is Sarum. The Psalms except those for Evensong are Sarum. The Canticles are Sarum. The Blessings at Matins and the Suffragia at Lauds are Sarum. The Ave Maria occurs at Matins but not as the Invitatory. The Hymns, Antiphons, Lessons, Responds, Chapters, and Collects are not Sarum. The chapters in the Hours from Prime to the Ninth Hour are omitted.

¹ See *Precationes biblicæ*. (Brit. Mus. 848, c. 6.) A.D. 1631, page 277.

Salve rex.¹ Hail Jesu Christ, King of mercy, our life, our sweetness . . . In all our trouble . . . O Jesu our health and glory . . . Prayer. Jesu O Christ the Son of God, our Redeemer, which dejectedest and humblest thyself . . . Amen (see page 184).

The seven Psalms in english. Domine ne in furore. The first. Psalm sextus. Ah, Lord rebuke me not in thy wrath. Beati quorum. Psalm xxxii. Blessed is he whose ungodliness is forgiven. Domine ne. The second. Psalm xxxvii. Punish me not Lord, of indignation. Miserere mei Deus. Psalm li. Have mercy upon me, God, for thy favourable goodness. Domine exaudi. Psalm cii. Lord hear my prayer and suffer my deep desire. De profundis. Psalm cxxx. From my most deepest painful troubles. Domine exaudi. The ii. Psalm cxliii. O Lord, hear my prayer, listen unto my fervent beseeching.

The Commendations are Sarum omitting Psalm. Domine probasti. The argument before Psalm cxix is different. What follows after Psalm cxix is also different.

The Psalms of the passion of Christ. An argument is appended to each Psalm. Deus Deus meus respice. Psalm xxii. My God, my God, lo, wherefore forsakest thou me. Dominus regit me. Psalm xxiii. The Lord is my pastor and feeder. Domini est terra. Psalm xxiiii. The earth is the Lord's and all that is contained in it. Ad te Domine levavi. Psalm xxv. Unto thee, O Lord, I lift up my mind. Judica me, Domine. Psalm xxvi. Be judge for me, Lord, for I am purposed to live innocently. Dominus illuminatio mea. Psalm xxvii. The Lord is my light and my saving health. Ad te Domine clamabo. Psalm xxviii. Upon thee Lord do I call. Afferte Domino filii Dei. Psalm xxix. Give unto the Lord, ye that excel in mighty power. Exaltabo te Domine. Psalm xxx. I shall exalt thee, Lord, for thou hast exalted me. In te Domine speravi. Psalm xxxi. In thee, O Lord, have I trusted, let me never be shamed . . . Praise ye the Lord.

The prayer of the prophet Jonas delivered out of the whale's belly.² Jonas prayed unto the Lord his God in the whale's belly . . .

A dialogue wherein the child, asked certain questions, answereth to the same.³ The question. Speak my dear child, what art thou? The answer. As concerning my first birth I am a creature of God endued with wit and reason, the son of Adam, and as touching my new and second birth, I knowledge myself to be a christian . . . (see page 151).

A prayer for the molifying and suppling of our hard hearts, the lightening of our blind hearts, and the true converting of our impenitent hearts. O most merciful Father which by the mouth of our sweet Saviour Jesu Christ . . . Amen.

¹ See John Hollybush, Exposition upon Salve regina. (Bodl. Tanner. 23; and Christ Church, Oxford) also State Papers, Foreign and Domestic, Henry 8 Vol. 8. page 121. No. 52.

² Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531 (page 46); and Prayers of the Bible. (Lambeth. Archiep. 24. 9. 11. (1).) c. A.D. 1534.

³ See A lesson for Children, c. A.D. 1533. No. 111. page 151.

An effectuous prayer very needful in these last and perilous days to be said with tears and deep sighs from the bottom of our heart; the prayer of the prophet Esaye in the lxiii and lxiiii chapters of his prophecies for the restoring of Christ's poor church scattered abroad with persecution forsaken and brente.¹ Lord look out from heaven and behold from thy holy habitation . . .

The song of Anna Helcanas wife i. Regum, ii. wherein she praiseth God, for that he gave her a son called Samuel, after that she had been long barren.¹ My heart is pleasantly set at rest in the Lord . . .

The prayer of the prophet Daniel for the restoring of Christ's church under the figure of Jerusalem, and the children of Israel being in captivity at the Babylonites. Daniel ix.¹ Haste thee, Lord God, which art great and reverently to be feared . . .

Prayer peaseth God's wrath² . . . Forasmuch as we have now grievously offended our Lord God . . . Amen.

Colophon. Thus endeth the prymer in english with many goodly and godly prayers . . . Cum gratia et privilegio regali.

An exposition after the manner of a contemplation upon the li. psalm called Miserere mei Deus³ (see page 167).

To fill up the leaf we have touched certain places which we thought most necessary to edify the congregation of Christ. Of faith. First dear brethren we ought to give diligent heed . . . The power of faith is to justify us . . . The work of faith. Faith worketh by charity . . . Good works. Among good works the chief are to be obedient . . .⁴

Colophon. Here endeth the Exposition upon the li Psalm, called Miserere mei Deus. Imprinted at London in Fleetstreet by John Byddell, dwelling next to Flete Bridge at the sign of our Lady of pity, for William Marshall. Cum privilegio regali.

A.D. 1535, June 16. John Byddell, London. 4°. English. No. 117.

* * *The title of the book is "A goodly prymer in english newly corrected and printed, with certain godly meditations and prayers added to the same, very necessary and profitable for all them that right assuredly understand not the latin and greek tongues". Then the arms of Henry the eighth impaled with those of Anne Bullen, crowned, having H and A in the upper corners. A rose in one corner at the bottom, and a pomegranate in the other corner at the bottom. Underneath the arms the words "With the King's most gracious privilege for vi years". On the reverse of the title-page an emblematic cut, above the cut the word "Hypocrisy," on the proper right side "Time revealeth all things," on the proper left "Truth the daughter of time". Underneath the cut "Matth. x. Nothing is covered that shall not be discovered. And nothing is hid that shall not be revealed."*

¹ Precationes e sacris bibliis desumptæ. (Brit. Mus. 1410. a. 30. (1).) A.D. 1528; Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531 (page 40); and Prayers of the Bible. (Lambeth. Archiep. 24. 9. 11. (1).) c. A.D. 1534.

² See Preface to Prayers of the Bible. (Lambeth. Archiep. 24. 9. 11. (1).) c. A.D. 1534.

³ Fratris Hieronymi [G. Savonarola] Ferrariensis expositiones in psalmos. A.D. 1506. 8o. Venice.

⁴ Precationes christianæ. (Brit. Mus. C. 53. a. 36 (1).) A.D. 1536; Certain prayers and godly meditations. (Brit. Mus. C. 17. a. 31.) A.D. 1538; and State Papers, Foreign and Domestic, Henry 8 Vol. 7. No. 423.

An admonition to the reader.¹ This with verbal differences is the same as "The preface unto the reader" (page 195) down to "Have sore deceived the unlearned multitude". Then. As for an example, what vanity is promised in the superscription or title before "Obsecro te, domina sancta Maria," where it is written, that whosoever saith that prayer daily before the image, called the image of our Lady of pity, shall see the visage of our most blessed Lady, and be warned both of the day, and also of the hour of his death, before he depart out of this world. I pray you what fondness or rather madness is this. Is not the prayer of the Lord, called the Pater noster, as good a prayer as that, of as great antiquity, of as great commodities, and made by as great an author as that . . . Such another foolish title, but not the same, is before "Ave rosa sine spinis" where they have brought in our Lady and made her to speak as they lust to imagine, and to say, that the golden prayer is most acceptable and sweetest to her of all other.² And then methink it should be sweeter unto her than the most sweetest, holy, and charitable prayer of her sweet Son Jesu Christ, made unto his blessed Father and ours, for the health, salvation, redemption, and conservation of all his elect and most entirely beloved children of eternal inheritance. And yet me thinketh, yea and I am sure that so it is, that whatsoever doth most please her heavenly Father and ours, and her Son and Saviour Jesu Christ, doth also please her most, and is to her most acceptable. But the most fondness or madness of all is, that they make our Lady to give and deliver the said prayer by revelation, and that at the time of the same revelation it was written with letters of gold in her breast. Oh almighty God, who did ever hear tell of such blindness, and yet is nothing said to it, nor yet hitherto any convocations have been holden to call in, or to forbid and inhibit such blasphemous slanders, both against God and also our blessed Lady. More such blasphemies and vain promises shalt thou find in the titles before the prayers, called "Ave Maria, ancilla Trinitatis"; there be two prayers that begin after that manner. Item before the xv Oos in latin, where it is granted that whosoever saith them an whole year shall deliver xv souls out of purgatory of his next kindred, and convert other xv sinners to good life, and preserve other xv of his kin in grace. Before "Crux Christi sit mecum," before "Respice ad me infelicem, pietas immensa," before "Deus propitius esto mihi peccatori," before "Domine Jesu Christe qui septem verba," before the verses, as they be called, of St. Barnard, which begin "Illumina oculos meos". And finally to speak of such false titles and untrue promises, I beseech you, what an abomination is it to think of the title and promise written before the mass of the five wounds in the mass-book. . . . Here I omit and let pass many abominable heresies against Christ and his most blessed blood, contained in some parts of some of the prayers above

¹ See John Gau. The right way to the kingdom of heaven. A.D. 1533. (Scottish Text Soc.) page 3.

² See No. 37. A.D. 1510. page 124; and Burnet. ed. 1865. Vol. 5. pages 218, 228.

alleged, for I do not condemn every word in every of them, which not only men unlearned and of small reputation and authority, but also bishops and doctors in divinity can wink at well enough. I omit also the shame, rebuke, and slander done unto the redemption which we have in Jesu Christ, commonly comprised in all collects of saints, and some of their anthems and versicles, as, "Tu per Thomæ sanguinem," "Salve regina, Mater misericordiæ," and "Deus qui beatum Nicolaum," with such other almost innumerable. . . . And because we will not be over tedious and long, I let pass many other books of superstitious prayers which I could recite, if I delighted in much rigorous rehearsals, as the "Garden of the soul,"¹ "The Paradise of the soul," with other of the same hue and colour. Wherefore here needeth sharp reformation, yea and many of them be worthy to be clean put out of memory. The same judgment and reformation that is meant of the books before named, is also to be had of the books of passions and saints lives, called "Legendaries,"² of "Festivals,"³ of "Manipulus curatorum,"⁴ of "Eccius,"⁵ of "Cocleus,"⁶ and of "Hocstratus" books,⁷ with such like dregs and draff, wherein the Pope's false usurped power, and his most wicked laws be maintained and defended, to the great and dangerous infection of our most gracious sovereign Lord the King's liege people, and the unlawful withdrawing of their hearts from his Grace's majesty by such mischievous books. Besides that, that many things be mingled in the said book of John Eccius,⁸ whereof I fear me sore that the devil is the very author. . . . It is not meet, comely, nor fitting, that in our prayers we should make a God and Saviour of any Saint in heaven, no not of our blessed Lady. Neither is it meet to make them check with our Saviour Christ, much less than to make them checkmate. I would they that be learned, should here call to mind the honour of Latria, wherewith they were wont to say and preach, and in disputations to declare and teach, that it was both sin and shame to honour any creature. Their distinction of Latria, Dulia, and Hyperdulia, in contentious disputation, swimmeth ever in their lips. But when they come to practise the matter in their petitions and prayers, then seemeth it as clean forgotten with them as they had never spoken it, read it, nor heard of it in their lives. Such is the blindness of nature without the Spirit of God. I pray God ones amend that is amiss. . . . Truly the high blasphemy of the most holy name of God, most good and almighty, the defiling and defacing of the precious blood

¹ See John Gau. The right way to the kingdom of heaven. A.D. 1538. (Scottish Text Soc.) pages 3. 4. and Introduction page 38; and *Ortulus animæ in duytsche. Antwerp, Hochstraten.* (Bodl. i. c. 28.). A.D. 1528.

² *Aurea legenda*, editions from 1483-1527.

³ *Liber festivalis*. London. 1502.

⁴ *Guido di monte Rotherii. Manipulus curatorum*. London. 1509.

⁵ J. Eckius. *Enchiridion*. 1525. and Panzer. *Annales typographici. Johannes Eckius*. Vol. 10. page 302.

⁶ See Panzer. *Annales typographici. Johannes Cochleus*. Vol. 10. page 256.

⁷ See Panzer. *Annales typographici. Jacobus Hochstratus*. Vol. 10. page 413.

of our Saviour Jesu Christ, the contemning of the most gracious inspiration of the Holy Ghost, and finally, so abominable idolatry as more can never be; from which he defend us, that redeemed us with his most precious blood. So be it.

An Almanake for xx years. It begins A.D. 1535. Easter Day 28 March.

The Kalender is Sarum. It has "Oct. S. Thomas martyr" on January 5.

"Translation of Thomas Cantor" on July 7. "S. Thomas martyr" on December 29. St. Thomas of Canterbury does not occur in the Litany.

Preface.¹ It was never ordained, O good reader . . . This preface occurs before with verbal differences in "The preface unto the reader" No. 115. c. A.D. 1534 (page 196).

An instruction how and in what manner we ought to pray to almighty God.²

First of all, two things are necessarily required to thee, that our prayer may be a very prayer . . . The prayer of the Lord called the Pater noster. Our Father which art in heaven hallowed be thy name . . . A goodly brief interpretation or declaration of the prayer of the Lord. Our Father which art in heaven look mercifully upon us thy wretched children here in earth . . . A more large exposition of the prayer of the Lord wherein are contained seven petitions. The preface and introduction to ask the seven petitions is contained in these words. Our Father which art in heaven, etc. The understanding of the words. Almighty God since thou of thine infinite benevolence and mercy hast not only admitted us but also taught . . .

Conditor cæli et terræ. O maker of heaven and earth, King of kings and Lord of lords . . . So be it (as on pages 155, 167).

The office of all estates (as on pages 155, 168).

Good works. Among good works, the chief are to be obedient in all things unto kings, princes, judges and such other officers as far as they command civil things . . .

Persecution. After these and such other works let every man bolden and comfort his brethren to suffer the cross that God will lay on them . . .

* * * *The Hours are those commonly known as Marshall's; and are the same as those in No. 115. c. A.D. 1534.*

A preface to the Litany. Forasmuch good christian reader as I am certainly persuaded, that divers persons, of small judgment and knowledge in holy scripture, have been offended for that that in the english Primer³ which I lately set forth, I did omit and leave out the Letany which, I take God to witness, I did not of any perverse mind or opinion, thinking that our blessed Lady and holy Saints might in nowise be prayed unto, but rather because I was not ignorant of the wicked opinion and vain superstitious manner, that divers and many persons have not only used in worshipping

¹ See John Gau Right way to the kingdom of heaven. A.D. 1533. (Scottish Text Soc.) page 7.

² Opera Lutheri. ed. 1582. Vol. 1. page 70b Vol. 7. pages 129, 125; Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531. page 222.

³ No. 115. c. A.D. 1534. page 196.

of them, but also thinking that God by Christ would none otherwise gladly hear and accept their petitions and prayers, but by his blessed mother and saints . . . and although it be nothing like nor true, as concerning the necessity, that we by the commandment of holy Scripture must of necessity pray to our blessed Lady and Saints, or that otherwise we cannot be heard; yet is it true, as concerning that we must needs have a peace maker and mediator to our heavenly Father, which is his only Son, and our only sufficient and eternal mediator Jesu Christ. Wherefore for the contentation of such weak minds and somewhat to bear their infirmities, I have now, at this my second edition of the said Primer, caused the Litany to be printed and put into the same, trusting that they by their old untrue opinion before alledged, nor yet by any other like will abuse the same. Right doubtful it is, as I think, to pray unto all those that be mentioned, named, and called saints in the common primers in latin. For although many of them, by what authority I cannot tell, have been canonised and made saints, by such as have been bishops of Rome; yet whether they be saints or no I commit to the secret judgment of God.

The Litany has Invocations of Saints and Angels, arranged according to the classification in the Sarum use. It has "Our most gracious sovereign Lord and King Henry the eighth, his most gracious Queen Anne, all their posterity, aiders, helpers, and true subjects".

O bone Jesu. O bountiful Jesu, O sweet Jesu, O Jesu the Son of the pure virgin Mary . . . So be it. O glorious King which amongst Thy Saints art laudable . . . Amen (as on pages 167. 189).

An admonition or warning to the reader necessary to be had and read for the true understanding and meaning of the Dirige hereafter following.¹ Our Saviour Jesu Christ, good christian reader, in the gospel of John commandeth us whiles we have light to walk in light: for he that walketh in darkness, seeth not whither he goeth, nor where he walketh. Amongst all other works of darkness and deep ignorance, wherein we have blindly wandered, following a sort of blind guides, many days and years, I account not this one of the least, that we have rung and sung, mumbled, murmured, and piteously puled forth a certain sort of psalms hereafter ensuing with response, versicles, and lessons to the same, for the souls of our christian brethren and sistern that be departed out of this world: which psalms and lessons (I beseech God I die) and if they make any more for any such use and purpose, that is to say, that they ought or may be used any rather for them that be departed, than for them that be in life and in good bodily health than may "Te Deum" or "Gloria in excelsis" . . . And as for the ix lessons in the said Dirige, taken out of the prophet Job, I wonder sore of what intent they were ordained to be sung or said for the souls of the dead . . . So be it.

¹ See Preface to Dirige. No. 128. c. A.D. 1537. page 171.

The Dirige is Sarum except that "Lord give them eternal rest and let continual light shine unto them" is omitted at the end of each Psalm and elsewhere. The only collect at the end of the Evensong which is retained from Sarum use is "Deus cui proprium est". The psalm "Deus misereatur" and "The Song of Zachary" are omitted in the Mattins. All the collects at the end of the Dirige which are found in Sarum use are omitted, and "Deus cui proprium est" is substituted.

The Commendations are the same as in No. 115. c. A.D. 1534 down to the end of Psalm 119, but the rest is different.

Be it known to all men by these presents, that it is prohibited by our sovereign Lord the King by his letters patents, to all printers, booksellers, and merchants and all others, that (without license had of him, that at his costs and charges printed this book) they in no wise do print, or utter in sale or otherwise, at any place within our said sovereign Lord's dominions, this book, entitled and called the English Primer, at any time within six years next after the printing hereof, as they will answer at their perils, and avoid the penalties mentioned in the privilege hereunto granted.

Colophon. Imprinted at London, in Fleet Street, by John Byddell . . . for William Marshall, the year of our Lord God M.D. xxxv. the xvi. day of June.

c. A.D. 1535, Thomas Godfray, London, 8o. English. No. 118.

*. The title is "*A Primer in english with divers prayers and godly meditations. Cum privilegio regali*". The contents of the book are on the title-page. The Litany and Dirige do not occur in the book.

An Almanake for xiii years. It begins A.D. 1535. Easter day. 28 March.

The Kalender is Sarum, it has "Octava S. Thomæ mar." on January 5. "Translatio S. Tho. mart." on July 7. "Thomæ martyris." on December 29.

A christian man's learning divided in three parts. The prologue. Ye have desired me oft and many times dear brother and friend truly and faithfully to write unto you the sum and effect of a christian mans learning, that is to say the principal thing that a christian man is bound to know . . . The x commandments . . . The creed or belief . . . The Pater noster . . .

An exhortation for them that receiveth the blessed sacrament of the altar. Most dearly beloved in God ye shall understand how that the gospel of Christ putteth us alway in remembrance that of ourselves we are but ignorant poor and wretched sinners. . .

Grace for fish days. Benedicite. *Dominus*. That meat that goeth into the mouth, saith Christ, Matt. xv. defileth not a man . . . Praise ye the Lord. Our Father.

After dinner. These are the very words of the Holy Ghost in the first epistle to Timothy the fourth cap. In the latter days some shall depart from the faith . . . Amen.

* * *The Hours are those commonly known as Marshall's ; and are the same as those in No. 115. c. A.D. 1534. The Passion of our Saviour Christ and the Resurrection of our Lord come after Lauds and before Prime and Hours.*

The passion of our Saviour Christ (as on page 197)

The resurrection of our Lord. Now for because the sum of our salvation and life perpetual consisteth in the faith in Christ's death, his resurrection, and ascension, I shall continue the story of this gospel . . .

The commendations are the same as in No. 115. c. A.D. 1534.

c. A.D. 1535 (John Byddell, London) 4^o. English. No. 119.

* * *The title page as well as the reverse of it is the same as that in No. 117. A.D. 1535. June 16.*

An almanake for xx years. It begins A.D. 1535. Easter day. 28 March.

The Kalender is the same as that in No. 117. A.D. 1535. June 16. It has "Oct. S. Thomas martyr" on January 5. "Translation S. Thomas" on July 7. "S. Thomas martyr" on December 29. St. Thomas of Canterbury does not occur in the Litany.

* * *The Hours are those commonly known as Marshall's ; and are the same as those in No. 115, c. A.D. 1534.*

The Litany is the same as that in No. 117. A.D. 1535. June 16. It has "Our most gracious Sovereign Lord and King, Henry the eighth, his most gracious Queen Anne, all their posterity, aiders, helpers, and true subjects".

The Dirige is the same as that in No. 117. A.D. 1535. June 16.

The Commendations are the same as in No. 117. A.D. 1535. June 16.

c. A.D. 1537 (John Byddell, London) 4^o. English. No. 129.¹

* * *The title is the same as that of No. 117. A.D. 1535. June 16. It has "Cum privilegio regali". The title-page has no coat of arms. The reverse of the title-page is the same as that of No. 117.*

The Kalender is the same as that in No. 117. A.D. 1535. June 16, except that on July 12, instead of "S. Nabor and Felix," it has "Erasmus of Rotterdam deceased 1536".

* * *The Hours are those commonly known as Marshall's ; and are the same as those in No. 115. c. A.D. 1534.*

The Litany is the same as that in No. 117. A.D. 1535. June 16. It has "Our most gracious Sovereign Lord and King, Henry the eighth, his most gracious son Prince Edward, all their posterity, aiders, helpers, and true subjects".

The Dirige is the same as that in No. 117. A.D. 1535. June 16.

The Commendations are the same as in No. 117. A.D. 1535. June 16.

On the reverse of "The table of the book". The prophets as they were all taught, stirred up and thrust forth of one spirit to preach . . .² Even

¹ See H. J. Todd, *Life of Cranmer*. Vol. 1. page 129. Crumwell was appointed Privy Seal, A.D. 1536, July 2. Rymer. *Fœdera*. ed. 1728. Vol. xiv. page 571.

² See Preface to *Jeremy the prophet translated into english by George Joye*. A.D. 1534.

by the same Spirit hath God, the Father of our Saviour Jesu Christ, raised up our most gracious Prince, Henry the viii, to set forth his most holy will . . . Amen.

A goodly exposition upon the xxx Psalm, In te Domine speravi.¹

The arms of William Marshall are on the reverse of the last leaf of the book.

. *The book has no colophon.*

c. A.D. 1537, John Byddell, London, 8o. English and Latin. No. 130.

. *The title is "The prymer with the pystles and gospels in english of every Sunday and Holy-day in the year, revised and diligently corrected, and the form of the new bedes with divers other things very necessary for young curates, and for all other men women and children".*

The Prologe. Forasmuch as the laws and decrees of the very Antichrist and great enemy of God the Bishop of Rome, which named himself Pope, have been preached and taught many years unto the people by the Bishops and clergy of this realm of England; and the very scripture of the Gospel, which is God's word and the life of the soul, hath been hid and shut up, so that no man for fear of that Antichrist durst open or shew the very truth of it, until now of late days our sovereign Lord the King took upon him his old title and right to be supreme head in earth immediately under God of the Church of England,² which title of supreme head was given always of God to Emperors, Kings, Princes, and Rulers, as it appeareth in many and divers places of Scripture. To the which both the Bishops and Clergy of this realm have not only in convocation assembled, consented, recognised, and approved lawfully and justly to appertain to the Kings highness, but also by word, oath, confession, and writing under their signs and seals have confessed, ratified, corroborated, and confirmed the same.³ And also all the nobles and commons both spiritual and temporal by the authority of parliament by one assent have granted, annexed, knit, and unied to the crown imperial of the same realm the title, dignity, and style of supreme head in earth immediately under God of the church of England.⁴ Wherefore the King's grace calling to his remembrance the power, charge, and commission given to him of almighty God, and upon a vehement love and affection towards his loving and faithful subjects, and that they should not perish or faint for lack of spiritual food, hath straightly charged and commanded all his said Bishops, and other of his clergy to declare, teach, and preach unto the people every Sunday and other high feasts through the year, the true mete and sincere word of God without any manner colour or dissimulation,⁵ and that the said title, style, and jurisdiction of supreme head appertaineth to the King's crown and dignity royal; and also to publish and declare the great and innumerable enormities and abuses, which the said Bishop of Rome as

¹ Fratrís Hieronymi [G. Savonarola] Ferrariensis expositiones in psalmos. A.D. 1506. Venice.

² See Wilkins Conc. ed. 1737. Vol. 3. page 725, and Joyce England's sacred Synods. ed. 1856. page 386.

³ See Wilkins Conc. ed. 1737. Vol. 3. pages 807. 810. 815. 825. 830.

well in the title, and style, as also in authority, and jurisdiction of long time, unlawfully and unjustly hath usurped upon the King's grace and his progenitors and all other christian Princes, which word of God is now of late well set forth and preached in divers places of this realm. And the very Christians of the same are greatly desirous to have the said word of God in their mother tongue; and specially the Pystles and Gospels¹ which are read every Sunday and other Holy Days in the church, that they may thereby the better understand the preacher in his sermon.

And because the word of God may the better go forward, and forasmuch as the price of the whole New Testament² is somewhat high, and specially for them that have little money; and also that children and other having little cunning or experience cannot briefly find the said Pystles and Gospels in the said New Testament, therefore I have set forth and compiled in this book all the Pystles and Gospels together that are read in the church every Sunday and other Holy-days in the year, beginning first with the Sunday at Advent Sunday and so forth, and afterwards with the Feast of St. Andrew's day, which every man woman or child that can read shall briefly find by the table in the end of this book, which table shall shew you in what leaf ye shall find every Pystle and Gospel in the year.

The form of the new beads.³ Ye shall pray for the whole congregation of Christ's church and specially for this church of England; wherein first I commend to your devout prayers the King's most excellent majesty supreme head immediately under God of the spirituality and temporality of the same church; and for the declaration of the truth thereof ye shall understand, that the unlawful jurisdiction power and authority of long time usurped by the Bishop of Rome in this realm, who then was called Pope, is now by God's law justly, lawfully and upon good grounds, reasons and causes by authority of Parliament, and by and with the whole consent and agreement of all the Bishops, Prelates, and both the Universities of Oxford and Cambridge, and also the whole clergy of this realm extinct and ceased for ever, as of no strength value or effect in this realm of England, in which realm the said whole clergy, Bishops, prelates, and either of the Convocations of both Provinces,⁴ with also the Universities of Oxford and Cambridge, have, according to God's laws and upon good and lawful reasons and grounds, knowledged the King's highness to be supreme Head in earth immediately under God of the church of England.

An almanack for XXI years. It begins A.D. 1537. Easter Day 1st April.

A general rule to know when Alleluia goeth out. A general rule for Easter day. A general rule to know Advent Sunday. A general rule to know

¹ See Wilkins Conc. ed. 1737. Vol. 3. page 844.

² See Wilkins Conc. ed. 1737. Vol. 3 page 811.

³ See Wilkins Conc. ed. 1737. Vol. 3. page 788, and Cranmer's writings. Parker Soc. page 400.

⁴ See Wilkins Conc. ed. 1737. Vol. 3. page 725. and Joyce, England's sacred Synods, ed. 1856. page 335.

the Ymbre days. A general rule to know what time of the year it is lawful to marry, and what time it is not lawful.

The Kalender is Sarum. It has "Transla. Thomæ martyris" on July 7. "S. Thomæ martyris" on December 29. St. Thomas of Canterbury does not occur in the Litany. The Kalender has one stanza of four lines in english at the head of each month, also one in english, and one in latin at the end. In January the stanza at the head of the month begins "The first six years of man's birth and age": the stanzas at the end "Cir. cñ. stat. ly. iii. kings. came by night" and "In jano claris calidisque cibo potiaris".

. *The Hours are those commonly known as Marshall's; and are the same as those in No. 115. c. A.D. 1534. The portions common to the use of Sarum, as well as those taken from Holy Scripture are in latin as well as english. The other portions of the Hours are in english only. The Hours in No. 120 c. A.D. 1535 are treated in the same way.*

The Seven psalms are in latin as well as english; this is also the case in No. 120. c. A.D. 1535 (page 45).

The Litany is the same as that in No. 117. A.D. 1535. It is in latin and english down to "In the day of judgment," the rest is in english only. It has "Our most gracious Sovereign Lord and King, Henry the eight, and all his true subjects".

The Dirige is the same as that in No. 117. A.D. 1535; it is for the most part in latin as well as english; this is also the case in No. 120. c. A.D. 1535.

The Commendations are the same as those in No. 117. A.D. 1535; they are in latin as well as english; this is also the case in No. 120. c. A.D. 1535.

. *The Pystles and Gospels on the Sundays and on Saints days which are contained in this book are in english only; and are the same as those in No. 128. c. A.D. 1537. (see page 173.)*¹

c. A.D. 1539, 160., English. No. 150.

. *The title-page and colophon of this book are wanting.*

The days of the week moralysed (as on page 147).

A little metre containing the duty of a christian man. To believe that Christ hath for us merited . . . (as on page 162).

The x commandments of God, given by Moses and expounded by Christ. The first table. Exod. xx. Deuteronomi vi. I am thy Lord God which hath brought thee . . . Christ. Hear Israel, our Lord God is one Lord . . . (as on page 168).

The gospel of Saint John i. In the beginning was the word . . . Añ. We do call upon thee . . . ʒ. Blessed be the Lord's name . . . ʒ. From this time forth . . . Amen. Prayer. O God the protector of all that trust in thee . . . Amen (as on page 162).

The gospel of Saint Luke. i. The angel Gabriel was sent down from heaven . . . (as on page 161).

Matthew the. ii. Chapter. When Jesus was born in Bethlehem a town of Jurye . . . Thanks be to God (as on page 162).

¹ Wilkins Conc. ed. 1737. Vol. 3. page 844.

The passion of our Lord Jesu Christ, written by Saint John the Evangelist.

When Jesus had spoken these words, he went forth . . . ⁊. Thou that suffered for us. ⁊. Lord have mercy on us (as on page 162).

Auxiliatrix. Holy Trinity be helping unto me. O God in thy name . . . So be it (as on page 162).

A prayer to say when thou enterest into the church. Lord by the abundance of thy mercy I will enter into thy house . . . Amen (as on page 170).

Matyns in english. The Laudes. Pryme and Hours. The iii Hour. The vi Hour. The ix Hour. The Evensong. The Complyn.

* * * *The Hours are those commonly known as Marshall's; and are the same as those in No. 115. c. A.D. 1534, except that at Prime the rendering of the hymn "Veni creator Spiritus" agrees with Sarum use, "Come Holy Ghost O creator eternal" except in the last verse.*

The Litany is very imperfect; it consists of the latter portion only, and has "That thou vouchsafe to give peace to our King (Henry) and among all Kings universal".

The prophet Esai the lix Chapter. Lo, the Lord is yet alive whose power is not so minished . . .

Psalms of the passion (as in No. 115. c. A.D. 1534) adding (as on page 166).
 Añ. Christ was made obedient for us unto death . . . ⁊. Holy mother of God pray for us . . . ⁊. That we may able to his promission. ⁊.
 Greatly to be praised is John . . . ⁊. Which leaneth on the breast . . .
 The prayer. Regard we beseech thee Lord this thy household . . .
 Lord Jesu Christ we beseech thee of thy goodness . . . Lord God we pray thee that the prayer of blessed St. John . . . Amen. The glorious passion of our Lord Jesu Christ . . . The Virgin Mary with her holy Son give to us their benediction. To the holy and indivisible Trinity . . . Amen. All hail most benign Jesu full of mercy . . . Amen.

A ghostly Psalm of the Catholick Faith, made by Athanasius called Quicunque vult. Whosoever he be, that will be saved . . . (as on pages 153. 168).

A prayer of the seven words that our Lord spake hanging on the cross. Omnipotent Lord Jesu Christ, that yet hanging upon the cross . . . Amen (as on page 161).

A prayer against ill thoughts. O pitiful Lord God alway shewing thy mercy . . . Amen (as on page 187).

The rule of charity. Do as thou wouldest be done to for charity holdeth all alike . . . (as on page 175).

A comparison between faith, hope, and charity. Faith cometh of the word of God, hope cometh of faith, and charity springeth of them both . . .

A prayer to S. Hierome. O God the lover of mankind, which by thy elect servant . . . So be it (as on page 172).

A prayer when thou shalt receive the Sacrament. Domine non sum dignus . . . O merciful Lord, I am not worthy . . . So be it (as on page 167).

When thou hast received it. Vera perceptio corporis. The very true receiving of thy glorious body of flesh and blood . . . (as on page 167).

- A prayer for wisdom. Sapyence ix chapiter. Deus patrum nostrorum. O the God of our fathers, God of mercy which hast made all with thy word . . . (as on page 167).
- The prayer of Salomon for wisdom. Thou hast done Lord with thy servant David my father great mercy . . . (as on page 167).
- For a competent living the Prayer of Salomon Prouerbi xxx. Duo rogavi te ne deneges. Two things, Lord, have I required thee that thou wouldest not deny me . . . (as on page 167).
- A prayer of the church of the faithful for the word of God to be spoken with boldness of heart. Acts xiii. Domine tu fecisti celum. Lord thou hast made heaven and earth, sea and all that are in them . . . (as on page 172).
- The prayer of Christ before His passion for his church in this world. John xiii. chap. Pater venit hora ; clarifica filium. Father the hour is come glorify thy son . . . Amen (as on page 172)
- The prayer of the church for sinners. Sapience. xv. Tu Deus noster suavis. Thou our God art gentle and true, patient, and with mercy ordering . . . (as on page 172)
- The prayer and blessing of Job in his most tribulation and taking away of his goods. Job ii. cha. In tonso capite corruens. Job, his head clipped, falling flat on the ground, worshipped God . . . So be it (as on page 172).
- When we are scourged of God either for our sins, or that we may be proved by him. The prayer of Thobie the iiii. chapiter. Justus es Domine. Thou are just Lord, and all thy judgments are true . . . (as on page 172).
- A prayer of Jeremy xviii. Chap. Sana me Domine et sanabor. Heal me good Lord, and I shall be healed . . . Finis (as on page 172).
- He that loveth God, loveth his neighbour. John iii. If a man say, I love God and yet hateth his neighbour, he is a liar.
- An order and form of bidding of the beads by the King's commandment¹ (as on page 175) but for "For the good estate of our noble Prince Edward" read "And for the most noble and royal estate of our prince Prince Edward."
- The abrogation of the Holydays (as on page 175).
- The xv. Oes in english (as on pages 116, 171).
- A devout prayer. O my sovereign Lord Jesu, the very Son of almighty God . . . Deus propitius esto mihi peccatori vel peccatrici. I thank thee also with all my heart and most gracious Lord for the benefits and grace . . . So be it (as on pages 116, 187).
- A devout prayer. Jesu for thy holy name and for thy bitter passion, save us from sin . . . So be it (as on page 116).
- A devout prayer. Most dear Lord and Saviour sweet Jesu, I beseech thy most courteous goodness . . . So be it (as on page 116).

¹ See Wilkins Conc. ed. 1787. Vol. 8. page 783.

A devout prayer. O blessed lady, mother of Jesu and Virgin immaculate, that art well of comfort . . . (as on page 116).

A devout prayer. O glorious Angel unto whom our blessed Lord of his most merciful grace . . . So be it (as on page 116).

The manner to live well, devoutly, and salutarly every day, for all christian persons of mean estate for to read. Compiled by Master Johan Quentin, doctor in divinity at Paris, diligently translated into our english tongue (as on page 147) but omits from "Rest you after dinner" to "And beware ye pass not a fortnight except very great let". Also for, "Rise up at vi of the clock in the morning in all seasons" read "When you rise up in the morning at all seasons". And for "Think how many times he hath forgiven you in shrift" read "Think how many times he hath forgiven you in trust".

* * *The book has neither Dirige nor Commendations.*

A SUMMARY OF THE CONTENTS

OF THE

PRIMERS IN ENGLISH AND LATIN:

IN WHICH THE HOURS ARE COMPOUNDED PARTLY OF SARUM USE;
AND PARTLY OF THOSE HOURS PRINTED CHIEFLY FOR
WILLIAM MARSHALL.

PRINTED CUM PRIVILEGIO REGALI.

A.D. 1536—A.D. 1540.

A.D. 1536, John Goughe,¹ London, 8^o. English and Latin. No. 122.

* * *The title of the book has "This prymer of Salisbury use both in english and in latin . . . Hercunto annexed a fruitful work called the Paradise of the soul . . . also Iesus matyns with prime and hours and evensong. Cum gratia et privilegio regali."* The contents of this book are almost the same as those of No. 117* page 99.

An Almanacke for xx years. It begins A.D. 1535. Easter. 28 March.

The Kalender is Sarum. It has on January 5. "Oct. S. Thomæ," on July 7.

"Transl. S. Thomæ," on December 29. "S. Thomas."

† A. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. u. x. y. z.

In nomine . . . In the name. Oratio dominica. Pater noster.

Seven petitions of the Pater noster by John Colet, Dean of Poules. O Father in heaven hallowed be thy name among men in earth . . . Amen (as on page 150).

Salutatio angelica. Ave Maria . . . Iesus Christus. Amen. The salutation of the angel. Hail Mary . . . fruit of thy womb. Iesus. Amen.

Duodecim articuli fidei. Credo in Deum . . . Amen. The xii articles of the faith, the which every true christian man and woman be bound to believe. I believe in God the Father almighty creator of heaven and earth . . . Amen.

The x commandments. One God only thou shalt love and worship perfectly . . . (as on page 162).

A dialogue of christian living wherein the child asketh certain questions and answereth to the same. The question. Speak my dear child, what art thou. The answer. As concerning my first birth. I am a creature of God endued with wit and reason the son of Adam, and as touching my new and second birth, I knowledge myself to be a christian . . . Then

¹ See State papers. Foreign and Domestic. Henry 8. Vol. 5. No. 806. and Vol. 7. No. 805.

when the child is come to discretion, let him be induced to know what God is. God is might, wisdom, and infinite goodness, without beginning . . . It is also necessary to know what man is. Man is created after the likeness of the image of God . . . (see pages 151, 199).

Grace afore dinner. Blessed be the Lord omnipotent with all faithful eyes that trust in him . . . Amen.

Grace after dinner. Blessed be the Lord omnipotent that sendeth us plenty . . . Amen. The holy name of our Lord Jesu be ever blessed . . . The souls that be hence passed in Christ Jesu. Rest they in peace at his will and pleasure. Amen.

Grace afore dinner. Break thou the bread and food to the poor . . . Amen.

Grace after dinner. Our bountiful Lord God hath made unto us all a remembrance . . . Amen. God save our noble worthy King Henry and his gracious Queen Anne with all their progeny. The faithful souls that are hence passed rest they in Christ Jesu. Amen.

Grace. Good Lord for thy grace meekly we call . . . In nomine.

After grace. Bless we our Lord which of his grace . . . All christian souls rest in peace. Amen.

The x commandments of the old and new law. These are the words of the Lord God omnipotent and saith, I am thy Lord God . . .

An introduction to all persons to fulfil the commandments to their power. My most dearly beloved christian people that are fixed in faith and in the love of Christ Jesu . . . Amen.

The comfortable words and sayings of Christ at the high day of judgment. The evangelist witnesseth that He saith to them that shall be saved . . .

The vii works of mercy ghostly . . . The v bodily wyttes . . . The v ghostly wyttes . . . (see page 133).

Our Father which art in heaven hallowed be thy name . . . Amen. Because ye may understand the Pater noster the better, ye shall mark . . .

Our Father which art in heaven, this is the meaning. Even as a child when he goeth to his father to have anything of him . . .

Hail Mary full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus Christ. So be it. Here thou seest that in these words no petition but pure praises . . . (as on page 197).

O maker of heaven and earth, king of kings . . . So be it (as on page 203).

Office of all estates. Good works. Acts v. Persecution (as on page 203).

A general confession for every sinner brought in to knowledge of his sins to confess himself with penitent and sorrowful heart before God at all times. O my most merciful Father, the father of mercies and God of all consolation . . . So be it. Furthermore. I have not given meat to the hungry . . . So be it (as on page 195).

An exhortation for them that receiveth the blessed sacrament of the altar. Most dearly beloved in God ye shall understand how that the gospel of Christ . . . Amen (as on page 205).

If thou have grace of the Holy Ghost in thee thou shalt not need to dread any peril of these sins following, Pride, Envy, Wrath, Covetous, Sloth, and Gluttony, and Lechery. Pride cometh only of man's high arrogant will . . .

The four gospels in english. In the beginning was the word . . . Anty. We do call upon thee . . . V. Blessed be the name of the Lord . . . A. From henceforth and evermore . . . O God the protector of all that trust in thee . . . Amen (as on page 209).

Luke i. The angel Gabriel was sent from God unto a city of Galilee . . .

Matthæw the second chapter. When Jesus was born in Bethlehem a town of Jury . . .

Mark xvi. After that He appeared unto the eleven as they sat at meat . . .¹

A prayer concerning the vii petitions that the sinner prayeth to God for the vii times that Christ spake on the cross. Omnipotent Lord Jesu Christ that the hanging on the cross . . . Amen (as on page 210).

The passion written by Saint Johan Evangelist. When Jesus had spoken these words, He went forth . . . V. Thou that suffered'st for us. A. Lord have mercy on us. O Lord which hast displayed thine hands and feet . . . Amen (as on page 210).

Matyns of our Lady. Prime and Hours of our Lady. The third Hour of our Lady. The sixth Hour of our Lady. The ninth Hour of our Lady. Evensong of our Lady. Compline of our Lady.

*. * *The Hours are in english and latin. Matins and Lauds are the same as those printed chiefly for William Marshall; as in No. 115. c. A.D. 1534. The First, Third, Sixth, Ninth Hours, and Evensong are according to the use of Sarum, as in No. 124. A.D. 1536, but without any invocation of the Virgin Mary. Compline is Sarum except the Antiphon to the psalms, the Chapter, and the Hymn. The Hours of the cross are appended; they are Sarum and are in english and latin, as in No. 124. A.D. 1536, with the addition of a collect in english at the end of each Hour.*

At Lauds.¹ The collects. Of the Holy Ghost. De S. Spiritu. Añ. Come Holy Spirit of God . . . Versicle. Send forth thy Spirit . . . Answer. And the face of the earth . . . Let us pray. O God which hast instructed the hearts of the faithful . . . So be it. Oremus. Deus qui corda fidelium . . . Amen.

Of the Holy Trinity. De S. Trinitate. Anty. Deliver us, save us . . . V. The Lord's name be blessed . . . A. From this time forth . . . Let us pray. Almighty and everlasting God which hast granted . . . Amen. Oremus. Omnipotens sempiterne Deus qui dedisti . . . Amen.

Of the holy Cross. De S. Cruce. Añ. Truly we ought to rejoice . . . V. All the earth worshippeth . . . Respo. And praiseth his name . . . Let us pray. O God which hast ascended thy most holy cross . . . Oremus. Deus qui sanctam crucem ascendisti . . . Amen.

Of St John Baptist. De S. Johanne Baptista. Añ. Amongst the sons of women . . . V. From God there was a man sent . . . A. Whose name

¹ See Sarum Hours. English and Latin. A.D. 1536. No. 124. page 162 . . .

- was John . . . Let us pray. O Lord defend us alway through the continual succour . . . So be it. Oremus. Perpetuis nos Domine sancti Johannis Baptistæ tuere . . . Amen.
- Of St Peter and Paul. De Sanctis Petro et Paulo. Añ. Peter the apostle and Paul the doctor . . . V. In all the earth . . . A. And in the coasts of the world . . . Let us pray. O God whose right hand did lift up blessed Peter . . . So be it. Oremus. Deus cujus dextera beatum Petrum apostolum . . . Amen.
- Of St Andrew. De S. Andrea. Anty. Andrew was the servant of Christ . . . V. The Lord loved Andrew . . . A. With a savour sweet . . . Let us pray. Lord we humbly beseech thy majesty . . . So be it. Oremus. Majestatem tuam Domine suppliciter exoramus . . . Amen.
- Of St John evangelist. De S. Johanne evangelista. Añ. This is the same John . . . V. Greatly to be praised . . . A. For he leaned on the breast . . . Let us pray. We beseech thee Lord of thy benignity . . . So be it. Oremus. Ecclesiam tuam fidelem quæsumus Domine . . . Amen.
- Of St Laurence. De S. Laurentio. Anty. Saint Laurence the deacon . . . V. He distributed . . . A. His righteousness remaineth . . . Let us pray. Lord we beseech thee to give us grace . . . So be it. Oremus. Da nobis quæsumus omnipotens Deus vitiorum nostrorum . . . Amen.
- Of St. Steven. De S. Stephano. Anty. Stevyn saw the gates of heaven . . . V. Thou hast him crowned . . . A. And hast set him . . . Let us pray. Grant good Lord that we may perfectly follow him that we do worship . . . Amen. Oremus. Da nobis quæsumus Domine imitari . . . Amen.
- Of Mary Magdalen. De S. Maria Magdalena. Añ. Mary Magdalen did anoint . . . V. Many sins were forgiven her. A. Because her love . . . Let us pray. Grant unto us most merciful Father that like as blessed Mary Magdalen . . . Amen. Oremus. Largire nobis clementissime pater . . . Amen.
- Of St. Margarete. De S. Margareta. Añ. Saint Margarete was but xv years old . . . V. For thy beauty . . . A. Proceed prosperously . . . Let us pray. God that hast caused the blessed virgin Margarete . . . Amen. Oremus. Deus qui beatam virginem Margaretam . . . Amen.
- Of the Saints whose reliques remain in the holy church. De sanctis quorum reliquiæ continentur in universali ecclesia. Anthem. All ye blessed Saints . . . V. Rejoice in the Lord . . . A. And all you that in heart . . . Let us pray. We beseech thee good Lord that thou being pleased . . . Amen. Oremus. Omnium sanctorum tuorum quæsumus Domine . . . Amen.
- For peace. De pace. Anthem. Lord send us peace in our time . . . V. Lord send peace . . . A. And great abundance . . . Let us pray. O God from whom all holy desires . . . Amen. Deus a quo sancta desideria . . . Amen. Bless we the Lord. Thank we God.

Hail Jesu Christ, King of mercy, our life, our sweetness . . . V. In all our trouble . . . R. O Jesu our health and glory . . . The prayer. O Jesu Christ the Son of God our redeemer, which dejected'st and humblest thyself . . . Amen (as on page 199).

Of the v corporal joys of our Lady. De gaudiis beatæ Mariæ virginis corporalibus. Rejoice, O virgin . . . Gaude virgo . . . V. Thou art blessed . . . A. For the fruit of life . . . Let us pray. O God which with double joy . . . So be it. Oremus. Deus qui beatissimam Virginem Mariam . . . Amen (as on page 164).

Out of the bottomless pit of my heavy troubles. De profundis. Lord pray for us. Our Father. V. Lord give them eternal rest. A. And continual light. V. From the gates . . . A. Lord deliver . . . V. I trust to see . . . A. In the land . . . V. Lord God hear . . . A. And give hearing . . . Let us pray. Lord incline thine ear . . . So be it. Oremus. Inclina Domine aurem tuam . . . Amen. God have mercy of all christian souls. So be it. Animæ omnium fidelium defunctorum . . . Amen (as on page 165).

A prayer to be said at the levation of the sacrament. Hail very body incarnate of a virgin . . . Ave verum corpus . . . (as on page 165).

The seven psalms.

The Litany of Jesus Christ's acts and mercy for all sinners cordially of him axing.

* * * *The Litany has this invocation "All holy saints and the elect creatures of God. Pray ye for us". It has "That thou vouchsafe to give universal peace to Cæsar and among all kings universal". "That thou vouchsafe to preserve our King Henry and all his aiders and helpers." "That the ministers and governors may catholically rule thy people." The acts of Jesus Christ, showing his mercy, are in this Litany in the place of the invocations of saints in the Litany according to Sarum use.*

Whosoever willeth to be saved . . . Quicumque vult salvus esse . . . Deliver us, save us, justify us, O blessed Trinity. V. The Lord's name be blessed . . . A. From this time forth . . . Let us pray. Almighty and everlasting God, which hast granted to us thy servants through confession of the true faith . . . Amen. Oremus. Omnipotens sempiternus Deus qui dedisti nobis famulis tuis . . . Amen (see page 210).

* * * *The book has no Dirige.*

The Commendations are Sarum; as in No. 124. A.D. 1536, (page 166) but with the addition of the argument as in No. 174. A.D. 1545 (page 237).

The Psalms of Christ's passion.

The Psalter of St Hierom. Psalterium beati Hieronymi (as on page 167).

When thou shalt receive the sacrament. In sumptione corporis Christi. O merciful Lord I am not worthy . . . Amen. Domine non sum dignus . . . (as on page 167).

When thou hast received it. Post sumptionem corporis Christi. The very true receiving of thy glorious body . . . Vera perceptio corporis . . . Amen. (as on page 167).

A devout prayer of St. Bernard. Oratio sancti Bernardini confessoris ordinis minorum. O bountiful Jesu . . . So be it. O bone Jesu . . . Amen. O glorious King . . . O rex gloriose . . . (as on page 167).

For a competency of living the prayer of Solomon. Proverbs the xxx. chapter. Pro vitæ competentia. Oratio Salomonis. Prover. xxx. Two things Lord I demanded that thou wouldest not deny me . . . So be it. Duo rogavi te ne deneges . . . Amen (as on page 167).

The Matyns in the honor of the blessed name of Jesu. Lauds of Jesus. Pryme and Hours of Jesus. The first Hour. The third Hour. The vi. Hour. The ninth Hour. The Evensong of the name of Jesus. The Complene or burying time.

* * *These Hours are, with some variations, a translation of "Horæ dulcissimi nominis Jesu" (see No. 26. A.D. 1503. page 10).*

Devout meditations and prayers with contemplations called the Paradise of the soul.

* * *This devotion is printed in full on pages 220-224.*

Colophon. Here endeth this prymr with the Paradise of the soul. Imprinted by Johan Gowhe dwelling in London in Chepsyd next Paulys gate 1536.

* * *The reverse of the leaf on which the colophon is printed has, A cut of the King's arms encompassed with the garter; the arms are crowned, and supported by a dragon and a greyhound: over the arms is a riband with the motto "Dicu et mon droit," on the right a rose, on the left a pomegranate: beneath the arms, on the right a fleur de lis, on the left a portcullis. The words "Johan Goughe, the printer. Cum privilegio," are below the cut.*

An exposition after the manner of a contemplation upon the li psalme called Miserere mei Deus¹ (as on page 200).

A devout short prayer to Jesu. Jesu Lord that madest me, And with thy blessed blood hast me bought . . . Amen.

The Pater noster spoken of the sinner, God answering Him at every petition. The sinner. Our Father which art in heaven, what a great space is between thee and us . . . Amen.

A prayer for the King and the Queen. O Lord God, which art the very high imperial protector . . . Amen.

A meditation of Jerom de Fararia upon the psalm of In te Domine speravi, which prevented by death he could not finish² (as on page 207).

Colophon. An end of the meditation of Hierom of Ferrarie upon the psalm In te domine speravi which prevented by death he could not finish.

A.D. 1540, Richard Grafton and Edward Whitchurche,³ London. 8o. English and Latin No. 151.

* * *The title of the book is "The Primer both in english and latin . . . Cum privilegio ad imprimendum solum".*

¹ Fratris Hieronymi [G. Savonarola] Ferrariensis expositiones in psalmos A.D. 1506.

² Fratris Hieronymi [G. Savonarola] Ferrariensis expositiones in psalmos A.D. 1506.

³ See Rymers Fœdera, ed. 1728, Vol 14. page 766; and Acts of privy council Vol 1. new series, A.D. 1890, pages 107. 117. 121.

An Almanacke for. xvii. years. It begins 1539. Easter day, 6 April.

The Kalender is the same as that in Hilsey's Primer No. 148. A.D. 1539 except that St Katherine is commemorated on November 20.

A lesson of the gospel of S. John declaring the passion of our master Christ. John xviii. When Jesus had spoken these words . . . ¶. Thou that sufferedest for us. A. Lord have mercy on us. A prayer. O Lord which hast displayed thine hands and feet . . . O Lord for thy great mercy and grace. Help thy people that so fain would have . . . So be it (as on page 162).

A lesson of the gospel of St Luke mentioning the resurrection of Christ. Luke xxiii. But upon one of the Sabbaths very early in the morning . . . Thanks be to God (as on page 183).

A lesson of the gospel of St. Mark mentioning the ascension of Christ. Marke xvi. At the last as the eleven sat at the table . . . (as on page 183).

An order and form of bidding of the beads by the King's commandments (as on page 175).

The Symbol or Creed of the great doctor Athanasius daily read in the church. Whosoever will be saved before all things . . . (as on page 210).

The abrogation of the holydays (as on page 211).

A preface to the Matyns and the other Hours declaring the first institution of them, and for what cause they be received and accustomed to be said in the church and among other christians. Of long time christian reader it hath been used in the church of God certain hours to be appointed to the service of God and to prayer . . . God save the King (see pages 170, 229).

Matyns of our Lady. Prime and Hours of our Lady. Third, Sixth, and Ninth Hours of our Lady. Evensong of our Lady. Complyn of our Lady. The Hours of the Cross are appended to each Hour except Compline.

* * *The Hours in the case of Matins and Lauds are the same as those printed chiefly for William Marshall as in No. 122. A.D. 1536, (page 213) and No. 115. c. A.D. 1534 (page 195). In the case of the First, Third, Sixth, and Ninth Hours they are according to the use of Sarum, as in No. 124. A.D. 1536 (page 159) and like No. 122. A.D. 1536. omitting the chapters with their responds, and any invocation of the Virgin Mary.*

The xv Psalms.

The signification of the word Letany. Mamercus bishop of Vienne what time that a terrible earthquake . . .

The Letany wants all but the last part; it begins ¶. Lord save the King and the realm.

The prologe to the Dirige. We read in sundry places of the Bible most dear reader, that the antique people the Hebrews had a certain manner of lamentation for the dead . . . (see page 231).

The Dirige, as well as the translation of it into english, is the same as that in Bishop Hilsey's Primer No. 143. A.D. 1539, (page 232).

* * *The book has not "The Commendations".*

The third part of the Prymer treating of works. Works are diverse some right and necessary which must needed be observed . . . (see page 232).

Certain godly prayers to be used, and first in the morning when you arise. I thank thee my heavenly Father by thy dearly beloved Son Jesus Christ that this night . . . Amen (as on page 184).

The grace to be said afore dinner. The eyes of all things look up and wait upon thee . . . Our Father. O Lord God our heavenly Father bless thou us and these thy gifts . . . Amen (as on page 198).

Grace after dinner. We thank thee, O Lord our Father, by thy son Jesus Christ our Lord . . . Amen (as on page 198).

Grace before supper. Christ which at the last supper gave himself unto us . . . Amen (as on page 198).

Grace after supper. Honour and praise be to God the King everlasting . . . Amen. God almighty Father of all mercy . . . Amen (as on page 198).

When thou shalt go to bed say thus. I lay me down to rest. In the name. I thank thee my heavenly Father by thy dear beloved Son Jesus Christ . . . Amen (as on page 198).

Prayer and thanksgiving to the heavenly Father for all his benefits shewed to us. O most highest almighty and eternal God whose glory replenisheth heaven . . . Amen (as on page 182).

Prayer for true faith. I will love thee O Lord my strength. The Lord is my stablishment and refuge. O Lord, make us to have a perpetual fear and love . . . O God defender of all that trust in thee . . . Amen (as on page 179).

* * * *"The Pystels and Gospels of the Sundays and festival Holy-days newly corrected and amended. Printed in London in the house late the Grey Friars by Richard Grafton and Edward Whitchurche. 1540. Cum privilegio ad imprimendum solum"*¹ *are bound with this book; they are in english only and begin with New Year's day. The Holy days do not include the days of St. Thomas of Canterbury; and are fewer than those in No. 140. A.D. 1538 (page 183).*

The Paradise of the soul.

* * * *This devotion occurs in No. 122. A.D. 1536 (page 218).*

Here followeth devout meditations and prayers with contemplations called the paradise of the soul. When I conceived in my mind the great danger of hypocrisy and loss of prayer which Matthew reciteth in the vi. and xv and xxiii chapters . . . Amen.

Devota et brevis oratio penetrat cælos. First when thou intendest to prayer or devotion, which is stirred of the Holy Ghost, if thou mayest, get thee into a quiet place . . . Amen.

If thou wylt thou may'st use these prayers for every day in the week. A prayer for the Sunday. Sweet merciful and bountiful Lord Jesu this day I beseech thee . . . Pater noster. The Monday. Lord God I beseech thee that my heart may be inflamed with the love . . . Tuesday. Lord God eternal I humbly beseech thee that by thy great virtue of patience

¹ See Wilkins Conc. ed. 787. Vol. 8. page 776.

. . . Wednesday. Bountiful Lord God I pray thee that this day my heart may be illuminate . . . Pater noster. Thursday. Merciful Lord God omnipotent this day I recordially beseech thee that I may have fervent love . . . A Pater noster. Friday. This day good Lord, I beseech thee, by thy great virtue and grace . . . Saturday. This day pitiful Lord I beseech thee by the merits of thy painful passion . . .

A devout prayer to the Trinity. O mighty and dreadful and most merciful Lord, yea though I am a wretched and a miserable sinner that so uteren and grievously hath offended thy high majesty . . . Pater noster.

A special devout prayer. O my Lord and maker omnipotent through whose righteousness Lucifer fell from heaven . . . Amen. Pater noster.

When thou shalt receive the sacrament. O merciful Lord I am not worthy that thou shouldest enter in my sinful house . . . Amen (as on page 210).

When thou hast received. The very true receiving of thy glorious body of flesh and blood . . . (as on page 210).

To get grace for sin. O my Lord God I beseech Thee humbly of thy benign grace to hear me praying . . .

Against all evil thoughts. O pitiful Lord God, always shewing thy mercy upon me . . . Amen. Pater noster (as on page 210).

For the King and the Queen. O Lord God which art the very high imperial protector of all christian realms I humbly beseech thee of thy pitiful mercy to enlumine our King N and his council with thy most holy Spirit of grace, sapience, and of understanding, and to preserve him therein and his Queen with their succession . . . Amen (see page 218).

For thy friend living. O Lord God that of thy mere mercy dost daily justify the wicked . . . Amen.

A devout contemplation. O Jesu the very son of almighty God and of the pure Virgin Mary . . . Non nobis Domine non nobis, sed nomini tuo da gloriam. O my sovereign Lord and Creator of all things on earth . . . O blessed Lord God look not at my defaults . . . Amen.

A lively contemplation to all them that have devotion in the saying of our Ladyes Sauter; at every Pater noster and x. Aves. The first Pater noster. O blessed Lord God omnipotent, by whose wisdom all things ben created . . . Say x. Aves. The 2 Pater noster. O most high and meek Lord, which by thy goodness only did'st vouchsafe to come . . . Say x Aves. The 3. Pater noster. Sweet and bountiful Lord God I meekly pray thee that like as thou chose Peter John and James . . . Say x Aves. The 4 Pater noster. Most meek Lord and Saviour which kneeled at the feet of thy disciples and washed them also . . . Say x Aves. The 5 Pater noster. O glorious Lord that straight after thy expiration on the cross . . . Amen. Say x Aves. The 6 Pater noster. Most mighty Lord, which after thine ascension did'st send down the Holy Ghost . . . The Credo.

A good exhortation. Above all things love God with all thy heart, desire his honor more than the health of thine own soul . . . Amen.

- A devout contemplation. Thus most merciful Lord that doest all of thy exceeding charity and not of my merits . . .
- A devout prayer how the soul desireth the favour and grace of God for his offences. My sovereign Lord Jesu Christ I humbly beseech thee not to be long absent from me . . . Amen.
- A devout prayer. My high and most sovereign Lord Jesu Christ when I do remember the saying of the holy prophet Job . . . Amen.
- A brief meditation of Christ's passion. O sovereign Lord God that wouldest vouchsafe for our sins and trespasses come to redeem the world . . . Amen.
- A devout prayer for the grace and mercy of God. Almighty God King and Lord of glory eternal which art so full of goodness and mercy . . . Amen (as on page 184).
- A devout prayer to Christ the second person in Trinity our only redeemer God and Man. O Lord Jesu thou art the very Lamb of God and very God and Man most meek and kind . . . Also, Lord Jesu Christ king of mercy and of pity I believe and knowledge that thou sufferedest in thy blessed feet to be nailed . . . Also, Lord Jesu King of glory I believe and I knowledge that when thou sawest the city of Jerusalem given to horrible sins . . . Also, Lord Jesu I believe and knowledge that when thou hung nailed on the cross thou heardest thy enemies report . . . Also, Lord Jesu King of glory I believe and knowledge that when thou were yet hanging on the cross thou openest thy most holy mouth and prayed for thine enemies . . . Also, Lord Jesu King of glory, I believe and knowledge that thou thirsted full sore on the cross and said'st I thirst . . . Also, Lord Jesu King of glory and omnipotent, I believe and knowledge that thou Lord wast crowned with a sharp garland of thorns . . . Also, Lord Jesu King of mercy and pity I steadfastly believe and knowledge, that thou Lord sufferedst thy blessed body to be beaten rent and torn . . . Also, Sweet Jesu I do knowledge and believe that while thou were yet hanging on the cross thou sufferedest thy most blessed side to be pierced . . . Amen. Almighty Jesu and God in Trinity three persons and one God for thine endless mercy and pity give me grace Lord to keep clean my soul . . .
- A devout short prayer to Jesu. Jesu Lord that madest me, And with thy blessed blood hast me bought . . . (as on page 218).
- A devout prayer for to avoid the dangers of this miserable life that daily fall to us. O my special and most gracious Lord Jesu my heart Lord is in manner confounded for sorrow . . .
- A devout prayer against the vain glory of this world. O thou my most special Lord God and most principal precious jewel of my soul . . .
- How the soul of man desireth of God our Father eternal his favour and grace against all tribulations. O Lord God I am sick and weak in my spirit and almost comfortless . . . Amen.
- A consolation of comfort in faith for a man being in a great agony of a secret

heart. O good Lord Jesu hearken to my words and mark well my prayer . . .

Another devout contemplation in a faithful soul. When I considered in my mind the penitential psalms of David . . . Amen.

A contemplation of a faithful man against malicious injuries or despites. O Lord God all my hope hath been even in thee save me therefore from all mine enemies . . .

A good devout prayer to withstand the unstability of man's mind against vain glory. Conform me my high sovereign Lord Jesu Christ by thy inestimable grace and goodness . . . Amen.

The xv oos or prayers of Saint Bryget as it is written in Rome of Saint Johans in a table.¹ O the most delectable and quietness of my soul sweet Jesu Christ that art Verus salus omnium in te sperantium . . . Pater noster. The second petition. O sweet Jesu the very solatious comfort of all creatures . . . Pater noster. The third petition. O the very former and creator of all this world Jesu Christ . . . Pater noster. The fourth petition. O the most delicious rose and sweetness to all mankind sweet Jesu . . . Pater noster. The fifth petition. O the most highest sapience divine that ever was . . . Pater noster. The sixth petition. O the very fountain and sweet spring of eternal life . . . Pater noster. The vii petition. O the very celestial joy and liberty of angels sweet Jesu Christ . . . Pater noster. The viii petition. O good Jesu the very solatious comfort of all them that are laden and oppressed with tribulations . . . Pater noster. The ix petition. O my sweet love and potential Lord Jesu Christ . . . Pater noster. The x petition. O the very plentiful of all goodness and grace my high sovereign Lord God . . . Pater noster. The xi petition. O Jesu the very victorious and triumphant crown of eternal glory . . . Pater noster. The xii petition. O the most high eternal consummation and finisher of God's works . . . Pater noster. The xiii petition. O the very hope and glory of all that believe and trust in thee . . . Pater noster. The xiiii petition. O Jesu the very repairer and edifier of all mankind . . . Pater noster. The xv petition. O sweet Jesu my only heart's desire and comfort . . . Amen. Pater noster. Ave. Credo. Finis. (see pages 116, 171, 211.)

The nosegay or posee of light to lead and comfort all sinners that walk in darkness, gathered out of the New Testament. Qui ambulat in tenebris . . . The law of God is a doctrine that biddeth good . . . He that loveth God and his neighbour keepeth all the commandments of God . . . He that loveth God loveth his neighbour . . . He that loveth God keepeth all the commandments . . . He that hath the christian faith loveth God . . . It is not in our power to keep any of the commandments of God without God's grace . . . The law was given to show us our sins . . . Of the gospel and what it signifieth . . . The nature of the law, and of the virtue of the gospel . . . A disputation

¹ See Edward VI. Homilies. Of works. A.D. 1547.

between the law and the gospel . . . Of faith . . . He that believeth his word . . . He that believeth not God's word believeth not God Himself . . . Faith is the gift of God . . . Faith is not in our power . . . Without faith it is impossible to please God . . . He that hath the faith wotteth well that he pleaseth God . . . Of faith . . . He that believeth in Christ shall be saved . . . He that believeth not the gospel believeth not God . . . He that believeth the gospel shall be safe . . . A comparison between faith, and unfaithfulness or incredulity . . . Of hope . . . We should put our hope and trust in God only and in no other thing nor creature . . . Of charity¹ . . . The rule of charity is this . . . A comparison between faith, hope, and charity . . . Of works . . . Every man's works are either good or evil . . .

¹ See pages 175, 210.

A SUMMARY OF THE CONTENTS
OF THE
BOOKS VARIOUSLY CALLED
MANUAL OF PRAYERS OR PRIMER:
PRIMER: PRIMER OR BOOK OF
PRAYERS:

IN WHICH THE HOURS ARE IN ENGLISH, OR IN ENGLISH AND
LATIN, SET FORTH BY JOHN HILSEY BISHOP OF ROCHESTER,
AT THE COMMANDMENT OF LORD THOMAS CRUMWELL, VICE-
GERENT TO THE KING'S HIGHNESS.

CUM PRIVILEGIO AD IMPRIMENDUM SOLUM.¹

A.D. 1539—A.D. 1540.

A.D. 1539, John Mayler, London, for John Wayland, London, sold by
Andrew Hester, London, and Mychel Lobley, London, 8o. English.

No. 143.²

** * The title of the book has "The Manual of prayers or the primer in english set out at length . . . Set forth by John late Bishop of Rochester at the commandment of the right honorable Lord Thomas Crumwell, Lord Privy seal, Vice-gerent to the King's highness . . . Cum privilegio ad imprimendum solum."*

John late Bishop of Rochester unto the Right Honorable Thomas Lord Crumwell Lord Privy seal, Vice-gerent to the King's highness, wisheth and desireth grace, peace, and health in God the Father by the Holy Ghost, through our Lord Jesus Christ. Although that the sundry and divers sorts of prymers (my special good Lord and singular friend) here before set forth, as well in many things superstitious as derogative unto the true honor of God, might have enforced (and did indeed) me to have desired a sincere correction herein; yet the fervent desire that I perceive in your Lordship to the true honor of God, the unity and weal of the christian commonalty hath much more (as the proverb saith) set the spur unto the hasty runner, and in manner compelled me to show some token of my due service toward God's honor, and toward your favourable goodness in setting forth this rude and simple work . . . committing it to the most wisest judgment of the King's most sapient council, whereof ye are, that if so be it should seem unto the same a thing worthy or meet to be had in common usage, then by the judgment of the same approved, it might the rather, and with the more avidity be received of the people . . .

¹ Wilkins Conc. ed. 1737. Vol. 3. page 776.

² See Primer. No. 158. c. A.D. 1540. page 183; and State papers, foreign and domestic, Henry 8. Vol. 14. Pt. 1. No. 1329.

The prologue to the Kalender. The strangeness of this Kalender, gentle reader, shall not move thee to marvel very much, the cause ones known; for the new fashion hereof hath a double commodity. The one is briefness, for where the other Kalender had a great number of Saints without profit to the unlearned, this hath but only such feasts which are kept holyday, and the Epistle and Gospel that are read in the church on such holy days, set forth in the Kalender. The second is, that where the number of Saints were set, there have we appointed weekly certain places of the Scripture, which the church doth use to read at Matins, that the Reader may know what Scripture the church doth use throughout the year, and to study and use the same.

An Almanacke for xvii years. It begins 1589. Easter Day. 6 April.

The Kalender. The contents are described above in the Prologe. The days of St. Thomas of Canterbury do not occur either in the Kalender or in the Litany. The Epistles and Gospels referred to are bound with the copy of this book in the British Museum C. 12. e. 13.

The prologue to the whole work. I have here set forth most dear reader a rude work whom it hath pleased me to call the Manual of prayers, because it is so commonly had in hand with the people, which before was called the Primer, because I suppose that it is the first book that the tender youth was instructed in. And in this Primer were contained a great number of unnecessary prayers and some very superstitious, but in especial therein was the chief suffrages, that is to say, the Matins with the Hours, Evensong with Compline, appointed to be of our Lady; for this cause so called, as some unlearned hath both feigned and taught, that she should use to say it, but how false and foolish this is, let the learned judge; but rather it was so called, because that all the Anthems, Hymns, Lessons, Responses, Chapters, and Collects were thought to be of our Lady; yet were there many Scriptures distorted unto our Lady, which in their own native sense are nothing meant of her, but of Christ, the Wisdom of the Father. As for an example at the first, how the chapter is "In omnibus requiem quæsi" written Ecclesiastici. xxiv.¹ with the chapters of the Hours and of Compline. For this cause have I thought it my bounden duty towards God's true and sincere honour, to set forth such a manner of Primer; wherein might be no such distorted Scripture or false honour of that most immaculate Mother of God, lest the youth should learn to take such Scriptures to be of our Lady which are of God, and to give such praise to her as should only be given to God, but to know first the true honour of God, and to know the honour that belongeth to that blessed Virgin Mary, and to the Holy Saints. And forasmuch as the Primer is not had in hand of so many, but all they, yea every Christian is bound first to learn to lead a christian life, therefore have I here in the process of this Primer in manner pointed and set forth the true life of a Christian,

¹ See Preface to Primer c. A.D. 1587. No. 128. page 160.

that as oft as he shall handle his Primer, he may so often learn and remember the true life toward God, which life consisteth principally and wholly in faith, in prayer, and in good works; and these three are not only taught in the three lessons of Matins, but also in the three parts of this Primer so divided . . . But where there shall seem to the reader in the Psalms any difference between the Latin and English, let the same remember that the English is accordant to the Hebraical psalter translated by St Jerome, and the Latin is the usual psalter, which in some places are not correspondent in all things; and thus have I joined them, that such as delighteth in the English might have the plainer sentence, and that the other that readeth the Latin should not think that we should bring in any strange psalmody.

Moreover where as the psalms, and anthems, hymns, lessons, which were right good, are now changed; this did I, not that I should think them worthy of rejection, other that I would be noted to be of such rare and excellent judgment, that I would correct the use of the church so long continued; but rather thus have I enterprised, because that the said anthems, hymns, and lessons are such sentences, and in the said psalms is such obscurity and darkness, that the rude and the unlearned which hath most the use of such kind of books as this is, might not comprehend the mysteries of them, and hereby had the less devotion; having therefore now psalms, anthems, lessons, and hymns of more plain sentence, they may better understand the same, and in understanding shall have more contemplation and devotion. To avoid prolixity, which often time decayeth devotion, the great number of memories of the Saints used in the Matins, of the which some doth plainly derogate the honour of God, is omitted.

I omitted also the great number of Saints commonly set forth in other Primers in the Litany; not because that I would go about to teach herein the people that they should not pray to Saints, other that I do mistrust the holiness of the Saints that are here omitted, but that they, according to the King's grace's injunction,¹ should have the greater devotion in the suffrages that followeth in the litany than in numbering so many Saints.

In the Dirige set forth in other Primers, were made anthems, responses, and lessons applied: for the dead, which seemed more to be lamentations of the misery of man's life than the prayers for the dead. I thought it convenient to change the same, and to declare by the three first lessons, and responses, the miserable state of man's life; by the second, the condition of the sepulture, and by the three last lessons, to declare the resurrection general, that the devout reader, encumbered with the misery of this present life, by faith and hope of the last resurrection, might with the more patience tolerate this journey, abiding Christ the Judge of quick and dead, which liveth and reigneth everlasting. So be it.

¹ See Wilkins Conc. ed. 1737. Vol. 8. pages 818-816.

The Symbol or Creed of the great Doctor Athanasius. Daily read in the Church. Whosoever will be saved, before all things it is necessary that he hold the catholic faith . . . (as on page 210).

The Creed, or the twelve articles of the Christian Faith. The first article. I believe in God the Father Almighty, maker of heaven and earth . . .

The gospel of St. Matthew mentioning the incarnation of Jesus Christ. The birth of Christ was on this wise . . . (see page 183).

A lesson of the gospel of St John declaring the passion of our Master Christ, John xviii. When Jesus had spoken these words . . . ¶. Thou that suffrest for us. A. Lord have mercy on us. A prayer. O Lord which hast displayed Thine hands and feet . . . Amen. O Lord, for Thy great mercy and grace, Help Thy people, that so fain would have Thy holy gospel preached in every place . . . So be it (as on page 183).

A lesson of the gospel of St Luke mentioning the resurrection of Christ. Luc. xxiii. But upon one of the sabbaths very early in the morning . . . Thanks be to God (see page 183).

A lesson of the gospel of St Mark mentioning the ascension of Christ. Mar. xvi. At the last, as the eleven sat at the table, He shewed Himself unto them . . . (see page 183)

The second part of this Manual called Prayer.

An order and form of bidding of the beads by the King's commandment. Ye shall pray for the whole congregation of Christ's church, and specially for this church of England; wherein first I commend to your devout prayers the King's most excellent Majesty supreme Head immediately under God of the spirituality and temporality of the same church, and for the prosperity of the noble Prince Edward his son. Secondly. Ye shall pray for the clergy, the Lord's temporal and commons of this realm . . . Thirdly. Ye shall pray for the souls that be departed . . .¹ (see page 211).

The seven petitions of the Pater noster. The first petition. Our Father which art in heaven, hallowed be thy name . . .

The salutation of the Angel, called the Ave Maria. Hail Mary, full of grace; the Lord is with thee . . . And blessed is the fruit of thy womb. Amen.

A prayer to be said in the morning when you arise. I thank thee, my heavenly Father, by thy dearly beloved Son Jesus Christ, that this night thou hast given me sleep and rest . . . Amen (see page 198).

The grace to be said afore dinner. The eyes of all things look up and wait upon thee . . . Thou openest thy hand, and replenishest all things . . . Our Father. O Lord God our heavenly Father, bless thou us, and these Thy gifts . . . Amen (as on page 198).

Grace after dinner. We thank Thee, O Lord, our Father, by thy Son Jesus Christ our Lord for all thy benefits . . . Amen (as on page 198).

Grace before supper. Christ which at the last supper gave himself unto us . . . Amen (as on page 198).

¹ Wilkins. Conc. ed. 1737. Vol. 3. pages 788, 844.

Grace after supper. Honour and praise be to God the King everlasting . . .

Amen. God almighty, Father of all mercy . . . Amen (as on page 198).

When thou shalt go to bed say this. I lay me down to rest. In the name.

I thank thee, my heavenly Father, by thy dear beloved son Jesus Christ

. . . Amen (as on page 198).

The abrogation of the Holydays.¹ First, that the feast of dedication of the church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day. Item, that the feast of the patron of every church within this realm, called commonly the Church holyday, shall not from henceforth be kept or observed as a holyday as heretofore hath been used; but that it shall be lawful to all and singular persons, resident or dwelling within this realm, to go to their work, occupation, or mystery, and the same truly to exercise and occupy upon the said feast, as upon any other work day, except the said feast of Church holyday be such as must be else universally observed as a holyday by this ordinance following. Also, that all those feasts or holy days which shall happen to occur, either in the harvest time, which is to be counted from the first day of July unto the twenty ninth day of September, or else in the term time at Westminster, shall not be kept or observed from henceforth as holidays, but that it may be lawful for every man to go to his work or occupation upon the same, as upon any other work-day, except always the feasts of the Apostles, of our blessed Lady, and of St George, and the four Evangelists, and Mary Magdalene. And also, such feasts as wherein the Kings Judges at Westminster Hall do not use to sit in judgment, all which shall be kept holy and solemn of every man, as in time past hath been accustomed. Provided always, that it may be lawful unto all priests, and clerks, as well secular as regular, in the foresaid holydays now abrogate, to sing or say their accustomed service for those holydays in their churches, so that they do not the same solemnly, nor do ring to the same, after the manner used in high holydays, nor do command or indict the same to be kept or observed as holydays . . .

* * * *The abrogation of the Holydays is the same as that in No. 136. A.D. 1538 (page 175.) but adds the words "And the four Evangelists, and Mary Magdalene" after "Except always the feasts of the Apostles, of our blessed Lady, and of St. George".*

A preface to the Matins and the other Hours, declaring the first institution of them, and for what cause they be received and accustomed to be said in the church, and among other christians. Of long time christian reader, it hath been used in the church of God certain hours to be appointed to the service of God and to prayer, in the which, among other business, man should of his Lord and God have a hearty and fervent meditation and contemplation, and a remembrance of the manifold benefits and bountiful goodness of God shewed to him . . . (see page 219).

¹ See Wilkins Conc. ed. 1737. Vol. 3. page 823.

Matyns, the Laudes, the Prime, the Third Hour, the Sixth hour, the Ninth hour, the Evensong, the Compline. "A memory of the passion of Christ" which is the "Hours of the cross" according to Sarum use, and "A memory of the compassion of our Lady" which is modelled on the "Hours of the compassion of our Lady" according to Sarum use, are appended to each one of the Hours from Lauds to Compline.

* * *The Hours are those known as Hilsey's, and are found in those Primers which were set forth by Bishop Hilsey at the commandment of Lord Thomas Crumwell. The framework of the Hours as well as the commencement of each Hour is Sarum. The Psalms at Lauds and Prime are Sarum, but not those in the other Hours. The Canticles are Sarum. The Blessings at Matins and the Suffragia at Lauds are Sarum. The Ave Maria does not occur at all at Matins. The Hymns from Prime to the ninth Hour are Sarum, but not those at Matins, Lauds, Evensong, and Compline. The Antiphons, Lessons, Responds, Chapters, and Collects are not Sarum. The Chapters in the Hours from Prime to the ninth Hour are omitted.*

The Laudes, This word Laudes is as much to say as praise. And the service following is called so, because it containeth only the mere lauds and praise of Christ and the Virgin his mother (as on page 170).

The Evensong. What is meant by this word Evensong. Like as the service that we be daily accustomed to say in the morning is called Lauds, even so is the service used to be said or sung toward evening called Evensong (as on page 171).

The Compline. What is meant by this word Compline, This word Compline is no more to say but an accomplishment or fulfilling. And for so much as of all the services that are daily done in the church this is the last, therefore it is called Compline; as who should say that in the same all the holy service of the day is full and complete (as on page 171).

At Lauds and Evensong. The memory of the Holy Ghost. Anthem. Come Holy Spirit of God, inspire Thou the hearts . . . *℟*. Send forth Thy Spirit . . . A. For so renewest Thou . . . The prayer. O God which hast instructed the hearts . . . So be it (see pages 162, 198).

A memory of the most holy Trinity. Anthem. Deliver us, save us . . . *℟*. Bless we the Father . . . A. Praise we Him . . . Prayer. Almighty and everlasting God which hast granted to Thy servants . . . So be it (see pages 162, 198).

A memory of our Lady. Anthem. O glorious mother of God . . . *℟*. O holy mother of God . . . A. Pray for us . . . Prayer. Grant we beseech Thee O Lord God, that Thy servants may enjoy . . . So be it.

A memory of All Saints. Anthem. All ye blessed Saints and elect servants of God . . . *℟*. Rejoice in the Lord . . . A. And be you all glad . . . Prayer. We beseech Thee good Lord that Thou being pleased with the prayer of all thine holy Saints . . . So be it (as on page 216).

A prayer of Christ our Saviour.¹ Hail heavenly King, father of mercy, our life . . . Prayer. Almighty eternal God, which by the operation of the Holy

¹ See John Hollybush. Exposition upon Salve regina. (Bodl. Tanner, 23. and Christ Church Oxford.)

Ghost . . . So be it. To the holy and indivisible Trinity . . . So be it. Blessed be the sweet name of our Lord Jesu Christ . . . And the souls of all true believers being departed . . . So be it. Praising be to God, peace unto the living . . . So be it (as on page 199).

A devout prayer unto Jesu our Saviour. O bountiful Jesu, O sweet Jesu, O Jesu the son of the pure Virgin Mary . . . So be it. The anthem. O glorious King, which amongst thy saints art laudable . . . (as on page 204).

A prayer unto Christ. O maker of heaven and earth, King of kings . . . So be it (as on page 208).

The fifteen prayers called the xv. Oes.¹ The xv. prayers following, called commonly the xv. Oes, are set forth in divers Latin primers with goodly painted prefaces, promising to the sayers thereof many things both foolish and false, as the deliverance of xv. souls out of purgatory, with other like vanities; yet are the prayers self right good and virtuous, if they be said without any such superstitious trust or blind confidence. And forasmuch as these prayers are a goodly and godly meditation of Christ's passion, we have not thought it neither to us grievous, neither to this primer superfluous, to set them in this place. The i. prayer. O Jesu, endless sweetness to all that love thee . . . So be it. Our Father. (see page 223).

The seven penitential psalms. Why that these vii psalms following are called penitential . . . (as on page 171).

The fifteen psalms (See Prologue to the whole work. page 227).

The signification of this word Litany. Mamercus, bishop of Vienne what time that a terrible earthquake (as on page 171).

The Litany has invocations of saints and angels classified, according to the order in Sarum use. It has "That thou give peace, concord, and victory to our King and princes" (see prologue to the whole work, page 227).

An instruction of the manner in hearing of the Mass, shewing how and to what intent it should be heard; the which instruction I have, by occasion, prevented with a declaration to the instabishment of the christian faith concerning the Sacrament of the altar which is consecrated in the Mass.

The order taken of me in this Primer, most dear reader, setteth here following certain meditations to be said at the sacring, as we call it, of the mass, and in the mass time: . . .

A prayer to be said before mass. O Lord Jesu Christ, which art our very bishop, and did'st offer thyself unto God the Father . . . So be it.

A prayer to be said at the elevation time. Hail, very body, incarnate of a virgin, Nailed on a cross, and offered for man's sins . . . (as on pages 165, 217).

A prayer to be said after the mass. O Lord God omnipotent, which not of our deserts . . . So be it.

Prologue to the Dirige. We read in sundry places of the Bible, most dear reader, that the antique people the Hebrews had a certain manner of

¹ See Edward VI. Homilies. Of works. A.D. 1547.

lamentation for the dead . . . of these old Jewish customs hath there crept into the church a custom to have a certain suffrages for the dead, called Dirige of Dirige the first anthem hereof; but by whom or when these suffrages were made we have no sure evidence of writing . . . And as for such suffrages as are set forth in the Dirige, the collects excepted, they are no more to be applied for the dead than for the quick. But whether these were ordained at the first to be said for the souls departed or no, I will make no doctrine of it; but this I know well, that the reader of these may have a great learning and knowledge of the miseries and shortness of the life of man, and may learn hereby to die well, and to have a hope and trust of the last resurrection. . . .

The Dirige is Sarum, except that "Lord give them eternal rest, And let continual light shine unto them" is omitted at the end of each psalm and elsewhere, also the Ave Maria. The nine Lessons are different from those in Sarum use. (see prologue to the whole work page 227).

* * *The book has not "The Commendations".*

The third part of the Primer treating of works.

Works are divers, some right good and necessary, which must needs be observed as the commandments of God . . . Some are works of mens tradition, yet agreeable and consonant to God's word, and these ought to be observed . . . Some works are traditions of men not agreeable to God's word, but repugnant . . . Of these briefly shall be somewhat said . . .

The commandments of God given by Moses, and expounded by Christ sentimentally taken . . .¹ The first table. I am the Lord thy God, which have brought thee out of the land of Egypt . . . Christ. Hear Israel our Lord God is one Lord . . . (as on page 209).

The ten commandments compendiously extracted and briefly set forth according to the form of the last setting forth.¹ I. Thou shalt have none other Gods but me. II. Thou shalt not take the name . . .²

The second state of works is of man's tradition, which be with God's words, or at the least not repugnant to God's word; they are to be received, as the prescription of certain days to be kept holy, or to be fasted . . .

The third sort of works are of the tradition of man, which are not in the scripture of God, nor yet consonant to the scripture of God, but plainly repugnant, as pardons, pilgrimages, kissing of images, offering of candles, kneeling and crouching to stocks and stones . . .

The office of all estates. Be wise now therefore, O ye kings . . . To the liege people of all estates unto their prince. Let every soul submit himself to the aucturity of the higher powers . . . The Bishops. A bishop must be blameless . . . The Elders or Parsons . . . Rulers . . . Every Christian to his even Christian . . . Husbands . . . Wives . . . Fathers and Mothers . . . Children . . . Masters . . . Servants . . . Widows

¹ The Pater noster, Ave, Creed, and 10 Commandments. (Brit. Mus. c. 25. b. 24) A.D. 1539. Camb. Univ. and Emman: Coll. Camb. no date.

² The order of the commandments is Sarum, see No. 124, page 162.

. . . The sum of all . . . The conclusion of St. Peter upon all states.
In conclusion, be ye all of one mind . . . (see page 214).

The bishop of Rome with his adherences, destroyers of all estates. There were false prophets also among the people, even as there shall be false teachers among you likewise . . .

Colophon. Imprinted in botoll lane . . . Cum privilegio ad imprimendum solum. 1539.

* * * *"The Pystels and Gospels of the Sundays and festival Holy Days newly corrected and amended" are bound with this book; they are in english only and begin with New Year's day; they are the same as those in No. 140. A.D. 1538.*

c. A.D. 1539, John Mayler, London, for John Wayland, London, sold by Andrew Hester, London, and Mychel Lobley, London. 8o. No. 144.

* * * *The title has "The Primer in english most necessary for the education of children extracted out of the Manual of prayers or Primer in english and latin, set forth by Jho. late Bishop of Rochester at the commandment of the right honorable Lord Thomas Cromwell, Lord privy seal, Vice-gerent to the king's highness . . . Cum privilegio ad imprimendum solum."*

* * * *The Manual of prayers from which this book is extracted is No. 142, A.D. 1539, July 15 (page 51). It is the same book as No. 143. A.D. 1539, (page 225,) but the Hours are in Latin as well as English; the other parts of the book are also for the most part in Latin and English.*

The Kalender is the same as that in No. 143. A.D. 1539 (page 225) except that St Katherine is commemorated on November 20.

✠ a. b. c . . . Seven petitions of the Pater noster. Salutation of the angel called the Ave Maria. Crede or the xii articles of the christen faith. The x commandments of almighty God. The Symbole or Crede of Athanasius daily read in the church. Prayer to be said in the morning when you arise. I thank thee my heavenly father . . . Amen. Grace afore dinner. The eyes of all things . . . Our Father. O Lord God our heavenly father bless thou us . . . Amen. Grace after dinner. We thank thee O Lord our father . . . Amen. Grace before supper. Christ which at the last supper . . . Amen. Grace after supper. Honour and praise be to God the king . . . Amen. God almighty father of all mercy . . . Amen. When thou shalt go to bed say this. I lay me down to rest . . . Amen. I thank thee my heavenly father . . . Amen. Devout prayer unto Jesus our Saviour. O bountiful Jesu, O sweet Jesu, O Jesu the Son of the pure Virgin Mary . . . So be it. Anthem. O glorious king which amongst thy saints . . . Prayer for peace. O God from whom all holy desires . . . Amen.

* * * *Here ends the A. B. C. It is here given in full.*

* * * *The Hours are in english; they are the same as in No. 143. A.D. 1539.*

The Litany has invocations of Saints and Angels classified, according to the order in the Sarum use. It has "That thou give peace, concord and victory to our King and princes".

* * * *The book has neither Dirige nor Commendations.*

A.D. 1540, Nicholas Bourman, London, long 120. English and Latin. No. 152.

* * *The title has "A Primer or boke of Prayers . . . Hereunton is added Pistles and Gospels daily read in the church".*

An Almanacke for xvi. years. It begins 1540. Easter day, 18 March.

The Kalender is Sarum. St Thomas of Canterbury is not commemorated.

A Catechismus, or childish instruction, which all parents are bound to see their children to know by rote, set forth question and answer wise. This Catechismus consisteth in the three chief points of the whole scripture, namely faith, works, and prayer; whereout all parents may teach their children, what they ought to believe, what they ought to do and leave undone, and how they ought to pray. Question. What art thou. Answer. As concerning my first birth I am a reasonable creature created of God, but as concerning my second birth I am a christian . . . (see pages 151, 213).

How men ought to bless themselves in the morning and at even, with the grace both before and after dinner or supper. In the morning when a man riseth, he ought to bless himself with the sign of the holy cross, and say. I thank thee my heavenly Father by thy dearly beloved Son Jesus Christ, that this night . . . Amen. At even going to bed, bless you as is above and say thus. I thank thee my heavenly Father, by thy dear beloved Son Jesus Christ that this day . . . Amen (as on page 198).

Grace after dinner or supper. O give thanks unto the Lord, for he is gracious . . . A prayer. We thank thee O Lord our Father by thy Son Jesus Christ our Lord . . . Amen (as on page 220).

An order and form of bidding of the bedes by the king's commandment¹ (as on page 219).

Matyns. The Laudes. The Prime. The third Hour. The sixth Hour. The ninth Hour. The Evensong. The Compline. A memory of the Passion of Christ, and a memory of the Compassion of our Lady are appended to each of the Hours from Lauds to Compline.

* * *The Hours are the same as those in No. 143. A.D. 1539, page 225.*

The Litany has invocations of Saints and Angels classified, according to the order in Sarum use. It has "That thou give peace, concord and victory to our King and princes".

The Dirige is the same as that in No. 143. A.D. 1539.

* * *This book has not "The Commendations".*

* * *"The Pistles and Gospels daily read in the church" which are contained in this book are in english only, and are the same as those in No. 158, c. A.D. 1540. page 183.*

¹ See Wilkins Conc. ed. 1737. Vol. 3. page 783.

A SUMMARY OF THE CONTENTS
OF
THE PRIMER, SET FORTH BY THE KING'S
MAJESTY AND HIS CLERGY:
IN THE REIGNS OF HENRY VIII. AND EDWARD VI.
AND OF KINDRED PRIMERS:
IN THE REIGNS OF ELIZABETH. CHARLES I. AND CHARLES II.
A.D. 1545—A.D. 1671.

EXPLANATIONS.

1. The various books in this class consist of five main types; the descriptions of them, which are printed below, are drawn up in view of this classification; but note that No. 194 c., A.D. 1550, is placed in chronological order, and not according to its logical position.

The first type is as follows:

(a) A summary is given of all the contents of No. 174. A.D. 1545. as a standard of comparison for "The Primer[s] set forth by the King's majesty and his clergy" during the reigns of Henry the eighth and Edward the sixth: and for a number of Primers which directly follow this model; it also serves as a standard of comparison for (1). "The Primer[s] set forth at large with many godly and devout prayers" during the reign of Elizabeth, see No. 289 A.D. 1559, and its kindred books. (2). *Orarium seu libellus precationum per regiam majestatem latinè æditus*. 1560. No. 244. A summary is given of all the contents of both of these books.

The four remaining types are these:

(b) A summary is given of all the contents of No. 194. c. A.D. 1550. as the framework and contents of the Hours materially differ from those of any other book: this book is imperfect, and stands alone.

(c) A summary is given of all the contents of No. 247. A.D. 1564 "*Preces privatæ in studiosorum gratiam collectæ et regia autoritate approbatæ*" with the variations which occur in the edition of 1573. as the Hours mark a fresh departure in connection with No. 244. A.D. 1560 "*Orarium seu libellus precationum*." and "*Liber precum publicarum in ecclesia anglicana*. 1560." the Prayer Book in Latin in the reign of Elizabeth. Three editions of this type are known.

(d) A summary is given of all the contents of No. 255. A.D. 1627 "A collection of private devotions in the practice of the ancient church, called the Hours of prayer." as the book was published after the manner of the "*Orarium seu libellus precationum*." No. 244. A.D. 1560. Ten editions of this type are known.

(e) A summary is given of all the contents of No. 258. A.D. 1671 "The King's Psalter" as it was; "composed on purpose to succeed the King's Primer". Only one edition of this book is known, and only two copies of the edition, which vary in some particulars.

2. The various known editions of the Epistles and Gospels in english are given as they occur; they were first printed A.D. 1538; they are found either as separate books, or as forming a part of the Primer.

3. All fresh matter is given as it occurs, and all variations from the book which is in any case the standard of comparison: in some cases however, the same matter is repeated on account of the summary of contents of the standard book as well as that of others in the group being printed in full: this is the case with No. 289. A.D. 1559. and No. 244. A.D. 1560.

4. An index is given of the prayers and psalms. Groups of psalms such as the seven penitential psalms or those in the Hours are not indexed separately. Another index gives all the hymns. A general index refers to other matters of liturgical, devotional and general interest.

A SUMMARY OF THE CONTENTS
OF
THE PRIMER, SET FORTH BY THE KING'S
MAJESTY AND HIS CLERGY:
IN THE REIGNS OF HENRY VIII. AND EDWARD VI.:
AND OF KINDRED PRIMERS:
IN THE REIGNS OF ELIZABETH. CHARLES I. AND CHARLES II.

A.D. 1545—A.D. 1671.

A.D. 1545, May 29. Richard Grafton, London. 4^o. English. No. 174.

* * * *The title is "The Primer set forth by the King's majesty, and his clergy; to be taught, learned, and read, and none other to be used throughout all his dominions". The colophon has "Cum privilegio ad imprimendum solum".*

* * * *This book was also printed in english and latin, No. 179. A.D. 1545; and in latin, No. 186. A.D. 1546, September 6. "Orarium seu libellus precationum per regiam majestatem et clerum latine æditus. Cum privilegio ad imprimendum solum."*¹

The contents of this book.

The Kalender has "S. George" on April 23. "Peter and Paul apostles." on June 29. "Mary Magdalen." on July 22. "Assumption of our Lady" on August 15. "Nativity of our Lady" on September 8. "Conception of our Lady" on December 8. The Saints days, some of which are printed in red and some in black, are all in the Kalender of Marshall's primer No. 117. A.D. 1535. June 16. with the exception of "S. Alphege" on April 19. "S. Marke and Marcelliane" on June 18. "Prothe and Hiacynthe" on September 11. and "S. Dionise and his fellows martyrs." on October 9.

¹ An Almanacke for xxii. years. It begins A.D. 1545.

An Injunction given by the King our Sovereign Lord's most excellent majesty, for the authorising and establishing the use of this Primer.² Henry the viiith, by the grace of God King of England, France, and Ireland, Defender of the faith, and of the church of England and also of Ireland, in earth the supreme Head. To all and singular our subjects, as well Archbishops, Bishops, Deans, Archdeacons, Provosts, persons, vicars, curates, priests, and all other of the clergy; as also all estates

¹ See T. Tanner Bibliotheca ed. 1748. sub voce Cranmerus Thomas.

² See Wilkins Conc. ed. 1737. Vol. 3 page 875: and Preface to Primer. A.D. 1559. No. 239, page 250.

and degrees of the lay fee, and teachers of youth within any our realms, dominions, and countries, greeting. Among the manifold business, and most weighty affairs appertaining to our regal authority and office, we much tendering the youth of our realms, whose good education and virtuous bringing up redoundeth most highly to the honour and praise of almighty God, for divers good considerations and specially for that the youth by divers persons are taught the Pater noster, the Ave Maria, Creed, and Ten Commandments all in Latin and not in English, by means whereof the same are not brought up in the knowledge of their faith, duty, and obedience, wherein no christian person ought to be ignorant; and for that our people and subjects, which have no understanding in the Latin tongue, and yet have the knowledge of reading may pray in their vulgar tongue, which is to them best known, that by the mean thereof they should be the more provoked to true devotion, and the better set their hearts upon those things that they pray for; and finally, for the avoiding of the diversity of primer books that are now abroad, whereof are almost innumerable sorts, which minister occasion of contentions and vain disputations rather than to edify; and to have one uniform order of all such books throughout all our dominions, both to be taught unto children, and also to be used for ordinary prayers of all our people not learned in the latin tongue, have set forth this Primer or book of prayers in english, to be frequented and used in and throughout all places of our said realms and dominions, as well of the elder people, as also of the youth, for their common and ordinary prayers; willing, commanding, and straightly charging, that for the better bringing up of youth in the knowledge of their duty towards God, their prince, and all other in their degree, every schoolmaster and bringer up of young beginners in learning, next after their A, B, C,¹ now by us also set forth, do teach this Primer or book of ordinary prayers unto them in english; and that the youth customably and ordinarily use the same, until they be of competent understanding and knowledge to perceive it in latin; at what time they may at their liberty either use this Primer in english, or that which is by our authority likewise made in the latin tongue,² in all points correspondent unto this in english. And furthermore, we straightly charge and command as well all and singular our subjects, and sellers of books, as also all schoolmasters, and teachers of young children within this our realm, and other our dominions, as they intend to have our favour and avoid our displeasure by the contrary, that immediately after this our said Primer is published, and imprinted, that they, nor any of them, buy, sell, occupy, use nor teach privily or apertly any other Primer, either in english or latin, than this now by us published; which with no small study, travail, and labour, we have

¹ See Henry Bradshaw's Collected papers, page 333: and the A. B. C. c. A.D. 1537, No. 131, page 173.

² No. 196, A.D. 1546, page 65. See T. Tanner. Bibliotheca. ed. 1748. page 207. sub voce Cranmerus Thomas.

purposely made to the high honour and glory of almighty God, and to the commodity of our loving and obedient subjects, and edifying of the same in godly contemplation, and virtuous exercise of prayer. Given at our palace of Westminster, the vi day of May, in the xxxvii year of our reign.

The prayer of our Lord.¹ Our Father which art in heaven, hallowed be thy name . . . Amen.

The salutation of the angel to the blessed Virgin Mary.¹ Hail Mary full of grace . . . blessed is the fruit of thy womb. Amen.

The Creed or xii articles of the christian faith.¹ I believe in God, the Father almighty, maker of heaven and earth . . . Amen.

The x Commandments of Almighty God.¹ Thou shalt have none other Gods but me . . . Lord into thy hands . . . Thou hast redeemed me . . .

Grace before dinner.¹ The eyes of all things trust in thee, O Lord . . . Amen. The King of eternal glory make us partners of the heavenly table. Amen.

God is charity, and he that dwelleth in charity dwelleth in God . . . Amen.

Grace after dinner.¹ The God of peace and love, vouchsafe alway to dwell with us. And thou Lord have mercy upon us. Glory, honour, and praise be to thee O God . . . Amen. Lord have mercy upon us. Our Father. Lord hear my prayer . . . And let my cry . . . From the fiery darts of the devil . . . Amen. God save the church, our King, and realm; and God have mercy upon all christian souls. Amen.

Grace before supper.¹ O Lord Jesu Christ, without whom nothing is sweet nor savoury . . . Amen.

Grace after supper.¹ Blessed is God in all his gifts. And holy in all his works. Our help . . . Who hath made . . . Blessed be the name . . . From

henceforth . . . Most mighty Lord and merciful Father, we yield thee hearty thanks . . . Amen. God save the church, our King, and realm, and God have mercy upon all christian souls. Amen.

The Matyns. The Laudes. The Prime. The third Hour. The sixth Hour. The nynth Hour. The Evensong. The Compline.

* * *The Hours are those found in the Primers set forth by the Kings' majesty and his clergy during the reign of Henry the eighth and the commencement of the reign of Edward the sixth. The framework as well as some of the component parts of each Hour are Sarum. The Ave Maria occurs at Matins as the invitatory, The hymns are from the Sarum Breviary with the exception of that at Compline.*

At Lauds. The Collects. Of the Holy Ghost. Come Holy Spirit of God, inspire the hearts . . . Let us pray. O God which by the information of the Holy Ghost . . . Amen. Of the Holy Trinity. Deliver us, save us . . . Let us pray. Almighty and everlasting God, which hast granted to us thy servants . . . Amen. Of the cross of Christ. We ought to glory in the cross . . . Let us pray. O God which hast ascended thy most holy cross . . . Amen. Of the holy Apostles. Ye be they that have

¹ See the A. B. C. c. A.D. 1537, No. 131, page 173.

left all things . . . Let us pray. Almighty God, regard our infirmity . . . Amen. Of the holy Martyrs. The souls of Saints rejoice in heaven . . . Let us pray. Grant to us, almighty God, that we which know that thy glorious martyrs . . . Amen. For peace. Lord, send us peace in our days . . . Let us pray. O God, from whom all holy desires . . . Amen. (See No. 124. A.D. 1536, page 162 and pages 198, 230.)

A prayer of the passion. Christ suffered for us . . . The versicle. We worship thee, Christ . . . The answer. For thou hast redeemed the world . . . Let us pray. Lord Jesu Christ, son of the living God set thy holy passion . . . Amen. The glorious passion of our Lord Jesu Christ . . . Amen. (See No. 26, A.D. 1503, page 122.)

The seven psalms. An argument is appended to each psalm. Psalms 6. Domine ne in furore. Lord, rebuke me not in thy rage. 31. Beati quorum. Blessed are they whose iniquities are forgiven. 37. Domine ne, &c. Lord, rebuke me not in thy rage. 50. Miserere mei deus, Have mercy upon me, O God, according to thy great mercy. 101. Domine exaudi orationem meam. Lord, hear my prayer, and let my cry come unto thee. 129. De profundis clamavi. From the depth I called on thee, O Lord. 141. Domine exaudi. Lord, hear my prayer, with thine ears perceive my desire. The anthem. Remember not, O Lord God, our old iniquities . . . Amen.

The Litany and suffrages.¹ As these holy prayers and suffrages following, are set forth of most godly zeal for edifying, and stirring of devotion of all true faithful christian hearts, so is it thought convenient in this common prayer of procession, to have it set forth, and used in the vulgar tongue for stirring the people to more devotion; and it shall be every christian man's part, reverently to use the same to the honour and glory of almighty God, and the profit of their own souls. And such among the people as have books and can read, may read them quietly and softly to themselves; and such as cannot read, let them quietly and attentively give audience in time of the said prayers, having their minds erect to almighty God, and devoutly praying in their hearts the same petitions which do enter in at their ears; so that with one sound of the heart and one accord, God may be glorified in his church. And it is to be remembered, that that which is printed in black letters is to be said or sung of the priest with an audible voice, that is to say so loud and so plainly, that it may well be understand of the hearers. And that which is in the red is to be answered of the quier, soberly and devoutly.

The Litany has invocations of saints and angels as follows "Holy Virgin Mary, mother of God our Saviour, Jesu Christ. Pray for us. All holy angels, and archangels, and all holy orders of blessed spirits. Pray for us. All holy patriarchs, and prophets, apostles, and martyrs, confessors, and

¹ See "An exhortation unto prayer . . . also a Litany". Parker Soc. Q. Elizabeth. Private Prayers: and "Letter of Cranmer to Henry 8. Oct. 7, A.D. 1544," Parker Soc. Cranmers writings; also, "Enchiridion piarum precatonum. D. Martini Lutheri. A.D. 1543.

virgins, and all the blessed company of heaven. Pray for us." It has "From the tyranny of the Bishop of Rome and all his detestable enormities". It has "Henry the eighth, thy servant, and our king and governor . . . Our noble Queen Catherine . . . Our noble prince Edward, and all the King's majesty's children". The collects at the end of the Litany are "We humbly beseech thee, O Father, mercifully to look upon our infirmities . . . Amen. O God whose nature and property is ever to have mercy . . . Amen. Almighty and everliving God, which only workest great marvels . . . Amen. We beseech thee, O Lord, to shew upon us thine exceeding great mercy . . . Amen. Grant we beseech thee, O almighty God, that we in our trouble . . . Amen. A prayer of Chrysostome. Almighty God which hast given us grace . . . Amen.

The Dirige is different in its construction from that of Sarum use; it has only three lessons with anthems, so called; the lessons are different from those of Sarum; there are fewer psalms, but these with the exception of "In te Domine speravi" are Sarum. The versicles and responses, as well as the collects at the end of the Dirige are Sarum. An argument is appended to each psalm.

The Commendations. This psalm is the A.B.C. of godly love, the paradise of learning, the shop of the Holy Ghost, the school of truth. In which appeareth, how the saints of God esteem his holy laws, how fervently they be given unto them, how it grieveth them that they should be despised, how fervently they desire to learn them, to walk in them, and to fulfil them; finally, how the transgressors and adversaries of them shall be punished and destroyed.

* * *The Commendations are the same as those of Sarum use, except that Psalm 138, Domine probasti me, and the V. and R. and collect which follow are omitted.*

The psalms of the passion. An argument is appended to each psalm. Psalms.

21. Deus, deus meus. O God, my God, look toward me. 69. Salvum me fac Deus. Save me, O God, for the waters are entered unto my soul. 87. Deus, deus salutis. O Lord God of my health, I have cried day and night before thee. 2. Quare fremuerunt gentes. Why hath the heathen raged. 58. Eripe de inimicis. Deliver me from mine enemies, O my God.

The passion of our Saviour Jesu Christ, written by Saint John. Jesus went forth with his disciples over the brook Cedron (see No. 124. A.D. 1536, page 162, and pages 210, 215, 228.)

Prayers of the passion of our Saviour Christ. Blessed be the Father, and the Son . . . Let us praise him, and exalt him . . . Almighty God, our heavenly father, thy mercy and goodness is infinite . . . Amen. Almighty God, our heavenly father, we beseech thy gracious goodness . . . Amen. Our Saviour and redeemer Jesu Christ, which in thy last supper with thine apostles diddest consecrate thy blessed body and blood under the form of bread and wine . . . Amen.¹ Almighty God, our

¹ See Strype Eccles. Mem. ed. 1822. Vol. 1. Pt. 2. page 444. Articulus 3. De eucharistia: and "Cranmers writings" Parker Soc. page 475.

heavenly father, which sufferedest Peter the apostle . . . Amen. Our blessed Saviour Jesu Christ, which in that great heaviness of thy soul . . . Amen. Almighty God, eternal father, we do remember that in the condemnation of thine own dearly beloved son . . . Amen. (as in No. 207. A.D. 1555, page 186).

A prayer in the morning. O Lord God almighty, to whom and before whom all things are manifest and plain . . . Amen (as in No. 231. A.D. 1557, page 156. and No. 207. A.D. 1555, page 187).

A prayer at your uprising. O Lord Jesu Christ, which art the very bright sun of the world . . . Amen¹ (as on pages 156. 186).

A prayer before ye go to bed. O Lord, which art only God, true, gracious, and merciful . . . Amen (as on page 156).

A prayer for trust in God. The beginning of the fall of man was trust in himself . . . Amen² (as on pages 156, 188).

A prayer for patience in trouble. Psalm lx. How hast thou, O Lord, humbled and plucked me down . . . Amen^{3 4} (as on page 188).

A prayer for concord of Christ's church. Psal. lxxviii. Arise, Lord, let thine enemies be scattered . . . Amen^{3 4} (as on page 156).

A prayer against the enemies of Christ's truth. Psal. cxxxix. Deliver me, O Lord, from the ungodly and stiff-necked persons . . . Amen^{3 4} (as on page 189).

A prayer to keep the tongue, and to eschew the infection of the world. Psal. cxl. To thee, I cry, O Lord, hear me speedily . . .^{3 4} (as on page 189).

The prayer of any captive according to the form of David when he was hid in the cave. Psal. cxlii. With my voice I cry to thee, afore thee I open my lamentations . . .^{3 4} (as on page 188).

In great trouble of conscience. Psal. cxxxiii. Lord hear my prayer, receive my supplication . . .^{3 4} (as on page 188).

A prayer of the church against sins. Sapient. xv. Thou, O our God, art sweet, long suffering and true . . .^{6 7} (as on pages 172, 189).

In wars, the prayers of King Asa. ii Paralipo. xiii. Lord it is all one with thee to help them that have need . . . Amen^{6 7} (as on page 156, 189).

The prayer of Manasses, King of Juda. ii Paralipo. xxxvi. O Lord almighty, God of our fathers, Abraham, Isahac, and Jacob . . . Amen.^{5 6 7 8} (as on pages 121, 188).

The oration of Job in his most grievous adversity and loss of goods. Job. i. Naked came I out of my mother's womb . . . Amen.^{4 6 7} (as on page 188).

¹ Precationes Erasmi. (Brit. Mus. 3224. a. 58. (3).) A.D. 1537. page 20.

² J. Ludovicus Vives, Preces. (Brit. Mus. 1019. a. 6.) A.D. 1539.

³ Precationes christianæ. (Brit. Mus. 843. b. 6.) A.D. 1536.

⁴ Epitome of the Psalms, R. Taverner. (Brit. Mus. 1219. a. 84.) A.D. 1539.

⁵ Lutheri opera. ed. 1558. Vol. 7, page 155.

⁶ Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531. (Sion Coll.) A.D. 1529.

⁷ Prayers of the Bible. (Lambeth Archiep. 249. 11 (1).) c. A.D. 1534.

⁸ S. Augustine, Meditationes. ed. 1510. Brit. Mus. 3670.

- A prayer of Hieremy. Hieremy xvii. Heal me, O Lord, and I shall be whole . . . Amen.^{1 3 4 5} (as on page 188).
- A prayer of Hieremy. Hieremy xxxi. O Lord, thou hast chastened me, and thy chastening . . .^{3 4 5} (as on page 188).
- A prayer of Solomon for a competent living. Proverbs xxx. Two things I require of thee, that thou wilt not deny me . . .^{3 4 5} (as on pages 167, 189).
- A prayer for obtaining of wisdom. Sapience. ix. God of our fathers, and lord of mercy . . . Amen.^{3 4 5} (as on pages 156, 167, 189).
- The prayer of Jesus, the son of Syrach in necessity, and for wisdom. Ecclesi, the last chapter. I thank thee, O Lord and king, and praise thee, O God my Saviour . . .^{3 4 5 6} (as on page 188).
- A prayer to speak the word of God boldly. Act. iiiii. Lord, thou art God which hast made heaven and earth . . .^{3 4 5} (as in No. 128. c. A.D. 1537, page 172; and No. 150. c. A.D. 1539. page 211).
- A prayer for the peace of the church. Lord Jesus Christ, which of thine almightiness madest all creatures . . . Amen.^{1 3}
- A prayer for the keeping of a good name. That wise man which was privy of thy secrets, O heavenly father . . . Amen³ (as on pages 156, 189).
- A prayer against worldly carefulness. O most dear and tender father, our defender . . . Amen² (as on pages 156, 189).
- A prayer against pride and unchasteness. Eccle. xxiii. O thou Lord, father and God of my life . . . Amen^{3 4 5} (as in No. 25. A.D. 1502, page 122 and page 156).
- Another prayer against pride. O Lord Christ in most mighty power most meek . . . Amen.²
- A prayer against envy. Lord, the inventor and maker of all things . . . Amen.³
- A prayer against anger. Lord Jesu Christ, which saydest whosoever is angry with his brother . . . Amen.
- A prayer in adversity. O Lord God, without whose will and pleasure a sparrow doth not fall . . . Amen (as on page 188).
- A prayer in prosperity. I give thee thanks, O God almighty, which not alonely hast endured me . . . Amen (as on page 188).
- A fruitful prayer to be said at all times. O merciful God, grant me to covet with a fervent mind . . . Amen (as on page 156).
- A devout prayer unto Jesu Christ, called, O bone Jesu. O bountiful Jesu, O sweet Jesu, O Jesu the son of the pure Virgin Mary . . . Amen (as in No. 7 c. A.D. 1494, page 112, and pages 167, 189).
- A prayer to be said at the hour of death. O Lord Jesu, which art the only health of all men living . . . Amen¹ (as on page 189).

¹ Precationes Erasmi. (Brit. Mus. 8224. a. 58. (3).) A.D. 1537. page 20.

² J. Ludovicus Vives, Preces. (Brit. Mus. 1019. a. 6.) A.D. 1539.

³ Epitome of the Psalms, R. Taverner. (Brit. Mus. 1219. a. 34.) A.D. 1539.

⁴ Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531. (Sion Coll.) A.D. 1529.

⁵ Prayers of the Bible. (Lambeth Archiep. 249. 11. (1).) c. A.D. 1534.

⁶ Precationes e sacris biblicis. (Brit. Mus. 1410. a. 80.) A.D. 1528.

A general confession of sins unto God. O most merciful Lord God and most tender and dear father . . . Amen¹ (as on page 186).

A prayer against the devil. Jesu Christ our Lord, which by the mouth of the holy apostle Seinte Peter . . . Amen² (as on pages 156, 190).

For the desire of the life to come. This my body is the very dark and filthy prison of the soul . . . Amen² (as on pages 156, 188).

The ende of the Primer.

The copy of the King's Highness bill assigned. Henry the viiith by the grace of God of England, France, and Ireland King, Defender of the faith, and of the churches of England and Ireland in earth the supreme head. To all printers and booksellers, and to all other our officers, ministers, and subjects. We do you to understand, that of our grace especial we have granted and given privilege and licence to our well-beloved subject, Richard Grafton, printer and servant to our most dearest son Prince Edward; and Edward Whitchurch, citizen of London, to print or cause to be printed our Primer, now by us and our clergy set forth, both in english and latin . . . and the assignes of any of them . . . Given at our Manor of Greenwich the xxviiiith day of May, in the xxxviith year of our reign. God save the King.

Colophon. A cut of the Prince of Wales plume with the motto "Ich dien" in a flamed circle: the letters E and P being on either side of the plume; the whole set in a rectangle with E and P on either side. Underneath the cut the words: "Imprinted at London . . . by Richard Grafton printer to the Princes grace, the xxix day of May, the year of our Lord, MDXLV. Cum privilegio ad imprimendum solum.

A.D. 1545, May 29. Richard Grafton, London. 4°. English. No. 175.

* * The contents of this book are the same as those in No. 174, A.D. 1545, it is bound with "Here foloweth the Epystels and Gospels of the Sondayes and festyvall dayes, as they are red in the church through the whole yere:" the Epistles and Gospels are in English only, and are the same as those in No. 151, A.D. 1540, page 220.

A.D. 1547, November 30. Richard Grafton, London. 4°. English. No. 187.

* * The title has "The Primers set forth by the King's majesty and his clergy to be taught, learned, and read, and none other to be used throughout all his dominions. Imprinted at London, the last day of November, in the first year of the reign of our sovereign lord King Edward the VI. . . . Cum privilegio ad imprimendum solum."

An Almanacke for xv. years. It begins 1547. 10 April.

The Kalender has two months on each page: it has the same Saints days printed in red as in No. 174, A.D. 1545 (page 237). The other Saints days printed in black are not the same.

¹ Epitome of the Psalms, R. Taverner. (Brit. Mus. 1219. a. 34.) A.D. 1539.

² J. Ludovicus Vives, Preces. (Brit. Mus. 1019. a. 6.) A.D. 1539.

³ See Edward VI. Injunctions. 1547. July 31st, and Visitation Articles: also Wilkins Conc. ed. 1737. Vol. 4. page 3.

The contents of the book are the same as those of No. 174, A.D. 1545.

The Litany is the same as that in No. 174, A.D. 1545: it has "Edward the sixte, thy servant, and our King and governor. Our noble Queen Katherine dowager. The Lady Marie's grace, the Lady Elizabeth's grace, and the Lord Protector's grace."

A.D. 1547, November 30. Richard Grafton, London. 4^o. English. No. 188.

. *The title of the book is the same as that of No. 187, A.D. 1547, except that it has "And none other to be used throughout his highness dominion" instead of "And none other to be used throughout all his dominions . . . Cum privilegio ad imprimendum solum."*

An Almanacke for xv. years. It begins A.D. 1547.

The Kalender wants all after August; it has the same Saints days printed in red, as in No. 174, A.D. 1545 (page 237), with the addition of "St. Barnabas" on June 11th; it omits "St. George" on April 23rd, "St. Mary Magdalen" on July 21st, and "Assumption of our Lady" on August 15th; it has no Saints days printed in black.

The contents of the book are the same as those of No. 174, A.D. 1545, with the exception of the Litany.

The Litany is the same as that in No. 174, A.D. 1545, except that it has no Invocations of saints: it has in the deprecations "From the tyranny of the Bishop of Rome and all his detestable enormities": it has "Edward the sixt thy servant our king and governor". The collects at the end of the Litany are "We humbly beseech thee, O Father, mercifully to look upon our infirmities . . . Amen," and "Almighty God, which hast given us grace . . . Amen".

A.D. 1549. Richard Grafton, London. 8^o. English. No. 193.

. *The title is "The Prymer set forth by the Kings highness and his clergy to be taught unto children throughout his dominions, all other set apart". The colophon has "Cum privilegio ad imprimendum solum".*

The Kalender is the same as that in No. 174, A.D. 1545 (page 237) except that St. George on April 23rd is printed in black.

An Almanacke for xx years. It begins A.D. 1549. Easter. 21 April.

The contents of the book are the same as in No. 174, A.D. 1545, with the exception of the Litany: it has "Edward the sixth thy servant, and our King and governor".

The Litany is the same as that in No. 188, A.D. 1547, except that the collects at the end are the same as those in No. 174, A.D. 1545.

c. A.D. 1550. Thomas Gaultier, London, for Robert Toy, London. 32^o. English. No. 194.

. *The title-page and Kalender are wanting. A summary is given of all the contents of this book.*

The book begins on c. 2. fo. iiiii. [A prayer.] commandments, and so glorify and praise thee everlastingly . . . And from the very bottom of my heart I cry and say: O our Father which art in heaven, &c., this done, I add

this prayer for the morning.¹ O merciful Lord God heavenly father, I render most high lauds, praise, and thanks unto thee, that thou hast preserved me both this night . . . Amen (as in No. 207, A.D. 1555, page 186 and No. 200. A.D. 1553. page 291).

Or thus more briefly. O merciful Lord God heavenly father, I laud and praise thee that thou hast preserved me this night from all peril, danger and evil . . . Amen.

Prayer to be said at night going to bed.¹ O merciful Lord God, our heavenly father, whether we sleep or wake, live or die, we are always thine . . . Amen.

Or thus more briefly. O merciful Lord God, our heavenly father, I laud and thank thee most heartily for that thou hast so graciously kept and preserved me this day . . . Amen.

Prayer for grace to observe the commandments of God. Most gracious, loving, and merciful father, which diddest write thy law in the heart of our first father Adam . . .

The x commandments of God, given by Moses and expounded by Christ. The first table. i. Thou shalt have none other gods but me. Exod. xx. and Deut. vi. I am the Lord thy God . . . Christ. Marke xii. Hear Israel our Lord God is one Lord . . . (as in No. 128. c. A.D. 1537. page 168. and No. 150. c. A.D. 1539. page 209).

A declaration upon the Creed. I believe in God the Father almighty, maker of heaven and earth . . . First, we believe in one God, Deut vi, and father of our Lord Jesus Christ . . .

The seven petitions of the Pater noster with a brief declaration of the same. Our Father which art in heaven. We have, saith Paul, one Lord, one faith, one baptism, one God, and father of all. Ephe. iii. . .

The Ave Maria. Hail Mary full of grace, &c., Luc. i. The angel Gabriel was sent from God . . . Hail full of grace, the Lord is with thee . . . fruit of thy womb. Amen.

Conditor cœli et terræ. O maker of heaven and earth, King of kings . . . Amen (as in No. 161. c. A.D. 1541. page 155, and on pages 167, 189).

A general confession of sins unto God, daily to be said of the christian person. O most merciful Lord God, and most tender and dear father . . . Amen (as in No. 207. A.D. 1555. page 186, and No. 174 A.D. 1545. page 244).

Prayer upon the psalm of Miserere. Have mercy on me God, according of thy great tenderness to heart . . . Amen.

First hour of prayer. Third hour of prayer. Sixth hour of prayer. Ninth hour of prayer. Evening prayer. Complyn.

* * *First hour to the Ninth hour and Evening prayer. Each of these Hours begins with a hymn: then paraphrases of the psalms, then a text of holy Scripture with a collect. Compline begins with a hymn, then paraphrases of psalms, then "Save us, O Lord, waking . . . Our Father. Hail Mary. I believe, &c.," to the end of Compline in the Sarum Breviary. The hymns are those in the "Hours printed chiefly for William Marshall". The collects are translations of collects in the Sarum Breviary for the first, fourth, and fifteenth Sundays after Trinity,*

¹ See Godly Prayers. Book of Common Prayer. A.D. 1552. E. Whitchurch. 4^o.

for the Trinity Ember season ; and of the collect " Visita nos quæsumus Domine "
in No. 7. c. A.D. 1494. page 117.

A fruitful and most necessary prayer, to be said of all men and at all times. O merciful God, grant me to covet with an ardent mind those things which may please thee . . . Amen (as in No. 231. A.D. 1557. page 156. and No. 174. A.D. 1545. page 243).

Prayer and thanksgiving to the heavenly father, for all his benefits shewed to us. O most highest, almighty, and eternal God whose glory . . . Amen (as in No. 156. c. A.D. 1540. page 182 and on page 190).

For meekness and chastity. Ecclesiasti. xxiii. O Lord, thou father and God of my life, let me not have a proud look . . . Amen (as in No. 25. A.D. 1502. page 122. No. 231. A.D. 1557. page 156. No. 156. c. A.D. 1540. page 183, and No. 174. A.D. 1545. page 243).

For true faith. I will love thee, O Lord my strength . . . O Lord, make us to have the perpetual fear and love of thy holy name . . . Amen (as in No. 156. c. A.D. 1540. page 179). O Lord give us increase of faith . . . Amen.

For our enemies. Arise, O God, and let the enemies be scattered . . . O God, the lover and keeper of peace and love, give to all our enemies . . . Amen (as in No. 156. c. A.D. 1540. page 182).

For the forgiveness of sins. We have sinned with our fathers, we have dealt unrighteously . . . O God which suffered'st not sinners to perish . . . Amen (as in No. 156. c. A.D. 1540. page 177). Another prayer. Enter not into judgment with thy servant . . . O almighty God which knowest that we sit in so great jeopardies . . . (as in No. 156. c. A.D. 1540. page 177).

Against temptation. Lord Jesu Christ, the only guardian of our mortality, our only hope . . .

In trouble. O most merciful redeptor which art alway bowed to pity . . .

O bone Jesu. O bountiful Jesu, O sweet Jesu, O Jesu the son of the Virgin Mary . . . So be it (as in No. 7. c. A.D. 1494. page 112. No. 124. A.D. 1536. page 167 and on page 189).

Prayer. O rex gloriose. O glorious King, which amongst thy Saints art praised . . . (as in No. 7. c. A.D. 1494. page 112 and on pages 167. 189. 218. 231. 233).

For such as are in jeopardy of death. According to the multitude of thy mercies, O Lord, put away our iniquity . . . O almighty God, the keeper of souls which correctest such as thou lovest . . . Amen (as in No. 43. A.D. 1514. page 129).

A godly and necessary prayer to be said most specially at the hour of death. O Lord Jesu which art the only health of all men living . . . Amen (as in No. 156. c. A.D. 1540. page 182 and on pages 185. 189).

The first hour. Psalm 5. Lord, hear thou my words, mark my crying O my King and my God . . .

Prayer for the peace of the congregation. Give us peace, O Lord, in our days for there is none that fighteth for us . . . Prayer. O God, of whom are

all desires, right counsells . . . Amen (as in No. 124. A.D. 1536. page 164 and on page 182).

Prayer. Lord hear my prayer. And let my cry come unto thee. Prayer. O God which would that thy Son should hang upon the cross for us . . . (as in No. 156. c. A.D. 1540. page 178). To the Lord have I lifted up my soul. My God I trust in thee . . . O God which seest us to want all strength . . . Amen (as in No. 156. c. A.D. 1540. page 177).

Prayer for the King and for peace. O most high and mighty Lord God, and King of peace, which when thou tookest thy most holy humanity upon thee . . . (Collect in Litany, No. 117. A.D. 1535. page 204).

The Litany is the same as that in No. 188, A.D. 1547: it has "Edwarde the syxte thy servaunte, our King, and governor".

Certain Graces to be said before and after meat.

. *The Graces are the same as in No. 174. A.D. 1545 (page 239), except that "God save our King, and the realm; and send us peace in Christ. Amen." occurs instead of "God save the church, our King, and realm, and God have mercy upon all christian souls. Amen."*

The contents of this book . . . Finis tabulæ.

A.D. 1551. Richard Grafton, London. 8o. English. No. 195.

. *The title is "The Primer set forth by the King's highness, and his clergy; to be taught, learned, and read of all his loving subjects, all other set apart; corrected according to the statute, made in the third and iiiij. year of our sovereign Lord the King's Majesty's reign." Cum privilegio ad imprimendum solum."*

An Almanacke for xix years. It begins 1550. 6 April.

The Kalender has two months on each page: it has those Saints days printed in red, for which there is an Epistle and Gospel in the Book of the Common Prayer of 1549; "Peter and Paul, Apost." occurs on June 29: it has no other Saints days.

The salutation of the angel to the blessed Virgin Mary is omitted at the beginning of the book after "The prayer of our Lord" and before "The Creed" (see No. 174. A.D. 1545, page 239).

The Graces before and after meat are the same (as in No. 174. A.D. 1545), except that "God save our King, and realm, and send us peace in Christ. Amen" occurs instead of "God save the church, our King, and realm, and God have mercy upon all christian souls. Amen."

The Hours are the same as those in No. 174, A.D. 1545 with these differences. Matins. The Ave Maria is omitted. the V and A. "The earth, O Lord, is full of thy riches. O teach me thy statutes." occurs instead of "Pray for us holy mother of God. That we may be made worthy to attain the promises of Christ." Lauds. The anthem to the Psalms "Behold the eyes of all wait upon thee . . ." instead of "O wonderful exchange . . ." Chapter. "Thus saith the Lord . . ." instead of "Virgin Mary rejoice alway . . ." Anthem to the Song of Zachary. "The kindness and love of God . . ." instead of "Blessed be they that hear the word of

¹ See Statutes at large, ed. 1763, Vol. 2. p. 434. cap. 10. sec. v. An act for the abolishing and putting away of divers books and images.

God . . ." V and A. "Confirm the same . . . And protect us . . ." instead of "O Lord shew thy mercy . . . And give to us thy salvation . . ." Prime. Third hour. Sixth hour. Ninth hour are the same as in No. 174. Evensong. Anthem to the psalms "Now therefore being justified . . ." instead of "Blessed be the name . . ." Chapter. "Be glad Jerusalem . . ." instead of "Blessed art thou, O Virgin . . ." V and A. "Make me a clean heart . . . And renew . . ." instead of "Blessed is Mary . . . And blessed is the fruit . . ." Anthem to the Song of Mary. "If God be on our side . . ." instead of "Lo all things be fulfilled . . ." Collect. "Lord of all power and might who art the author and giver of all good . . . Amen." instead of "Holy Lord, almighty Father, everlasting God, which did'st replenish the blessed Virgin Mary . . . Amen. Complin. V and A. He that dwelleth in the help . . . Shall abide in the protection . . . instead of "Behold the handmaid . . . Be it done to me . . ."

The Litany is the same as in No. 188. A.D. 1547. (page 245).

The Dirige is the same as in No. 174. A.D. 1545 with these differences. After Psalm 145. *Lauda anima mea Dominum* and the V and A; the collects; "O God whose nature and property . . . Amen, We beseech thee O Lord, to show upon us thine exceeding great mercy . . . Amen." occur instead of "God to whom it is appropriated to be merciful and to spare, be merciful to the souls of thy servants . . . Amen. O God, the Lord of pardon grant unto the soul of N thy servant . . . Amen. O God, that art Creator and redeemer of all faithful people, grant unto the souls of all true believers, being dead, remission of all their sins . . . God have mercy on all christian souls. Amen." The following collect is omitted at the end of the Dirige. "We beseech thee, Lord, that the prayer of thy suppliants may avail to the souls of thy servants . . . Amen. God have mercy on all christian souls."

Prayers of the passion are the same as in No. 174. A.D. 1545 except that in the prayer, "Our Saviour and Redeemer Jesu Christ, which in thy last supper with thine apostles did'st consecrate thy blessed body and blood under the form of bread and wine . . ." the words "diddest deliver" occur instead of "diddest consecrate".

The rest of the prayers in the book are the same as in No. 174. A.D. 1545. page 242.

A.D. 1551. Richard Grafton, London. 8°. English. No. 196.

* The title has "*The Primer and Catechism, set forth by the King's highness, and his clergy; to be taught, learned, and read of all his loving subjects, all other set apart; corrected according to the statute, made on the third and iiiij. year of our sovereign Lord the King's majesty's reign . . .*"¹ The colophon has, "*Cum privilegio ad imprimendum solum*".

The Kalender has those Saints days printed in red, for which there is an Epistle and Gospel in the Book of Common prayer of 1552; it has not any other Saints days.

¹ See Statutes at large. ed. 1763. Vol. 2. p. 434. cap. 10. sec. v. An act for the abolishing and putting away of divers books and images.

An Almanacke for xix years. It begins A.D. 1550. Easter day. 6. April.

A general rule to know when the Leap year shall be.

The Catechism for children.¹

* * *This Catechism is the same as that in the Book of the Common prayer A.D. 1549.*

"The Graces before and after meat" are the same as in No. 195, A.D. 1551. (page 248).

The Hours are the same as in No. 195. A.D. 1551.

The Litany is the same as in No. 188 A.D. 1547. (page 245).

The Dirige is the same as in No. 195 A.D. 1551.

The prayers of the passion are the same as in No. 195 A.D. 1551.

The rest of the prayers in the book are the same as in No. 174. A.D. 1545.

* * *"The Epystles and Gospels of every Sundaye and holy daye thorow out the hole yeare, after the Church of England. Cum privilegio ad imprimendum solum." are bound with this book: they are in english only, and are the same as those in "The Book of the Common Prayer" A.D. 1549. A separate copy of these Epistles and Gospels has "Imprinted at London in Paules Churchyarde, at the Sygne of the Starre, By Thomas Raynalde. M.D. and L. the xxviii daye of January. This book is in St. Paul's Cath. Library. 38. D. 34.*

A.D. 1559. Assignes of John Wayland, London, and William Seres, London. 4^o. English. No. 239.

* * *The title has "The Primer set forth at large with many godly and devout prayers. Anno 1559 . . . Cum privilegio ad imprimendum solum." A summary is given of all the contents of this book.*

An Almanacke for xvi. years. It begins A.D. 1559. Easter day 26 March.

The Kalender has those Saints days printed in red, with the exception of S. Bartholomew, for which there is an Epistle and Gospel in the Book of the Common prayer of 1549: it has not any other Saints days. "Peter and Paule apost" occurs on June 29.

A preface made by the King's most excellent majesty unto this his Primer book² Henry the viiith, by the grace of God King of England, France, and Ireland, defender of the faith, and in earth supreme Head of the church of England and Ireland; to all and singular our subjects, as well of the clergy as also of the lay fee, within any our dominions whatsoever they be, greeting. It is the part of Kings, whom the Lord hath constituted and set for pastors of his people, not only to procure, that a quiet and peacable life may be led of all his universal subjects, but also that the same life may be passed over godly, devoutly, and virtuously in the true worshiping and service of God, to the honour of him, and to the sanctifying of his name, and to the everlasting salvation of their own selves . . . In consideration whereof, we have set out and given to our subjects a determinate form of praying in their own mother tongue; to the intent that such, as are ignorant of any strange or foreign speech, may have what to pray in their own acquainted, and familiar language with fruit

¹ See Bishop Ridley's Visitation articles. A.D. 1550. Wilkins Conc. ed. 1737. Vol. 4. page 60.

² Wilkins Conc. ed. 1737. Vol. 3. page 873.

and understanding; and to the end that they shall not offer unto God, being the searcher of the reins and hearts, neither things standing clean against true religion and godliness, nor yet words far out of their intelligence and understanding. Nevertheless, to the intent that such as have understanding of the Latin tongue, and think that they can with a more fervent spirit make their prayers in that tongue, may have wherein to do their devotion to God, being none acceptor neither of any person nor tongue, we have provided the selfsame form of praying to be set forth in Latin also¹ which we had afore published in english, to the intent that we should be all things to all persons, and that all parties may at large be satisfied, and as well the wills and desire of them that perceive both tongues, as also the necessity and lack of them that do not understand the Latin. And we have judged it to be of no small force, for the avoiding of strife and contention, to have one uniform manner or course of praying throughout all our dominions . . .

An injunction given by the King our sovereign Lord's most excellent majesty, for the authorising and establishing the use of this Primer (as in No. 174. A.D. 1545. page 237).

An order for Morning prayer daily through the year.²

At what time soever a sinner doth repent . . . Ezech. xviii . . . If we say that we have no sin . . . 1 John i. Dearly beloved brethren, the Scripture moveth us in sundry places . . .

A general confession to be said of the whole congregation after the minister, kneeling. Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep . . . Amen. .

The absolution to be pronounced by the minister alone. Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner . . . Amen.

The collects for the Queen. Almighty God, whose kingdom is everlasting and power infinite, have mercy upon the whole congregation and so rule the heart of thy chosen servant Elizabeth . . . Amen. Almighty and everlasting God, we be taught by thy holy word . . . Amen.

A general confession to be made before we receive the Holy Communion. Almighty God, Father of our Lord Jesus Christ, maker of all things . . . Amen.

Prayer to be said before the receiving of the Holy Communion. We do not presume to come to this thy table, O merciful Lord . . . Amen.

Thanksgiving unto God after receiving of the Holy Communion. Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us . . . Amen.

The blessing at the departure of the people. The peace of God, which passeth all understanding . . . Amen.

Our Father which art in heaven . . .³ but deliver us from evil . . . Amen.

¹ Orarium. No. 186. A.D. 1546.

² See The Books of Common Prayer. of A.D. 1552 and A.D. 1559.

³ See Visitation articles. A.D. 1559: Wilkins Conc. ed. 1737. Vol. 4. page 189.

The Creed or xii Articles of the christian faith. I believe in God the father almighty . . . Amen.

The x Commandments of almighty God. Thou shalt have none other Gods but me . . . Lord into thy hands I commit my spirit. Thou hast redeemed me Lord God of truth.

Grace before and after dinner, and before and after supper is the same as in No. 195, A.D. 1551 (page 248).

Matins. The Lauds. The Prime. The third Hour. The sixth Hour. The ninth Hour. The Evensong. The Complin.

. *The Hours are the same as those in No. 195 A.D. 1551.*

The Seven psalms are the same as in No. 174. A.D. 1545 (page 240).

The Litany is the same as in No. 188. A.D. 1547 (page 245) except that it omits in the deprecations "From the tyranny of the Bishop of Rome, and all his detestable enormities". It has "Elizabeth thy servant, our Queen and governor".

The Dirige is the same as that in No. 195. A.D. 1551.

The Commendations are the same as in No. 174. A.D. 1545.

The Psalms of the passion are the same as in No. 174. A.D. 1545.

The Passion of our Saviour Jesu Christ, written by St. John as in No. 174. A.D. 1545.

Prayers of the passion are the same as in No. 195, A.D. 1551.

The rest of the prayers in the book are the same as in No. 174. A.D. 1545, beginning with "A prayer in the morning. O Lord God almighty, to whom and before whom all things are manifest and plain . . . Amen."

c. A.D. 1559. 8o. English. No. 240.

. *The title-page is wanting, the book begins on A1.*

A Catechism, that is to say, an instruction to be learned of every child before he be brought to be confirmed of the Bishop.

. *This catechism is the same as that in the Book of the Common prayer A.D. 1549.*

The Graces before and after dinner, and before and after supper, are the same as in No. 195. A.D. 1551, except that "Lord save thy church, our Queen, and realm, and send us peace in Christ". occurs instead of "God save our King, and realm, and send us peace in Christ. Amen." The following occur in addition.

Grace before meat. At the beginning of this refection let us reverently . . . Answer. Laud, praise, and glory be unto God . . . So be it (as in No. 200. A.D. 1553, page 290).

Thanks after meat. Forasmuch as you have well refreshed your bodies . . . Answer. Praise and thanks be to God . . . Amen (as in No. 200. A.D. 1553, page 290).

Grace after supper. Christ which at his last supper promised his body to be crucified . . . Amen (as in No. 200. A.D. 1553, page 290).

The Hours are the same as in No. 195. A.D. 1551. (page 248).

The Litany is the same as in No. 188. A.D. 1547 (page 245). It has "Thy servant Elizabeth, our most gracious Queen and governour".

The Dirige is the same as in No. 195. A.D. 1551. (page 248).

The Commendations are the same as in No. 174. A.D. 1545. (page 241).

Psalms of the passion are the same as in No. 174. A.D. 1545.

Prayers of the passion are the same as in No. 195. A.D. 1551.

The rest of the prayers in the book are the same as in No. 174. A.D. 1545.

c. A.D. 1559. 4°. English.

* * *The title-page is wanting, the book begins on A1.*

The contents are the same as those of No. 195. A.D. 1551 (page 248). The Litany has "Elizabeth thy servant our Queen and governour". The known copies of the book are Brit. Mus. 3406. c. 45. and C. 35. c. 19.

A.D. 1560, William Seres, London, 8°. Latin. No. 244.

* * *The title is "Orarium seu libellus precepcionum, per regiam maiestatem latine aditus. 1560. Cum privilegio ad imprimendum solum". A summary is given of all the contents of this book.*

The Kalender has those Saints days printed in red for which there is an Epistle and Gospel in the Book of Common Prayer A.D. 1559: it also has other Saints days printed in black.

Catechismus, hoc est, instructio a singulis infantibus perdiscenda priusquam per episcopum confirmentur.¹

* * *The catechism is a latin version of that in the Book of the Common Prayer A.D. 1549.*

Precatio matutina.² Deus mi, Pater mi et Servator, qui gratia erga me tua effecisti . . . Amen.

Sub noctem, quum itur dormitum. Domine Deus, qui noctem destinasti hominis quieti . . . Amen.

Benedictio mensæ. Omnia ad te respiciunt Domine, et tu das illis escam tempore . . . Amen.

Post pastum gratiarum actio.² Gratias agimus, Deus ac Pater, de tot beneficiis . . . Amen.

Generalis confessio ab universa congregatione dicenda, genibus flexis.³

Omnipotens et clementissime Pater, tanquam oves perditæ . . . Amen.

Absolutio per Ministrum solum pronuncianda.³ Omnipotens Deus, Pater domini nostri Jesu Christi, qui non vult mortem peccatoris . . . Amen.

Preces matutinæ. Prima hora. Tertia hora. Hora sexta. Hora nona.

Preces vespertinæ. Completorium.

* * *The Hours are the same as those in No. 195. A.D. 1551, but with these chief points of difference. The antiphons to the psalms from Preces matutinæ down to the Ninth hour comprise the eight beatitudes instead of from Prime to the Ninth hour. Preces matutinæ. First lesson. "Timor domini initium" instead of "A rod shall come". Third lesson. "Omnis anima potestatibus" instead of "Then said Mary". Lauds. No chapter. Collect.*

¹ See Wilkins Conc. ed. 1737. Vol. 4. page 136.

² See H. Bull Christian prayers. A.D. 1566. pages 47, 55. Parker Soc.

³ Liber precum publicarum. A.D. 1560.

"*Omnipotens sempiterne Deus qui dedisti nobis filium tuum.*" instead of "Grant we beseech thee Lord God that thy servants may enjoy". Prime. Collect. "*Domine sancte pater omnipotens æterne Deus qui nos ad principium hujus diei.*" instead of "Lord Jesus Christ most poor and mild of spirit". Preces vespertinæ. Antiphon to psalms. "*Mandatum novum.*" instead of "Now therefore being justified". Antiphon to Magnificat. "*Qui dicit se nosse Deum.*" instead of "If God be on our side". Collect. "*Omnipotens domine Deus ex cujus ordine.*" instead of "Lord of all power and might which art the author".

Septem Psalmi.

* * These psalms are the same as The seven psalms in No. 174. A.D. 1545 (page 240), and are found in No. 186. A.D. 1546 (page 65). The following Psalmi selecti are incorporated with them. Psalmi. 36. Noli æmulari. 38. Dixi, custodiam. 41. Quemadmodum. 52. Dixit insipiens.

Litania. Antiphona. Ne reminiscaris.

* * The Litany is the same as that in No. 188. A.D. 1547. (page 245). with these exceptions: it omits "From the tyranny of the Bishop of Rome, and all his detestable enormities": it has "Reginam nostram et gubernatorem, Elizabetham": it adds the following collects.

Pro docilitate.¹ Audi preces meas æterna Patris sapientia . . . Amen.

Pro regina.² Domine pater cælestis, rex regum et dominator dominantium . . . Amen.

Psalmi selecti de passione Christi.

* * These psalms are the same as "The Psalms of the passion" in No. 174. A.D. 1545 (page 241). and are found in No. 186. A.D. 1546 (page 65).

Passio servatoris nostri Jesu Christi secundum Johannem.

* * This is the same as "The passion of our Saviour Jesus Christ, written by St. John" in No. 174. A.D. 1545 (page 241). and is found in No. 186. A.D. 1546.

Precationes de passione servatoris nostri Christi.

* * These prayers are the same as "Prayers of the passion of our Saviour Christ" in No. 174. A.D. 1545 (page 241). and are found in No. 186. A.D. 1546 (page 65). omitting the two following prayers. "Almighty God, our heavenly Father, we beseech thy gracious goodness . . . Amen. Our Saviour and redeemer, Jesus Christ, which in thy last supper . . . Amen."

* * The following prayers are the same as No. 174. A.D. 1545 (page 242). and are found in No. 186. A.D. 1546 (page 65).

Precatio in aurora petens protectionem Domini. Domine Deus omnipotens, cui omnia exposita . . . Amen. Precatio cum surgis. Domine Jesu Christe, qui es clarus mundi sol . . . Amen. Precatio antequam petas lectum. Domine, qui es unus Deus, verus . . . Amen. Precatio pro fiducia in Deum. Initium ruinæ hominis, sibi fidere . . . Precatio pro patientia. Ut tu Domine humiliasti et afflixisti me . . . Precatio pro concordia ecclesiæ Christi. Exsurge, Domine, ut dissipentur inimici . . . Amen. Precatio contra inimicos veritatis Christi. Eripe me, Domine, a viris iniquis . . .

¹ Precationes Erasmi (Brit. Mus. 3224. a. 58 (3).) A.D. 1535. and S. Knight. Life of Dean Colet. ed. 1823. page 129.

² Liber precum publicarum. Litanía. A.D. 1560.

* * *The following prayers are not found in No. 174. A.D. 1545.*

Adversus consilia inimicorum Dei et divinæ illius veritatis. Ah Domine Deus fortis, qui consilia impiorum . . . Amen.¹

Ad Spiritum sanctum. Veni sancte Spiritus, unicum solatium afflictorum, Spiritus sanctificator . . . Amen.¹

Ad Spiritum sanctum. Veni sancte Spiritus, unicum solatium, verus doctor veritatis . . . Amen.¹

Pro gratia et misericordia. Domine omnipotens Deus, miserere nostri . . . Amen.¹

Pro augmento et constantia in vera fide. Omnipotens sempiterne Deus, benignissime domine, ac Pater domini nostri Jesu Christi . . . Amen.¹

Ad Spiritum, ut corda nostra sibi in templum dedicatum inhabitet. Ad te sancte Spiritus, qui es Spiritus solatii . . . Amen.¹

Pro fidelibus ministris, et fructu Evangelii. Misericordia, domine Jesu Christe, erga nos te commoveat . . . Amen.¹

Pro concordia et consensu, tum iudicii, tum voluntatum, in rebus divinis. Æterne ac misericors Deus, qui es Deus pacis . . . Amen.¹

Pro vere Christiano amore. Domine omnipotens Deus, qui es charitas . . . Amen.¹

In tristitia, morbis, et adversitatibus. Misericors Pater, gratiam tuam nobis impertire . . . Amen.¹

In afflictione. Clementissime redemptor, qui semper es misericors . . . Amen.²

Apud ægrotum, dum invisitur. Omnipotens, sempiterne, et clementissime Deus, inter multiplices disciplinas . . . Amen.¹

In gravi morbo. Domine Jesu, unica salus viventium . . . Amen.²

* * *The following prayers are the same as No. 174. A.D. 1545 (page 242) and are found in No. 186. A.D. 1546 (page 65).*

Precatio ecclesiæ contra peccata. Sapi. xv. 1-4. Tu Deus noster, salvus es et patiens . . . Precatio regis Asa in tempore belli. ii. Para. xiii. 11. Domine non est apud te ulla distantia . . . Amen. Precatio Manassæ regis Juda. ii. Para. xxxvi. Domine omnipotens Deus patrum nostrorum Abraam . . . Amen. Oratio Job graviter afflicti Job. i. 21. Nudus egressus sum de utero . . . Amen. Precatio Hieremiæ. Hi. xvii. 14. 17. 18. Sana me, Domine, et sanabor . . . Amen. Altera precatio. Hi. xxxi. 18. 19. Castigasti me, Domine, et eruditus sum . . . Precatio Salomonis pro moderato victu. Prover. xxx. 7-10. Duo rogavi te, ne deneges mihi . . . Amen. Precatio pro obtinenda sapientia. Sapien. ix. 1-7. 10-12. Deus Patrum meorum, et Domine misericordiæ qui fecisti omnia . . . Amen. Precatio Jesu filii Sirach. Ecclesi. ultimo. Confitebor tibi, Domine rex, et collaudabo te . . . Precatio pro annunciando verbum Domini confidenter. Act. iiii. 24-31. Domine, tu es Deus, qui fecisti cælum ac terram . . . Amen. Precatio pro bona fama conservanda. Sapiens ille, qui tibi a secretis fuit . . . Amen. Precatio contra curam

¹ Precationes christianæ (Brit. Mus. 643 b. 6) A.D. 1536.

² Precationes Erasmi, (Brit. Mus. 824. a. 58 (8).) A.D. 1537.

mundanam. Benignissime et indulgentissime pater, defensor noster . . . Amen. Precatio contra superbiam et libidinem. Eccl. xxiii. 4-7. Domine pater, et Deus vitæ meæ ne derelinquas me . . . Alia precatio contra superbiam. Domine Jesu Christe, in summa potentia mitissime . . . Amen. Precatio contra invidiam. Domine inventor factorque omnium . . . Amen. Contra iram. Domine Jesu Christe, qui dixeras unumquemque irascentem fratri . . . Amen. In rebus adversis. Domine Deus, sine cujus voluntate ne passer . . . Amen. In rebus prosperis. Gratias ago tibi, Deus omnipotens qui non solum donis naturæ . . . Amen. Fructuosa precatio quovis tempore dicenda. Misericors Deus, concede, ut quæ tibi placita sunt . . . Amen. Devota oratio ad Jesum Christum. O bone Jesu, O dulcis Jesu, O Jesu, fili Mariæ virginis . . . Amen. Precatio dicenda in hora mortis. Domine Jesu, qui es unica salus viventium . . . Amen. Generalis confessio peccatorum. Domine Jesu Christe, qui solus es medicus ægrotarum animarum . . . Amen. Precatio contra diabolum. Domine Jesu Christe, qui per os sancti Petri apostoli . . . Amen. Pro alterius vitæ cupiditate. Animæ obscurus teterque carcer hoc corpus est . . . Amen.

. *The following prayers are not found in No. 174. A.D. 1545.*

Quum adeunda est schola. Ex psalmo cxix. 9. 10. In quo instituet adolescens viam suam . . . Domine qui fons es sapientiæ. omnis et doctrinæ . . .¹

Communis gratiarum actio pro cognitione donorum Dei accepta. Nos miseri et egeni homines, domine Deus omnipotens . . . Amen.²

c. A.D. 1560, 80. English. No. 245.

. *The title is. "The Primer and Catechism, set forth at large, with many godly prayers, necessary for all faithful christians to read".*

The Kalender has those Saints days printed in red, for which there is an Epistle and Gospel in the Book of Common prayer A.D. 1552: it has not any other Saints days.

An Almanacke for xvi. years. It begins A.D. 1559. Easter day. 26 March.

A general rule to know when the Leap Year shall be as in No. 196. A.D. 1551. (page 250).

A Catechism, that is to say, an instruction to be learned of every child before he be brought to be confirmed of the Bishop.³

. *This catechism is the same as that in the Book of the Common prayer A.D. 1549.*

The Graces are the same as in No. 240. c. A.D. 1559 (page 252).

The Hours are the same as in No. 195. A.D. 1551 (page 248).

The Litany is the same as in No. 188. A.D. 1547 (page 245). it has "Elizabeth our most gracious Queen and Governour".

The Dirige is the same as in No. 195. A.D. 1551, but omits at the end the collect "Almighty eternal God to whom there is never any prayer made

¹ See Short Catechism. A.D. 1558. Parker Soc. Liturgies of Edward VI. page 639.

² Precationes christianæ. (Brit. Mus. 843. b. 6). A.D. 1536.

³ See Wilkins Concilia. ed. 1737. Vol. 4. page 186.

without hope of mercy, be merciful to the souls of thy servants . . .
Amen.

The Prayers of the passion are the same as in No. 195. A.D. 1551 (page 249).
The rest of the prayers in the book are the same as in No. 174. A.D. 1545.
(page 242).

A.D. 1564, William Seres, London, 160. Latin. No. 247.

*. * The title has "*Preces privatae, in studiosorum gratiam collectae et regia auctoritate approbatae . . . Cum privilegio reginae*". The colophon has, "*Cum privilegio ad imprimendum solum*". A summary is given of all the contents of this book.

Typographus lectori. Latinis his precibus edendis non id agimus, candide Lector, ut Romanæ linguæ rudes atque ignari eas non intellectas recitent, atque demurmurent. Id enim longissime abest a nostro instituto. Verum illas in studiosorum tantum, et Latinæ linguæ peritorum (si qui his uti velint) gratiam excudi curavimus. Alios vero istius idiomatis imperitos hortamur atque admonemus, ut sese precibus vernacula lingua conscriptis assuescant, iis instent, easque sibi familiares habeant: Ne dum ignota lingua (ut Paulus inquit) orare velle videantur, mens interim ipsorum omni fructu vacet. Quod ne fiat, etiam atque etiam caveto, amice Lector, teque de ea re paucis a me præmonitum ne ægre feras, quæso, Vale.

Index contentorum in hoc libello.

The Kalender assigns each day of the month to a particular saint, some of the days are printed in red, and some in black. Two stanzas, one of two lines, and another of four lines are appended to each month; they are taken from *Precationes christianæ* (Brit. Mus. 843. b. 6). A.D. 1536. the stanza of two lines is also found in *Precationes biblicæ* (Brit. Mus. 843. c. 6.) A.D. 1581. The stanza of two lines appended to January begins "*Carnes torreo Janus en trementes*": that of four lines. "*Circumcisio. Magos mittit*".

De anno et ejus partibus. De festis mobilibus. De festis immobilibus.¹

Tabula æconomica, in qua quisque sui officii commonetur in quocunque tandem vitæ sit genere.² Magistratus officium. Subditorum officium. Episcoporum et Pastorum officium. Quid debeant auditores Episcopis suis. Conjugum officium. Parentum erga liberos officium. Liberorum erga parentes officium. Servorum, Ancillarum, Mercenariorum, et Operariorum officium erga dominos. Patrum et Matrum familias officium erga servos. Adolescentes. Viduæ. Tota congregatio. I. Cor. ii. 9. Oculum non vidit, nec auris audivit . . . (pages 155. 168. 203. 214. 232.)

Carmina. Ad Jesum Christum precatio. J. Park.³ Dulcis Jesu, Cælica nutu. Regna gubernans . . . Ira Dei adversus pios brevis.³ Numinis ira brevis, bonitas pia gaudia præbet . . . Ad Deum Opt. Max. precatio.³ Dolos maligne qui struunt . . .

¹ Liber precum publicarum. A.D. 1560.

² See *Precationes christianæ* (Brit. Mus. 843. b. 6). A.D. 1536.

³ J. Parkhursti ludicra. ed. 1573.

* * *Ed. 1573 has here, Admonitio, ad lectorem (page 269).*

Catechismus, hoc est, instructio a singulis infantibus perdiscenda, priusquam per Episcopum confirmentur.

* * *This Catechism is a Latin version of that in the Book of the Common prayer A.D. 1549. and the same as that in No. 244. A.D. 1560.*

Orationes mane in aurora dicendæ, cum e lecto te erigis. In nomine Patris et Filii et Spiritus sancti. Amen. Oratio. In nomine Domini nostri Jesu Christi surgo . . . Amen.¹ Alia. Gratias ago tibi, domine Jesu Christe, quod hanc noctem mihi volueris esse prosperam . . . Amen.^{1 2} Alia. Deus mi, Pater mi et Servator, qui gratia erga me tua effecisti . . . Amen³ (as in No. 244. A.D. 1560. page 253). Alia. Dignare me, domine, die isto sine peccatis custodire . . . Amen. Oratio inter vestiendum. Tua me, domine Deus, cælesti armatura hodie contra hostes meos indue . . . Amen. Inter lavandum manus. Ablue, domine Deus, aqua tuæ divinæ gratiæ animum meum . . . Amen.

Pia meditatio ante preces. Omnipotens, æterne, ac cælestis Pater, qui per filium tuum unigenitum . . . Amen.⁴

Preces matutinæ. Litanias. Preces vespertinæ.

* * *Preces matutinæ is composed of Matins and Lauds. Preces vespertinæ of Vespers and Compline: they begin and end in the same way as Matutinæ preces and Vespertinæ preces in "Liber precum publicarum in ecclesia anglicana. 1560:" beginning with Sententiæ. Pia confessio. Omnipotens et clementissime Pater, tanquam oves perdite . . . Amen. Oratio. Omnipotens Deus, Pater domini nostri, Jesu Christi, qui non vis mortem peccatoris . . . Amen. Oratio dominica. V and R. Domine, labia mea aperies. Et os meum . . . ending with Credo. Kyrie. Pater noster. Vs. and Rs. Ostende nobis, Domine, misericordiam tuam. R. Et salutare tuum da nobis, &c. and collects. In other respects they mainly follow the Hours in No. 244. A.D. 1560, (page 253) but with these chief points of difference. Matins. No benediction. Lauds. "Psalm 99. Jubilate Deo." instead of "Psalm 67. Deus misereatur". A lesson. "Sic Deus dilexit mundum." is introduced. Hymn. "Consors paterni luminis." instead of "Ales diei nuncius". No antiphon to the Benedictus. Suffragia. "Pro pace. Deus auctor pacis et concordia amator . . . Amen." instead of "Deus a quo sancta desideria . . . Amen." adding "Domine sancte Pater, omnipotens æterne Deus qui nos ad principium hujus diei . . . Amen". Vespers. Antiphon to psalms. "Qui dicit se Deum nosse." instead of "Mandatum novum". Psalms are Compline psalms as in No. 244. A.D. 1560, adding Psalm 14. "Domine quis habitabit". Hymn, Compline hymn as in No. 244. "Rerum creator omnium" instead of "Salvator mundi". A lesson "Tobias senior cum putaret" is introduced. No collect. Compline. Antiphon to psalms. "Mandatum novum" instead of "Salva nos". Psalms are the Vesper psalms as in No. 244. A lesson. "Dilectio sit inter vos." is introduced. Hymn. "Christe qui lux es." instead of "Rerum creator omnium". The Litany which comes after Preces matutinæ is the same as that in Liber precum publicarum. 1560.*

Preces dicendæ, cum itur cubitum. In nomine. Pater noster. Hymnus. Salvator mundi, Domine.⁵ Oratio. Gratias ago tibi, Pater omnipotens æterne

¹ Hortulus animæ. Nuremberg (Brit. Mus. 1219. b. 4). ed. 1518.

² Precationes Erasmi. (Brit. Mus. 8224. a. 58. (3).) A.D. 1537.

³ See H. Bull. Christian prayers. A.D. 1566. page 47. Parker Soc.

⁴ Precationes christianæ. (Brit. Mus. 843. b. 6.) A.D. 1536.

⁵ Sarum Brev. Ad completorium.

Deus, qui pro infinita bonitate tua . . . Amen.¹ Illumina quæsumus, domine Deus, tenebras nostras . . . Amen. Psal. 120. 4-7. Ecce non dormitabit, neque dormiet, qui custodit Israel . . .²

Noctu si forte expergiseris, ad hunc modum tecum meditare. In noctibus extollam manus tuas in sancta, et benedicam Domino . . . Paternoster Ex Psal. 50. Averte faciem tuam Domine . . . Oratio. Illumina oculos meos Domine, ne unquam obdormiam in morte . . . (pages 114, 166).

Cum ad somnum te rursum componis dic. Salva me, Domine, vigilantem, custodi me dormientem . . . Amen.⁵ In manus tuas Domine, commendo spiritum meum . . .

Psalmi, Lectiones, et Preces selectæ, de Nativitate, Passione, Resurrectione, et Ascensione Christi; ac etiam de Missione Spiritus sancti, et sancta Trinitate; in festis Natalis Domini, Parasceves, Paschæ, Ascensionis, Pentecostes, et Trinitatis; necnon aliis, quibus visum fuerit, temporibus recitandæ. De Nativitate Domini nostri Jesu Christi.³ Psalmi. 84. Benedixisti, Domine, terram tuam. 109. Dixit Dominus. 131. Memento Domine, David. Lectio. Luke i. 26-36. et. ii. 6-21. Missus est angelus Gabriel. John i. 14. Verbum caro factum est. Oremus. Omnipotens Deus, qui unigenitum Filium tuum nobis dedisti . . . Amen. De passione Domini.^{3 4} Psalmi. 2. Quare fremuerunt gentes. 21. Deus, Deus meus. 87. Domine, Deus salutis meæ. Lectio quæ continet historiam passionis. John cap. xviii. and xix. Egressus est Jesus cum discipulis suis. i. Petri. ii. 21, 22. Christus passus est pro nobis. Oremus. Omnipotens, sempiternus Deus, qui salvatorem nostrum tradi . . . Amen. Alia oratio. Omnipotens Deus et cælestis pater quem nulla nostra dignitas . . . Amen. De resurrectione Domini.³ Psalmi. 29. Exaltabo te Domine. 56. Miserere mei, Deus. 97. Cantate Domino canticum novum. Lectio. Johan. cap. xx. quæ continet historiam resurrectionis Domini. Uno die sabbatorum Maria Magdalene venit mane. Rom. vi. 9. 11. Christus, resurgens a mortuis . . . Precatio. Deus, qui per unigeniti tui gloriosam resurrectionem . . . Amen. De ascensione Domini.³ Psalmi. 46. Omnes gentes, plaudite manibus. 67. Exsurgat Deus. 96. Dominus regnavit. Lectio. Marc. cap. xvi. 14-20. Actus Apost. cap. 1. 10. 11. Apparuit Jesus undecim discipulis. Joha. xvi. 28. Exivi a Patre, et veni in mundum . . . Precatio. Deus rex gloriæ, qui unigenitum filium tuum redemptorem nostram . . . Amen. De missione Spiritus sancti.³ Psalmi. 47. Magnus Dominus. 103. Benedic anima mea. 144. Exaltabo te Deus. Lectio. Actus Apost. cap. ii. 1-22. Et cum complerentur dies Pentecostes. Johan. xvi. 7. 13. Expedit vobis ut ego vadam. Precatio. Deus, qui corda fidelium . . . Amen. Veni, sancte Spiritus, reple tuorum corda fidelium . . . Amen. De sancta Trinitate.³ Psalmi. 66. Deus misereatur. 145. Lauda,

¹ Hortulus animæ (Brit. Mus. 1219. b. 4). ed. 1518.

² Enchiridion preclaræ ecclesiæ Sarum. A.D. 1528. No. 83. page 136.

³ Liber precum publicarum. Psalmi proprii festorum A.D. 1660.

⁴ See Orarium. A.D. 1560. Psalmi de passione. page 254.

⁵ Sarum Brev. Ad completorium.

anima mea. Symbolum Athanasii. Lectio. 1 Johan cap. v. 1-15. Omnis, qui credit Jesum esse Christum. i John v. 7. Tres sunt, qui testimonium dant in cælo . . . Præcatio. Omnipotens sempiterne Deus qui dedisti nobis famulis tuis . . . Amen.

Septem psalmi, quos vulgo vocant pænitentiales, una cum succinctis orationibus, Psalmi unuscujusque summam breviter complectentibus. Psalmus 6. Peccator morbum curari ac hostes prosterni exoptat. Domine ne in furore tuo. Oratio. Domine, qui in terribili et tremenda majestate tua . . . Amen. Psalmus 81. Quomodo lugenda peccata, orandus Deus, et in ipso exultandum. Beati quorum. Oratio. Quæsumus, Domine, intellectum sapientiæ tuæ divinæ . . . Amen. Psalmus 37. Peccator peccatorum pondere pressus implorat opem Dei, cujus misericordiæ sese committit. Domine, ne in furore tuo. Oratio, Domine, ne in furore tuo excandescenti arguas nos . . . Amen. Psalmus 50. Peccator agnoscit ac dolet sceleratam vitam, quærit purgari, implorat spiritum Dei, ut renovetur ac confirmetur. Miserere mei Deus. Oratio. Dele, quæso, iniquitates nostras Domine . . . Amen. Psalmus 101. Querela pii ad Deum ab impiis graviter vexati. Domine, exaudi orationem meam. Oratio. Benigne salvator, sinum tuæ pietatis nobis aperi . . . Amen. Psalmus 129. Peccator ob peccata mulctatus petit solvi a peccato et peccati pæna. De profundis. Oratio. De profundis cordis clamamus ad te Domine . . . Amen. Psalmus 142. Justus malis affectus orat, ut eripiatur a malis. Domine exaudi orationem meam. Oratio. Non avertas, Domine, tanquam offensus faciem . . . Amen. Conclusio Psalmi pænientialis.¹ Ne reminiscaris Domine . . . Amen.

Psalmi aliquot selecti, qui quotidianæ orationi maxime idonei videntur. Psalmi 3. Pro ope divina in adversis. Domine quid multiplicati sunt. 24. Oratio in tribulatione. Ad te, Domine, levavi animam meam. 30. Oratio viri afflicti. In te Domine speravi. 33. Laus Dei et gratiarum actio. Benedicam Dominum. 111. Piorum commendatio et e contra. Beatus vir. 120. Petitio divini auxilii. Levavi oculos meos. 122. Implorat divinam misericordiam. Ad te levavi oculos meos. 124. De fiducia in Deum. Qui confidunt in Domino. 130. Contra superbiam. Domine non est exaltatum cor meum. 132. Movet ad unitatem fraternam. Ecce quam bonum. 133. Movet ad laudandum Deum. Ecce nunc benedicite Dominum.

Psalmi selecti et peculiare pro Rege vel Regina. Psalmi. 19. In quo mystice agitur de Christi regno. Exaudiat te Dominus in die tribulationis. 20. Mystice de Christo. Domine in virtute tua lætabitur Rex. 71. Mystice de Christi regno. Deus judicium tuum Regi da. Precatio ad exemplar orationis Salomonis pro Regina.² Domine Deus, qui serenissimam nostram Reginam regnare super nos fecisti . . . Amen. Salvam fac, Domine, Reginam . . . Amen.

¹ Ed. 1578. has "Conclusio psalmorum pænientialium."

² Precationes biblicæ (Brit. Mus. 843. c. 6). A.D. 1531. (Sion Coll.) A.D. 1529

Flores psalorum, quos Psalterium Hieronymi appellant, precandi studiosis valde jucundi et familiares.

* * This is the same as in No. 7. c. A.D. 1494. page 115, but with some verses omitted and others added: the collect: "*Dona mihi quæso omnipotens Deus*" is omitted.

* * Ed. 1573 has the following fifteen *Precationes* from "*Psalmi, seu Precationes D. Joann. Fisheri Episcopi Roffensis (Brit. Mus. G. 12, 149). n. d. An english translation of this book was published in 1544*". *Psalmi or Prayers taken out of holy scripture. (Exeter Coll. Oxford. 171. c. 14).*

Psalmus primus, ad impetrandam remissionem peccatorum. O dominator Domine, deus omnipotens, magne et terribilis . . . Psalmus 2. Pro peccatorum remissione. Fortissime Deus spirituum, et universæ carnis . . . Psalmus 3. Pro peccatorum remissione. Deus æterne, juste et sancte qui custodis pactum . . . Psalmus 4. Quæritur, quod a peccatis premitur et superatur. Dominator Domine Deus, misericors et clemens . . . Psalmus 5. Pro impetranda sapientia divina. Domine Deus misericordiæ, qui omnia verbo tuo fecisti . . . Psalmus 6. Ut exaudiatur a Deo. Domine exaudi preces meas . . . Psalmus 7. Pro recte vivendi directione. Ad te domine Deus, animum meum levo . . . Psalmus 8. Ut protegatur ab inimicis. Deus omnipotens, serva me ab inimicis meis . . . Psalmus 9. Contra inimicos. Domine, ecce quam multi sunt . . . Psalmus 10. Quum usque adeo inimici sæviant, ut ferre non possit. Miserere mei, Deus, quoniam conculcat me inimicus . . . Psalmus 11. De fiducia in Deum. Domine, lux mea, et salus mea . . . Psalmus 12. Si Deus paulo diutius auxilium suum differat. Deus meus, Deus meus, equare me derelinquis . . . Psalmus 13. In quo gratias agit Deo, quod non prævaluerunt hostes. Laudibus te celebrabo, domine Deus . . . Psalmus 14. In quo divina laudatur bonitas. Domine, dominus noster, quam admiranda est majestas tua . . . Psalmus 15. De beneficiis Dei, cum gratiarum actione. Collaudat te anima mea, O Deus et omnia . . . Psalmus 22. Deus, Deus meus, cur deseruisti me . . . Psalmus 100. Jubilate Deo omnis terra. Gratiarum actio. Jubilate in honorem domini . . . Psalmus 12. Petitio adventus Christi accelerandi, propter superbiorum principum et hypocritarum in populo multitudinem invalescentem. Salvum me fac, Domine, quoniam deficit sanctus . . .

* * Ed. 1573 has the following "*Precationes ex novo testamento*" from ed. 1572 of "*Psalmi or Prayers taken out of holy scripture*". (*St. Paul's Cath. 38. E. 27.*)

Precationes ex novo testamento. Matth. vi. 9. 14. *Precatio dominica.* Pater noster. Matth. xi. 25. 26. Jesu. Ago tibi gratias, Pater, cæli terræque Domine . . . Matth. xxvi. 39. Jesu. Mi Pater, si fieri potest, evadam hoc poculum . . . Et paulo post. 42. Mi Pater, si hoc evadere poculum non possum. Lucæ i. 46-56. Agit Deo gratias Maria . . . Mariæ, Jesu matris, carmen. Magnificat animus meus Dominum . . . Luc. i. 68-80. Deo gratias agit, qui promissum miserit Servatorem . . . Zachariæ

Joannis carmen Baptistæ patris. Grates Domino Israelitarum Deo . . .
 Lucæ ii. 14. Laudant genii Deum, nato Christo. Deo gloria supremis in
 locis . . . Lucæ ii. 29-33. Agit Simeon Deo gratias ob missum
 Servatorem. Nunc dimittis . . . Lucæ xviii. 11. 12. Pharisei precatio,
 sed superba et vitiosa. Deus, ago tibi gratias, quod non sum quales . . .
 Lucæ xviii. 13. Publicani precatio, modesta et bona. Deus, propitius
 esto mihi sonti. Lucæ xxiii. 42. Latronis cum Christo crucifixi.
 Memento mei, Domine, . . . Lucæ xxiii. 46. Jesu expirantis. Pater, tibi
 in manus . . . Joannis xi. 41. 42. Jesu Lazarum in vitam revocaturi.
 Pater ago tibi gratias, qui me audias . . . Actorum i. 24. 25.
 Apostolorum super subrogatione Josephi Barsabæ, aut Matthiæ, in Judæ
 locum. Tu, Domine, qui omnium mentes perspicis . . . Actorum iv.
 24-31. Precantur Apostoli Deum, ut se contra adversarios confirmet ad
 docendum evangelium. Domine, tu Deus es, qui cælum . . . Actorum
 vii. 58. 59. Stephani morientis. Domine Jesu, accipe spiritum meum.
 Tum demissis genibus. Domine, noli in eos hoc vindicare peccatum. Ex
 Epistolis. Rom. i. 8. Ago Deo meo gratias per Jesum Christum . . .
 Rom. xvi. 25-27. Ei qui vos confirmare potest . . . 1 Corinth. i. 4.
 Ago Deo meo semper de vobis gratias . . . 1 Corinth. xvi. 23. 24.
 Gratia Domini Jesu Christi vobis adsit . . . 2 Corinth. i. 2. 3. Gratia
 vobis, et pax, a Deo patre nostro . . . 2 Corinth. xiii. 13. Gratia
 Domini Jesu Christi et Dei caritas . . . Galat. vi. 18. Gratia Domini
 nostri Jesu Christi adsit animo vestro . . . Ephes. vi. 24. Adsit
 omnibus gratia. 1 Tim. i. 2. Gratia, misericordia, pax . . . Tit. i. 4.
 Gratia, misericordia . . . 1 Pet. i. 2. 3. Gratia vobis et pax multa
 sit . . . Ex Apocalypsi. Apocal. v. 8-14. Cum cepisset Agnus
 librum . . . Apocal. vii. 9-13. Postea animadverti tantam turbam . . .

Piæ meditationes de vitæ hujus fragilitate, et spe resurrectionis vitæque eternæ.¹
 De vitæ hujus fragilitate. Psalm xxxviii. 6. 7. Ecce mensurabiles
 posuisti dies meos . . . Lectio ex historia Job. Job vii. Militia est vita
 hominis super terram . . . Oratio. Media vita in morte sumus . . .
 Amen. De spe resurrectionis et vitæ æternæ.¹ Job. xix. 25-28. Scio quod
 redemptor meus vivit . . . Lectio i. Ep. Pauli ad Cor. cap. xv. 20-58.
 Christus resurrexit ex mortuis . . . Job. xi. 25. 26. Ego sum resurrectio
 et vita . . . Pater noster. Oratio. Omnipotens et misericors Deus, Pater
 domini nostri Jesu Christi, qui est resurrectio et vita . . . Amen.
 Apoca. xiv. 13. Audivi vocem de cælo . . . Item Psal. cxv. 15.
 Pretiosa in conspectu Domini mors sanctorum ejus.

Precationes aliquot biblicæ sanctorum patrum &c. utriusque testamenti.²

Oratio Neemiæ pro peccatis populi. Neem. i. Domine Deus cæli, fortis, magne,
 et terribilis qui custodis pactum . . . Amen. Oratio Moseh. Num. xiv.
 pro peccato populi. Num. xiv. 18. 19. Patiens Dominus, et multæ
 misericordiæ auferens iniquitatem . . . Amen. Confessio peccatorum ex
 xv Sap. Tu, Deus noster, suavis, et verus es, patiens . . . Oratio

¹ See Liber precum publicarum. Sepultura. A.D. 1560.

² Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531. (Sion Coll.) A.D. 1529.

Danielis. cap. ix. pro peccatorum remissione. Obsecro, Domine Deus, magne et terribilis, custodiens pactum . . . Amen. Precatio Manassis pro peccatorum remissione. 2 Para. xxxvi.¹ Domine omnipotens, Deus patrum nostrorum, Abraham . . . Amen. Oratio populi ut liberetur ab hoste. Judic. x. 10. 15. Peccavimus tibi, quia dereliquimus te . . . Oratio regis Asa contra hostes veritatis, aut patriæ impugnatores. 2 Para. xiv. 11. O Domine, non est apud te ulla distantia . . . Oratio Tobiz in afflictione. Tob. iii. 2-7. Justus es, Domine, et omnia judicia tua vera sunt . . . Oratio et benedictio Job graviter afflicti. Job. i. 21. Nudus egressus sum de utero matris meæ . . . Ut liberemur ab adversariis. Isai. xxxvii. 16. 17. 20. Exercituum, Domine, Deus Israel, tu es Deus solus . . . Amen. Pia Susannæ meditatio quum ab impudicis senibus sollicitaretur. Dan. xiii. 22. 23. Angustiæ mihi sunt undique, si enim hoc egero . . . Eleazari pia deliberatio de vitanda simulatione. 2 Mach. vi. 24. Non est ætati nostræ dignum fingere . . . Formula benedictionis filiorum Israel. Nume. vi. 23-27. Sic benedicetis filiis Israel et dicetis, benedicat tibi Dominus . . . Oratio Salomonis pro necessariis vitæ subsidiis. Prov. xxx. 7-10. Duo rogavi te, ne deneges mihi antequam moriar . . . Contra superbiam et impudicitiam. Eccle. xxiii. 4. 7. Domine pater, et Deus vitæ meæ, ne derelinquas me in cogitatu malorum . . . Oratio domini nostri Jesu Christi quam docuit discipulos suos. Matth. vi. 9-14. Pater noster qui es in cælis . . . Amen. Quia tuum est regnum . . . Canticum Annæ, quo gratias agit Deo pro illius in se beneficiis. i Reg. ii. 1-11. Exultavit cor meum in Domino . . . Gratiarum actio Pauli pro conversione sua. 1 Tim. 1. 17. Regi sæculorum immortalis, invisibili . . . Amen. Alia ex Apoc. Apoc. xi. 17. Gratias agimus tibi, domine Deus omnipotens, qui es, et qui eras . . . Alia ex Apoc. Apoc. xv. 3. 4. Magna et mirabilia sunt opera tua, domine Deus omnipotens . . .

Aliæ Præces, vel potius Ejaculationes piæ, e sacris Scripturis excerptæ.²

Pro timore pio. Da domine, ut tuis præceptis eruditus tibi serviam . . . Contra desperationem. Multi dicunt animæ meæ, non est salus ipsi in Deo ejus . . . In mortis periculo. Servator benignissime, illumina oculos meos ne unquam obdormiam . . . Alia de eodem. Circum dederunt me dolores mortis et torrentes iniquitatis . . . Pro docilitate pietatis. Servus tuus ego sum, da mihi intellectum domine . . . Alia pro eadem. Vias tuas, Domine, demonstra mihi . . . Pro venia delictorum. Erravi sicut ovis quæ periit, require servum tuum . . . Pro munditia cordis. Cor mundum crea in me, Deus et spiritum rectum innova . . . In afflictione. Domine, da nobis auxilium de tribulatione . . . Pro devicta tentatione. Transivimus per ignem et aquam, et

¹ Precationes biblicæ. (Brit. Mus. 843. c. 6.) A.D. 1531. (Sion Coll.) A.D. 1529.

² S. Augustini meditationes. ed. 1510: and No. 124. A.D. 1536. page 167: also c. A.D. 1534. No. 115. page 199. and No. 244. A.D. 1560. page 263.

³ Precationes Erasmi. (Brit. Mus. 3224. a. 58.) A.D. 1537.

eduxisti nos in refrigerium . . . Alia pro eadem. Tu factus es fortitudo pauperi, domine . . . Contra malorum insectationem. Esto mihi, Domine, in Deum protectorem . . . Pro divina misericordia. Sit, obsecro, misericordia tua ad consolandum me . . . In morbo. Sana me, Domine, et sanabor, salvum me fac . . . Revalescentis. Castigans castigavit me Dominus, et morti non tradidit me . . . Resipiscentis. Si iniquitates observaveris, Domine. Domine quis sustinebit . . . Alia pro eodem. Hierem. xxxi. 18. 19. Castigasti me, Domine, et eruditus sum . . . Amen. Pro statu ecclesiastico. Sacerdotes tui induant justitiam . . . Pro principe adolescente, ex oratione Solomonis. Domine Deus, tu regnare fecisti servum tuum . . . Quum recitatur locus Pauli. 1 Cor. v. 7. Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi sic tecum loquere apud Christum. Utinam vere sim azymus, purus ab omni fermento malitiæ . . . Amen. Quum legitur evangelium de seminante semen suum, sic tecum ora. Felix ille, qui meretur esse terra bona . . . Amen. Quum legitur evangelium de nuptiis in Cana Galileæ, sic ora. Jesu, fons bonorum omnium, qui aqua conversa in vinum . . . Benedictio, et claritas et sapientia . . . Amen.

Præcationes piæ variis usibus, temporibus et personis accomodatæ.

Diluculo ad Christum.¹ Domine Jesu Christe, qui verus es mundi sol, semper oriens . . . Amen.

Sub noctem.¹ Domine Jesu Christe, cujus inexhaustæ bonitatis debemus omnia . . . Amen.

Pro docilitate.¹ ⁵ Audi preces meas, æterna Patris sapientia, Domine Jesu . . . Amen.

Succincta confessio peccatorum.² Omnipotens et clementissime Deus, qui es medicus unicus . . . Amen.

Pænitentis et divinam misericordiam implorantis, ex Augustino.³ Ecce, plasmator mei, multa rogavi, qui nec pauca promerui . . . Amen.

Alia ex eodem Augustino.⁴ En, ad ostium tuum, summe Paterfamilias, mendicus pulso . . . Amen.

Ad Deum patrem precatio.² Omnipotens Deus, cælestis Pater, creator cæli et terræ . . . Amen.

Ad Deum filium.² Jesu Christe, dux æternæ felicitatis, cui Pater omnem dedit potestatem . . . Amen.

Ad Deum spiritum sanctum.² Veni, sancte Spiritus, unicum solatium afflictorum . . . Amen.

Pro vera pietate.¹ Precor, Jesu Christe, ut quando ex nobis ipsi nihil possumus . . . Amen.

Pro consensu dogmatum et contra adversarios veræ fidei.¹ Amator humani generis, Deus, qui donum linguarum . . . Amen.

¹ Præcationes Erasmi. (Brit. Mus. 3224. a. 58 (8). A.D. 1587.

² Præcationes Christianæ. (Brit. Mus. 848. b. 6.) A.D. 1536.

³ S. Augustini liber meditationum. (Brit. Mus. 3670. a.) ed. 1510.

⁴ S. Augustini liber soliloquiorum. (Brit. Mus. 3670. a.) ed. 1510.

⁵ See S. Knight life of Colet, page 129.

- Pro gaudio spirituali.¹ Domine Jesu, redemptor et consolator humani generis . . . Amen.
- Pro concordia et unitate ecclesiæ Christi.² Æterne ac misericors Deus, qui es Deus pacis . . . Amen.
- Pro fiducia in Deum.³ Initium ruinæ hominis sibi fidere . . . Amen.
- Pro vera fide.⁴ Sancte Pater omnipotens, æterne et clemens Deus, te oro . . . Amen.
- Pro veræ fidei augmento.⁵ Omnipotens sempiterne Deus et Pater benignissime, eramus nos equidem rebelles . . . Amen.
- Pro vere christiano amore.² Domine Deus omnipotens, qui caritas es, in qua qui manet . . . Amen.
- Pro fide, spe et caritate.⁵ Domine Jesu Christe, clemens ac misericors Deus, te oro supplex . . . Amen.
- Pro christiana perfectione.⁵ Dulcissime Domine Jesu, qui splendor es Patris . . . Amen.
- Pro tollenda morum pravitate, et vita melius instituenda ex Augustino.⁵ Domine Deus meus, da cordi meo pœnitentiam . . . Amen.
- Brevis, sed efficax oratio.⁵ O Domine Deus meus, meipsum mihi eripe . . . Amen.
- Viri fidelis oratio de se humiliter sentientis, ex Augustino.⁶ Scio, Domine, et fateor quod non sum dignus quem diligas . . . Amen.
- Oratio afflicti in tribulatione ex Augustino.⁶ Miserere, Domine, miserere pie et omnipotens Deus . . . Amen.
- Oratio qua nos Deo commendamus et gratiam ab eo poscimus ex Augustino.⁵ Ne memineris, dulcissime Jesu, tuæ justitiæ adversus peccatorem tuum . . . Amen.
- Precatio adversus curam mundanam.³ Benignissime et indulgentissime Pater, defensor noster . . . Amen.
- Contra superbiam pro humilitate.³ Domine Jesu Christe, in summa potentia mitissime . . . Amen.
- Contra invidiam.³ Domine Deus, creator omnium, bonorumque immensorum dispensator . . . Amen.
- Contra iram.³ Domine Jesu Christe, qui dixeras unumquemque fratri suo irascentem . . . Amen.
- Ante sacram communionem.¹ Ago tibi gratias, Jesu Christe, pro ineffabili caritate tua . . . Amen.
- Gratiarum actio post communionem.¹ Omnipotens ac benignissime Pater non possumus agere tibi . . . Amen.
- Oratio ante concionem. Mitissime Domine Jesu Christe, qui ex mera atque singulari gratia tua . . . Amen.

¹ Precationes Erasmi. (Brit. Mus. 3224. a. 58 (3).) A.D. 1537.

² Precationes Christianæ. (Brit. Mus. 843. b. 6.) A.D. 1536.

³ J. Ludovicus Vives, Preces. (Brit. Mus. 1019. a. 6.) A.D. 1539.

⁴ S. Verrepæus. Precationum piarum enchiridion. (Camb. Univ. A.* 7. 20). ed. 1571.

⁵ J. Lanspergius. Pharetra divini amoris. A.D. 1533.

⁶ S. Augustini liber meditationum. (Brit. Mus. 3670. a.) ed. 1510.

- Post auditam concionem. Domine Jesu Christe, æterne salvator, gratias tibi ago quod cibo verbi tui me pavisti . . . Amen.
- Oratio in angustiis et extremis periculis dicenda.¹ Deus qui Susannam matronam honestam calumniose circumventam . . . Amen.
- Pro christianis Magistratibus. Misericors Deus ac cælestis Pater, in cujus manu . . . Amen.
- Pro Ministris verbi et fructu evangelii.² Nos miseri peccatores, qui ope alia destituti . . . Amen.
- In rebus adversis.³ Domine Deus, sine cujus voluntate ne passer quidem in terram cadit . . . Amen.
- In rebus prosperis.³ Gratias ago tibi, Domine Deus omnipotens, qui non solum donis naturæ . . . Amen.
- Oratio dicenda tempore veris.⁴ Omnipotens rerum omnium innovator, Domine Jesu . . . Amen.
- In Æstate.⁴ Sapientissime gubernator ac moderator universi, Jesu Christe . . . Amen.
- In Autumno.⁴ Agimus tibi gratias, indulgentissime Pater, conditor cæli et terræ . . . Amen.
- In hyeme.⁴ Sapientissime mundi conditor et gubernator Deus . . . Amen.
- Tempore pestilentia.⁴ Non est mirum, O justissime Pater si variis modis . . .
- Pro custodia pudicitia.⁴ Divine Spiritus, qui abhorres ab omni spurcitia . . . Amen.
- Pro felici conjugio.⁴ Omnipotens Deus, unice prosperator actionum humanarum omnium . . . Amen.
- Pro tuenda bona fama.⁴ Docuit nos, O Pater cælestis, sapiens ille . . . Amen.
- Pro parentibus nostris.⁴ Domine Deus, qui nos secundum te plurimum honoris . . . Amen.
- Templum ingrediens sic ora. Domine, in multitudine misericordiæ tuæ introibo in domum tuam . . .
- Quoties horam sonare audis, dic. Concede mihi, Domine Deus, felicem ac salutarem . . .
- Iter ingressurus sic ora. Tibi, Domine Jesu Christe, commendo egressum meum . . . Amen.
- Dum es in via aut itinere, sic ora. Deduc me in via tua, ingrediar in veritate tua . . .
- Reversus domum, aut ad itineris finem perductus, dic. Gratias tibi ago, benignissime Jesu Christe, quod me ex infinita bonitate tua . . . Amen.
- In hostium periculo constitutus dic. Incute, Domine Jesu, terrorem hostibus meis . . . Amen.
- De vitæ hujus miseriis querela, ex Augustino.⁵ Tædet me, omnipotens ac misericors Deus, et valde tædet hujus vitæ . . . Amen.

¹ Enchiridion prelaræ ecclesiæ Sarum. A.D. 1528. No. 83. page 135.

² Precationes Christianæ. (Brit. Mus. 843. b. 6.) A.D. 1536.

³ Primer. A.D. 1555. No 207. page 188: and A.D. 1545. No. 174. page 243: also A.D. 1560. No. 244. page 256.

⁴ Precationes Erasmi. (Brit. Mus. 3224. a. 58. (3). A.D. 1537.

⁵ S. Augustini liber meditationum, (Brit. Mus. 3670. a.) ed. 1510.

Præcatio efficacissima, quovis tempore et a quibusvis sæpe dicenda.¹

Clementissime et misericors Deus, concede mihi quæso . . . Amen.

Præcatio contra diabolum.² Domine Jesu Christe, qui per os sancti Petri apostoli . . . Amen.

Adversus avaritiam. Inclina cor meum, Deus, in testimonia tua . . .

Pro alterius vitæ cupiditate.³ Animæ obscurus teterque carcer hoc corpus est . . . Amen.

In gravi morbo vel in hora mortis.³ Domine Jesu, qui es unica salus viventium . . . Amen.

Gratiarum actio pro divinis in nos donis et beneficiis.⁴ Nos miseri et egeni homines, Domine Deus omnipotens . . . Amen.

Præcationes ante cibum, quas Consecrationes vel Benedictiones mensæ dicimus. Oculi omnium in te sperant Domine . . .⁵ Amen. Pater noster. Alia. Creavit Deus cibos ad sumendum . . . Pater noster. Alia. Quicquid appositum est et quicquid apponetur . . . Amen.³ Pater noster. Alia. Exhilarator omnium, Christe, sine quo nihil vere suave est . . . Amen.³ Alia carmine reddita a Phil. Melancthone. His epulis donisque tuis benedicito, Christe . . . Alia. Quæ nunc sumemus membris alimenta caducis. Alia. O Deus, apposisis apponendisque, precamur. Gratiarum actiones a cibo. Benedictus Deus in donis suis. Oremus. Benignissime Deus, qui nos pascis a juventute nostra . . . Amen.³ Alia. Misericors Deus, qui alis nos indies ex largis donis tuis . . . Amen. Alia. Omnipotens, æterne Deus, qui escam das timentibus te . . . Amen. Alia ex Chrysostomo. Gloria tibi, Domine, gloria tibi Sancte, gloria tibi Rex . . . Amen.³ Alia. Omnes gentes laudent Dominum . . . Oremus. Gratias agimus tibi, Pater cœlestis . . . Amen.³ Alia car. reddita. Corpora qui solito satiasti nostra cibatu . . . Alia. Quod sumus utilibus dapibus potuque relecti . . . Alia. Gratia magna tibi, Pater et Rex inclyte rerum . . . Amen. Gratiarum actiones a cibo semper concludantur hac precatiuncula. Deus servet ecclesiam, regem vel reginam custodiat . . . Amen.

Capita quædam christianæ religionis &c. versibus comprehensa.

Oratio dominica. G. Æmylii. Summe Parens, qui tecta tenes sublimia cæli . . .

Symbolum apostolorum. Adami Siberi. Credo in Deum Patrem, creavit omnia . . .⁶

Decem mandata. Joh. Parkhursti. Unum agnosce Deum, colas et unum.⁷

Eadem breviss. compendio comprehensa. Unum crede Deum, nec jures vana per ipsum . . . (as in No. 124. A.D. 1536. page 162).

¹ Enchiridion preclaræ ecclesiæ Sarum. A.D. 1528. No. 83. page 135.

² J. Ludovicus Vives, Preces. (Brit. Mus. 1019. a. 6.) A.D. 1539.

³ Precationes Erasmi. (Brit. Mus. 3224. a. 58 (3).) A.D. 1537.

⁴ Precationes Christianæ. (Brit. Mus. 843. b. 6.) A.D. 1536.

⁵ See Sarum Horæ c. A.D. 1541. No. 161. page 184.

⁶ See Delitæ Poetarum Germanorum. ed. 1612.

⁷ J. Parkhursti ludicra. ed. 1573.

- De sacro baptismo. Joh. Sauromani. Christus ad æthereas, cum vellet scandere sedes . . .
- De cæna domini. Andrea Ellingeri. Nocte qua Christus rabidis Apellis.
- Hymnus matut. Ant. Flaminii. Jam noctis umbras Lucifer . . .¹
- Hymnus pænitent. Ant. Flaminii. Jesu benigne, fervidas Præcationes, et mea Ne, quæso, vota despice . . .¹
- Dei beneficia prædicantis. Ant. Flaminii. Jesu beate, numinis Æterna proles maximi . . .¹
- Pro felici in literis successu. G. Fabricii. Omnis in humanis vana est sapientia rebus . . .²
- Hymnus meridianus. Ant. Flaminii. Jam sol, citato sidere, Suprema cæli culmina . . .¹
- Præcatio cubitum euntis. Ant. Flaminii. Jam vesper ortus incipit Diem tenebris condere . . .¹
- Meditatio cubitum euntis. G. Fabricii. Ut modo ponuntur languentia corpora somno . . .²
- Hymnus ad Jesum servatorem. Antonii Flaminii. Te, sancte Jesu, mens mea, Amoris icta vulnere . . .¹
- Pro pia vita. Antonii Flaminii. Tutela præsens omnium, Qui mente pura te colunt . . .¹
- Pro pace. Joh. Stigelli. Da, Deus, lætæ bona sancta pacis . . .
- Ad Deum patrem. Joh. Cellarii. Dona tui serva nobis, Deus optime, verbi . . .
- Ad Deum filium. Joh. Cellarii. Tu quoque quem Dominum dominorum agnoscimus unum . . .
- Ad Deum Spiritum S. Joh. Cellarii. Necnon, vere Deus, paracleteque Spiritus, adsis . . .
- Pia admonitio ad pueros. Nic. Borbonii. In primis, pueri, Christum discamus amare . . .
- Studiorum omnium scopus. Omnium in hoc uno versatur summa laborum . . .
- Cursus vitæ Domini nostri Jesu Christi, a Joh. Parkhusto episcopo Nordovicensi, descriptus.³ Adventus Christi in carnem. Absque viro facta est fæcunda Deipara, Natum. Nativitas. Purus homo ex pura Messias virgine natus. Circumcisio. Inditur, abscissa pueri cute, nomen Jesu. Epiphania. Munera grata ferunt longa regione profecti. Disputatio cum doctoribus. Disputat in templo bis senos circiter annos. Baptismus. Abluitur sacra Christus ter maximus unda. Tentatio. Hostis ter Christum petit, et ter vincitur hostis. Doctrina. Semen per varias sanctum disseminat urbes. Miracula. Omne genus morbos curat, dat lumina cæcis. Ingressus Hierosolymam. Ingressus Solymas pigram conscendit asellam. Lotio pedum. Vilia mendico præstemus munera fratri. Passio et mors. Plurima perpersus vitam cum sanguine fundit. Resurrectio. Devictis Satana, peccato et morte resurgit. Ascensio. Astra petit Christus, nos astra

¹ M. Antonii Flaminii de rebus divinis carmina. ed. 1550.

² G. Fabricius Chemnicensis. Odarum libri tres. ed. 1552.

³ J. Parkhursti ludicra. ed. 1573.

petemus et ipsi. Spiritus sancti missio. Spiritus e rutilo sanctus delapsus Olympo. Judicium extremum. Adveniet Christus supremo tempore Iudex. Decem plagæ Ægypti. Exod. 7. 8. 9. 10 et 11. J. Parkhursti. Primum sanguinei latices, post rana coaxans.¹ Modi quibus Christus se nobis exhibet. Se, nascens dedit in socium. De vita beata. Joh. Stigelli. Vitam quæ faciunt beatiorum. In eandem sententiam. G. Fabricii. Summam quæ doceant salutis hæc sunt.² In morbo. Ant. Flaminii. Jam quinta lunæ cornua.³ De morte. Joh. Parkhursti. Certius incerta nihil est mortalibus ipsa.¹ Pro beato vitæ exitu. An. Flaminii. Rector beate cælum.³ De carnis nostræ resurrectione. Aur. Prudentius. Nosco meum in Christo corpus consurgere: quid me.² Finis.

*. * *Ed. 1578 has the following Preces sacrae.*

Ex Psalmo I. Aufer a nobis, Deus optime maxime, prava consilia . . . Amen.
Ex Psalmo II. Hoc tempore sentimus, Deus optime maxime non solum Antichristum . . . Amen. Ex Psalmo III. Supra modum auctæ sunt copiæ. Deus optime maxime, illorum qui adoriuntur ecclesiam tuam . . . Amen. Ex Psalmo LI. Misericordiam tuam, Deus optime maxime, conjunctis precibus imploramus . . . Amen. Ex eodem. Agnoscimus, omnipotens Deus, quam perniciose labe peccatorum . . . Amen. Finis.

*. * *These Preces sacrae are taken from "Preces sacrae ex Psalmis David desumptæ per D. Petrum martyrem Vermilium Florentinum, sacrarum literarum in schola Tigurina professorem. Tiguri excudebat Christophorus Froschouerus, Anno MDLXIII. An english translation by Charles Glenham was published in 1569.*

*. * *Ed. 1578 has the following in english and latin. Ed. 1564 is not so full as ed. 1578.*

Regna et regiones, quæ sunt juris et imperii Elizabethæ, reginæ Angliæ. 1578. Anglia. Francia. Hibernia. Idioma. Insulæ habitatæ. Vecta vel Vectis . . . Islands inhabited. Wight . . . Comitatus, seu Provinciæ, Angliæ xxxix. Cantium. Kent . . . Comitatus, seu Provinciæ, Walliæ xi. et Insula Angleseyæ supradicta. Brechnoca. Brecknock . . .

Civitates Angliæ et Walliæ. Canturia. Canterbury . . .

Archiepiscopatus in Anglia duo. Cantuariensis. Eboracensis.

Episcopatus in provincia Cantuariensi. Bishopricks in the diocese of Canterbury. Londinensis. London . . .

Episcopatus in provincia Eboracensi. Bishopricks in the diocese of York. Dunelmensis. Durham . . .

Præcipua flumina Angliæ. xiii. Thamesis. Thames . . .

Quinque portus (quos vocant) Dover . . .

Admonitio ad lectorem. Ubi in Calendario, singulis fere diebus uniuscujusque mensis, sanctorum (quos vocant) nomina apposuimus id eo fecimus, amice lector, non quod eos omnes pro divis habeamus, quorum aliquos

¹ J. Parkhursti ludicra. ed. 1578.

² G. Fabricius Chemicensis. Odarum libri tres. ed. 1552.

³ M. Antonii Flaminii de rebus divinis carmina. ed. 1560.

ne in bonis quidem ducimus ; aut quod alioqui (si sanctissimi sint) iis divinum cultum atque honorem tribuendum censeamus : sed ut certarum quarundam rerum, quarum stata tempora nosse plurimum refert, quarumque ignoratio nostris hominibus obesse possit, quasi notæ quædam sint atque indicia. Atque hæc quidem hujus facti et instituti nostri ratio esto. Vale.

Colophon. Londini . . . Anno domini 1564. & Reg. Reginæ nostræ Elizabethæ feliciss. memoriæ. 7. Cum privilegio ad imprimendum solum.

A.D. 1627, R. Young, London, 120. English. No. 255.

* * The title has "*A collection of private devotions, in the practice of the ancient church, called the Hours of prayer. As they were much after this manner published by authority of Q. Elizabeth 1560.*¹ Taken out of the Holy Scriptures, the ancient Fathers, and the divine service of our own church." A summary is given of all the contents of this book.

The approbation. Febr. xxii. 1626. I have read over this book, which for the encrease of private devotions, I think may well be printed ; and therefore do give licence for the same. Geo. London.

The Printer to the Reader. Gentle Reader. As it oftentimes falleth out in many occurrences and actions, that things are distasted before they are well known ; and that, through false reports and mistakings in them that either judge before they see, or out of disaffection make sinister construction of that which deserveth better understanding, good intentions are wrested, and truth impeached : so hath it befallen this handful of collections for private devotions, which was compiled out of sundry warranted books for the private use of an honorable well-disposed friend, without any meaning to make the same publick to the world ; though (to save the labor and trouble of writing copies to be sparingly communicated to some few friends) a certain number of them by leave and warrant of the Ordinary were printed at the charge of the party for whose only use the same was collected. It hath therefore seemed good to authority, to give leave to the re-printing thereof, and permitting the same to be sold, to such as please to buy it, only for private use, as in former times way hath been given to the printing of private prayer books. Whereby it is presumed, all well disposed christians may receive satisfaction, that there is not such cause of dislike as it seemeth hath been rumored. And for the avoiding of all mistakings hereafter, care is had to amend such escapes, as either by the printer's haste, or the corrector's over-sight were committed. Only the collector hereof, and others that were therewith acquainted before the printing of the book, who are as ready to engage their credits and lives in defence of the faith of the present Church of England, by law established, and in opposition of Popery ; and Romish superstition, as any others, do with grief observe the malevolence of some dispositions of these times ; with whom a slip,

¹ See Orarium. No. 244. A.D. 1560. page 253 : and Preces privatæ. No. 247. A.D. 1564. page 257.

or misprision of a word or two, as liable to a fair and charitable understanding as otherwise, doth not onely lose the thanks due for all the good contained in the work, but also purchase to the author a reprochful imputation of way-making to Popish devotion, and apish imitation of Romish superstition. And howsoever he may be requited for his pains herein, he shall never depart from his good intention of wishing, that the reader may at all times, and for all occasions be assisted with divine grace, obtained by continual prayer. And as for the misdeeming censures and detractions of any, he feareth them not; but rather hopeth that his prayers to God for them will be more beneficial to them, than any their censures or detractions can be prejudicial to him: who doth in this, and in all things else, humbly submit himself to the judgment of the Church of England, whereof he is a member, and, though inferior unto most, yet a faithful Minister.

The preface, touching prayer and the forms of prayer; the fountain and well-spring from which they all proceed, being that perfect form of prayer which Christ taught his disciples. For the good and welfare of our souls, there is not in christian religion anything of like continual use and force throughout every hour of our lives as is the ghostly exercise of prayer and devotion. An exercise it was, which the holy Apostles had often observed their Lord and Master to use . . . The Apostles therefore desired of him to be taught a form of prayer . . . which, from him who made it then, was ever afterwards called the Lord's prayer . . . It is for this cause called by the Fathers, the Prayer of all prayers, and the rule or square whereby all our petitions are to be formed, having likewise been thus used in all ages of the church, not onely as a common part of her prayers and service, but as the chief and fundamental part of them, the ground whereupon she builds, the pattern whereby she frames, and the complement wherewith she perfects all the rest of her heavenly devotions; framing them all as this is framed with much efficacy, though not with any superfluity of words. Thus we begin at this day all our church services with the Lord's prayer, and lay it as a foundation whereon to build the rest of our petitions that follow . . . A part of which ancient piety are these daily devotions and prayers that hereafter follow; Prayers which for the most part, after the same manner and division of Hours¹ as here they are, having heretofore been published among us by high and sacred authority, are now also renewed and more fully set forth again; as for many other, so chiefly for these four reasons. 1. The first to continue and preserve the authority of the ancient laws and old godly Canons of the church, which were made and set forth for this purpose, that men, before they set themselves to pray, might know what to say, and avoid, as near as might be, all extemporal effusions of irksome and indigested prayers which they use to make; that herein are subject to no good order or form of words, but pray both what and how and when they list . . . 2. The second is to let the world understand;

that they who give it out, and accuse us here in England to have set up a new church and a new faith, to have abandoned all the ancient forms of piety and devotion, to have taken away all the religious exercises and prayers of our forefathers, to have despised all the old ceremonies, and cast behind us the blessed Sacraments of Christ's catholick church; that these men do little else but betray their own infirmities, and have more violence and will, than reason or judgment for what they say; the common accusations, which out of the abundance of those partial affections that transport them the wrong way, they are pleased to bring so frequently against us, being but the bare reports of such people, as either do not, or will not understand us, what we are. 3. The third is, that they who are this way already religiously given, and whom earnest lets and impediments do often hinder from being partakers of the publick, might have here a daily and devout order of private prayer; wherein to exercise themselves, and to spend some hours of the day at least (as the old godly christians were wont to do) in God's holy worship and service; not employing themselves so much to talk and dispute, as to practise religion and to live like christians; the continual and curious disquisition of many unnecessary questions among us, being nothing else but either the new seeds, or the old fruits of malice, and by consequence the enemy of godliness, and the abatement of that true devotion, wherewith God is more delighted, and a good soul more inflamed and comforted, than with all the busy subtilties of the world. In which sense S. Austin was wont to say, that: the pious and devout, though unlearned, went to heaven, whiles other men, trusting to their learning, disputed it quite away. 4. The last is, that those who perhaps are but coldly this way yet affected, might by others example be stirred up to the like heavenly duty of performing their daily and christian devotions to almighty God, as being a work of all others the most acceptable to his divine majesty. In so doing, we shall give evident testimony to the world, whose servants we are, and wherein our chief delight doth consist; we shall enjoy a perpetual communion with the Saints triumphant as well as militant, and we shall have just cause to conceive, that so much of our life is celestial and divine, as we spend in this holy exercise of prayer and devotion.

The Calender with the festivals and fasting days of the church, and the memories of such holy men and martyrs, as are therein registred.

Of the Calendar, and the special use thereof in the church of God.

The Calendar of the church is as full of benefit as delight, unto such as are given to the serious study and due contemplation thereof. For besides the admirable order and disposition of times, which are necessary for the better transacting of all ecclesiastical and secular affairs; it hath in it a very beautiful distinction of the Days and Seasons, whereof some are chosen out and sanctified, and others are put among the days of the week to number. But the chief use of it in the church (saith Saint Austin) is to preserve a solemn memory; and to continue in their due

season, sometimes a weekly, and sometimes an annual commemoration of those excellent and high benefits, which God, both by himself, his Son, and his blessed Spirit, one undivided Trinity, hath bestowed upon mankind, for the founding and propagating of that christian faith and religion which we now profess. And, forasmuch as this faith of ours is no other than it was of old, even the very same, wherein the holy angels are set to succour us, and which the glorious company of the Apostles, the noble army of Martyrs, and the goodly fellowship of other God's Saints and servants, men famous in their generations before us, have some maintained with the sanctity of their lives, and some sealed with the innocency of their deaths; it is for this cause, that the names of these holy and heavenly Saints are still preserved in the Calendar of the church, there to remain upon record and register (as of old time they did) where they might also stand, as sacred memorials of God's mercy towards us, as forcible witnesses of his ancient truth, as confirmations of the faith which we now profess to be the same that then was, as provocations to the piety which they then practised, and as everlasting records, to shew whose blessed servants they were on earth, that are now like the angels of God in heaven. Howbeit, forasmuch also as in process of time the multitude of men and women, reputed holy in this kind, became so exceeding numerous, that all the days of the year would not have been sufficient for a several commemoration of them; it was the great wisdom and moderation of those religious grave Prelates, whom by God (of his special blessing unto our church above others) did reform such things as were many ways amiss among us, to choose one solemn day alone, (All Saints day) wherein to magnify God for the generality of all his Saints together; and to retain some few selected days in every month for the special memory of others, both holy persons and holy actions, which they observed not our people alone, but the universal church of Christ also, to be most affected unto, and best acquainted withall; hereby avoiding only the burthen, and the unnecessary number of Festival days, not disallowing the multitude of God's true martyrs and saints, whose memorials we are to solemnise; howsoever in the general festival of All Saints day, as by the proper lessons, the collect, epistle, and gospel, then appointed in our publick Liturgy, doth most evidently appear.

The Calendar has those days printed in red for which there is an epistle and gospel in the Books of Common prayer A.D. 1559 and A.D. 1604. It also has other Saints days, with some account of each Saint, printed in black. The date of a particular year is assigned to each Saint's day, as well as to other events. It has "The day of K. Charles his inauguration. 1615." on March 27. "Powder-treason day. 1605." on November 5.

A table of the moveable feasts. Rules to know when the moveable feasts and holy days begin. The fasting days of the church, or days of special abstinence and devotion. The times wherein marriages are not usually solemnized.

KK

The sum of the Catholick Faith, called the Apostles Creed : divided into twelve articles.

The Lord's Prayer divided into seven petitions. The preface. Our Father which art in heaven. Math. 6. The petitions. Hallowed be thy name . . . The Doxology. For thine is the kingdom . . .

The ten Commandments.

The duties enjoined and the sins forbidden in the ten commandments. Which may serve for a direction to know, or to make known our manifold offences against God and man. . . .

The two precepts of charity, or the laws of nature. To love God above all for his own sake. 2. To love all men as ourselves for God's sake : to do unto others, as we would they should do unto us.

The precepts of the church. The sacraments of the church. The three theological virtues. Three kinds of good Works. Seven gifts of the Holy Ghost. The Twelve fruits of the Holy Ghost. The Spiritual works of mercy. The Corporal works of mercy. The Eight beatitudes. Seven deadly sins, as they are commonly so called. The contrary virtues. Quatuor novissima, or the four last things that befall any men.

A collection of private devotions for the Hours of prayer.

Of the ancient and accustomed times of prayer in general. At all times and in all places to give thanks and praise unto Almighty God our heavenly father, with all manner of devout prayer and supplication, is no more than our very meet, right, and bounden duty. But inasmuch as the common employments of most, and the natural infirmities of all sorts of people be so great, that whiles they have this body of flesh upon them, they cannot possibly attend the heavenly exercise of prayer and thanksgiving without any intermission at all : it hath therefore been the custom of religious and godly persons in all ages, to appoint themselves certain set times and hours of the day, wherein to perform their devotions . . . The practise then of old hath been so to keep up prayer, that men might keep up themselves withall. Three times a day to perform this duty, and otherwhiles seven times a day to do it was King David's sacred resolution . . . From which holy examples it afterwards came to pass, that what was by them so religiously observed under the law, three times a day at least to offer up prayers and thanksgivings to almighty God besides the morning and evening sacrifice, was by christians as piously continued and practised under the gospel also ; both Jews and Christians being in this duty but equal servants to the same Trinity, the God both of law and gospel. It is from the prophet Daniel, saith Saint Cyprian, that we christians have our Third, our Sixth, and our Ninth Hour of prayer which we duly observe in reverence of the blessed Trinity . . . Such are these Hours and Prayers that hereafter follow ; which be not now set forth for the countenancing of their novelties, that put any trust in the bare recital only of few prayers, or place any virtue in the Bead-roll or certain number of them at such and such set-

hours, but for the hearty imitation of that ancient and christian piety, to whom the distinction of Hours was but an orderly and useful, no superstitious or wanton performance of their duties. And surely so small a part of our time taken up from other common actions, if not perhaps from doing ill, or doing nothing; and so small a task, though but voluntarily imposed upon ourselves for God's service, will never undo us, nor never prove to be an abridgment of our christian liberty, who say our delight is to be numbered with the Saints of old, and profess every day, that God's service is perfect freedom.

Certain choice sentences out of Holy Scripture; whereby the frequency of prayer and devotion is highly commended unto us. *Psal. 34. 15.* The eyes of the Lord are over the righteous.

Pious ejaculations or short prayers; to be committed unto perfect memory for our first holy exercise in the beginning of the day. According to the direction of S. Ambrose in his third Book de virgin.

When we first awake. Lighten mine eyes, O Lord, that I sleep not in death. *Psal. 13 . . .*

At our uprising. In the name. Blessed be the holy and undivided Trinity . . . Or this. In the name of our Lord Jesus Christ who was crucified for me I arise from mine own rest to do him service . . . I laid me down and slept . . .

At our apparelling. According to the direction of S. Basil, orat. in Martyr. Julit. Clothe me, O Lord, with the ornaments of thy heavenly grace . . . Put ye on the Lord Jesus Christ . . .

At the washing of our hands. Wash me clean, O Lord, from my wickedness . . . Cleanse me, O God, by the bright fountain of thy mercy . . . And then humbly commending ourselves to God's protection upon our knees. Into the hands of thy blessed protection . . .

At our going abroad. Shew me thy ways, O Lord, . . . Lead me, O God, in the way of thy truth . . . O give thine angels charge over me . . .

When we hear the clock at any hour of the day. Teach me, O Lord, to number my days . . . Our time passeth away like a shadow . . . Have mercy upon me, O Lord, now and at the hour of death.

At our entrance into the church. As for me, I will go into thy house, O Lord, in the multitude of thy mercies . . . Lord, I have loved the habitation of thine house . . . My soul hath a desire and longing . . .

When we are come into the Quire. O how amiable are thy dwellings . . . Blessed are they that dwell in thy house . . .

When we fall down to worship, and adore before the presence of God. Holy, holy, holy, Lord God almighty . . . Thou art worthy, O Lord our God to receive glory . . .

A divine hymn preparative to prayer. When to thy God thou speak'st, O creature mean . . .

The Hours of prayer.

An advertisement concerning the division of the Hours following. It appeareth, .

both by the histories of the Jews, and by plain observations out of the New Testament, that the space of the day from the morning to the evening was solemnly divided into four equal parts, which they called Hours, to wit, the First, the Third, the Sixth and the Ninth . . .

The First Hour or the Morning prayers. Which have been distinguished but of late times, being anciently both one Hour of prayer. Radul. de Rivo. in lib. de. Can. observ. propos. 14.

The antiquity of the Mattins or Morning prayer, deduced as well from the testimony of the sacred scriptures, as from the holy fathers of the church. In the primitive church it was daily the first speech which those good christians used, and the first thing they did; Ante omnia adoremus Dominum, qui fecit nos. (1) Before we do anything, let us fall down and worship the Lord that made us: they would serve God first, and then serve themselves . . . From the Holy Scriptures. Exod. 36. 3. And they brought their offerings . . . From the Fathers. Const. Apost. lib. 8. cap. 34. Let every christian begin his day's work with devotion . . .

Preparatory prayers to all the Hours that follow. God be in my head and understanding . . . Amen. Prevent me, O Lord, in all my doings with thy most gracious favour . . . Amen. The confession. Almighty and most merciful Father, I have erred . . . Amen. The prayer. Almighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner . . . Amen.

Mattins or Morning Prayer for the first Hour of the day . . . The Laudes or the praises at morning prayer . . . The Third Hour of prayers or the middle space between Sun-rising and noon. The ancient use of prayers at the third Hour. Prayers for the third Hour. The Sixth Hour of prayer or Mid-Day. The ancient custom of prayer at the Sixth Hour or Noon-day. Prayers for the Sixth Hour. The Ninth Hour of prayer or Mid-space between Noon and Sun-set. The ancient use of prayers at the ninth Hour. Prayers for the ninth Hour. Prayers at the Vespers or time of Evensong. The ancient use of Evening prayer. Prayers for the evening. The Compline or final prayers to be said before bed time.

Prayers at bed-time to be committed unto perfect memory. An admonition before we go to sleep. Permit not sluggish sleep to close your waking eye . . . When we enter into our bed. In the name of our Lord Jesus who was crucified . . . As we lie down to sleep. At night lie down, Prepare to have, Thy sleep, thy death, thy bed, thy grave . . . I. I will lay me down in peace . . . II. Have mercy upon me, O Lord, now . . . III. Preserve me while I am waking . . . Amen. Amen. Amen. The end of the last hour at night.

*. * The general arrangement of these Hours is that of devotions for the first, third, sixth, ninth Hours, Vespers or time of Evensong, and Compline. The first Hour includes Mattins and Lauds. The form of each of the Hours is that found in No. 244. A.D. 1560 (page 253): the component parts, with the exception of Matins, are different. Lauds and Compline end in the same way as Preces matutinae, and Preces vespertinae in No. 247 A.D. 1564 (page 258).

The seven penitential psalms, with the Letanie and suffrages.

Seven penitential psalms, to be used in times of penance, fasting, affliction or trouble, or at any other time, as private devotion shall move us.

The Letanie to be used on Sundays, Wednesdays and Fridays after the Morning prayers, or any other hour of devotion. As also upon the Rogation and Fasting days: and in the time of plague, famine, war and other calamities. Such misery, as being present or imminent, all men are apt to bewail with their tears, they that be religious and wise will ever seek to prevent or avert with their prayers. In regard whereof these Letanies were at first composed by the Fathers in the primitive church, solemnly to be used for the appeasing of God's wrath in publick evils, and for the procuring of his mercy in common benefits. At the first they were not so large as now they are, being augmented by Mamercus Bishop of Uienia, and by Sidonius Apollinaris Bishop of Auerna, and afterwards by S. Gregorie the Great Bish. of Rome, in whose times there was much affliction and trouble throughout the whole world. From their days they have been brought down to ours; and in the meanwhile got some trust: the addition and invocation of the Saints names, which some men have thereunto annexed, being by Walafride Strabo's own confession, but a novelty; and therefore are not inserted into these our Letanies: which being lately by our own church brought into that absolute perfection, both for matter and form, as not any church besides can shew the like so complete and full, needs must they be upbraided with error or somewhat worse, whom in all parts this principal and excellent prayer doth not fully satisfy.

The Letanie. It has "Thy servant Charles, our most gracious King and Governour. Our most gracious Queen Mary, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife with their princely issue." It is the same as that in the Book of Common prayer A.D. 1604, omitting "That it may please thee to give to all nations unity, peace, and concord," leaving out all the collects after "We humbly beseech thee, O Father, mercifully to look upon our infirmities," and substituting "O God whose nature and property is ever to have mercy and to forgive".

The collects for the Sundays and Holy-days throughout the whole year.

* * *These collects are the same as those in the Books of Common prayer A.D. 1552 and A.D. 1604. Explanations are given before Advent Sunday. Septuagesima Sunday. The first day of Lent. The week before Easter. Easter-day. Monday and Tuesday in Easter week. Whitsunday or the Feast of Pentecost. Trinity Sunday.*

Devout prayers that may be used before and after the receiving of Christ's holy Sacrament, his blessed body and blood.

Prayers before the receiving of the blessed Sacrament. When we enter into the church. Lord, I have loved the habitation of thine house . . . I will wash mine hands in innocency . . .

When we are prostrate before the altar. Thou art worthy, O Lord, to receive

glory . . . Blessing and glory and wisdom . . . Amen. Holy, Holy, Holy, Lord God almighty . . . Psal. 51. Have mercy upon me, O God . . .

At the consecration. Vers. I believe, Lord help my unbelief. The Hymn. A special theme of praise is read . . . The prayer. I. Almighty Lord, who hast of thine infinite mercy vouchsafed to ordain this dreadful sacrament for a perpetual memory of that blessed sacrifice . . . Amen. II. O Lord our heavenly Father, almighty and everlasting God, regard we beseech thee, the devotion of thy humble servants . . . Amen. III. Be pleased, O God, to accept this our bounden duty and service . . .

Heavenly aspirations immediately before the receiving of the blessed sacrament. I. Psal. I will go unto the altar of God . . . II. Psal. I will offer thanksgiving unto my God . . . III. Ex Letan. O Lamb of God, that takest away the sins of the world, have mercy upon us. IV. Ex Letan. O Lamb of God, that takest away the sins of the world, grant us thy peace. V. Ex Liturg. Grant me gracious Lord, so to eat the flesh of thy dear Son . . .

At the receiving of the Body. Lord, I am not worthy . . . Adding with the priest. The body of our Lord Jesus Christ, which was given for me . . . And answer. Amen.

At the receiving of the Cup. What reward shall I give unto the Lord . . . Ps. 116. Adding with the Priest. The blood of our Lord Jesus Christ which was shed for me . . . Ex Liturg. Answering again. Amen.

Thanksgiving after we have received the blessed Sacrament. I. O my God, thou art true and holy . . . II. O the depth of the wisdom and knowledge of God . . . Rom. 11. 33. III. Praise the Lord, O my soul . . . Psal. 103. 1. 2. IV. Glory be to God on high . . . Amen.

Meditations whilst others are communicated. Happy are those servants, whom when their Lord cometh . . . Ex Evang. II. Know ye not that ye are the temple of God . . . Ex S. Paulo. III. Behold thou art made whole . . . Joh. 5. 13. IV. The hour cometh and now it is . . . Joh. 4. 23. V. Be we followers of God . . . Ephes. 5.

At the end of the Communion. The doxology. To the King eternal . . . Amen.

Divers forms of devout and penitent confessions of our sins. To be used as at other times, so especially before the receiving of Christ's blessed Sacrament. According to the direction of the church. Exhortation before the Communion. If any require comfort and counsel for the quieting of his conscience . . . I. John 1. 9. If we confess our sins . . . The preparation. I. Almighty God, unto whom all hearts be open . . . Amen. II. Almighty and everlasting God, which hatest nothing that thou hast made . . . Amen. The confession. I confess &c. those sins, which if I would, I cannot hide from him . . . Amen. Other forms of general confessions. I. Almighty and most merciful Father, I have erred and strayed from thy ways . . . Amen. II. Almighty God, Father of our

Lord Jesus Christ, maker of all things . . . Amen. III. Forgive me my sins, O Lord, forgive me the sins of my youth . . .

A devout manner of preparing ourselves to receive absolution. I that am a wretched sinner, here personally appearing and prostrate before the presence of the everlasting God . . . Amen. The prayer. O God, whose nature and property is ever to have mercy and to forgive . . . Amen. After absolution. Blessed is he whose unrighteousness is forgiven . . . Blessed is the man unto whom the Lord imputeth no sin.

Prayers for the King and Queen.

Prayers for the King and Queen. Our Father. Vers. O God make speed . . . Resp. O Lord make haste . . . Glory be to the Father. Allelujah. Praise the Lord. The Hymn. Great God of Kings, whose gracious hand hath led our sacred sovereign Head . . . The antiphona. Behold, O God, our defender . . . Psal. 21. The King shall reign in thy strength. Psal. 61. Hear my prayer, O God. Psal. 89. Thou hast made a covenant O Lord. The antiphona. Behold, O God, our defender . . . The Lesson. I. Tim. 2. 1. I will therefore, that prayers and supplications . . . Vers. O Lord, save the King. Resp. And mercifully hear us . . . The prayers. Almighty God, whose Kingdom is everlasting . . . Amen. II. Almighty and everlasting God, we be taught by thy holy Word that the hearts of Kings . . . Amen. III. We beseech thee, O Lord, to save and defend all christian Kings . . . Amen. IV. O Lord our heavenly Father, high and mighty, King of Kings . . . Amen. V. Ex libro regali. O almighty and everlasting God, Creator and Lord of all things, give ear we beseech thee unto our humble prayers . . . Amen. VI. Lib. Reg. God the unspeakable author of the world, creator of men, governor of empires and establisher of all kingdoms . . . Amen. VII. Lib. Reg. Look down, almighty God, with thy favourable countenance upon thine anointed and our glorious King . . . Amen. VIII. Lib. Reg. Grant we beseech thee almighty God, that our sovereign Lord the King may be a most mighty Protector of his people . . . Amen.

Prayers for the Queen. I. Almighty God, the fountain of all mercy, we humbly beseech thee to pour down the riches of thine abundant goodness upon the head of thine handmaid our most gracious Q. Marie . . . Amen. II. Almighty God, our heavenly Father, we be taught by thy holy Word that the bringing forth of children . . . Amen. III. O God from whom all good graces do proceed, we beseech thee to multiply upon thy devoted handmaid our gracious Queen . . . Amen. IV. Almighty God, bless her with the blessings of heaven above . . . Amen.

Prayer for the Pr. Palat. with the Ladie Elizabeth &c. Almighty God the fountain of all goodness, hear our humble supplications which we make unto thee for thy blessings and favors upon Frederick, Prince Elector Palatine, and the Lady Elizabeth his wife with their princely issue . . . Amen. The Lord's name be praised.

Prayers for the four Ember-weeks.

Prayers for the four Ember-weeks. Among all the set fasts of the year Lent hath the first and these Ember days the second place; days of devotion and fasting, which were instituted of old and observed at the four seasons of the year . . . Vers. Our help . . . Resp. Who hath made . . . Vers. Blessed be the name . . . Resp. From henceforth world without end. Amen. The Psalms. Psal. 119. Beati immaculati. Legem pone. Appropinquet. After these Psalms, the Letany may be said.

The prayers common to all the Ember days, disposed according to the seven reasons before specified. I. For God's acceptance of our humiliation. Almighty God, who did'st command thy people Israel to afflict their souls . . . Amen. II. For consecrating the beginning of every season unto God. Almighty God, from whom we have the beginning and continuance of our life . . . Amen. III. For grace to spend the whole season aright. Almighty God our heavenly Father, we most humbly beseech thee, that we thy servants . . . Amen. IV. For the fruits of the earth. Almighty God, Lord of heaven and earth, in whom we live, move, and have our being . . . Amen. V. For pardon of sins past. Almighty and most merciful Father, who for our many and grievous sins . . . Amen. VI. For the health of our bodies. O God, the father of lights, from whom cometh down every good and perfect gift . . . Amen. VII. For the ordination of Priests and Deacons. Almighty God our heavenly Father, who hast purchased to thy self an universal church . . . Amen.

The prayers proper to the four several ember weeks. I. In the time of Advent. Grant, we most humbly beseech thee O heavenly father, that with holy Simeon and Anna . . . Amen. II. For the ember week in Lent. O Lord Jesus Christ, the Son of God and Saviour of the world, who did'st foretel to thine Apostles . . . Amen. III. For the ember week after Pentecost. O Lord Jesus Christ, the eternal Son of the eternal Father, who at the time of thy glorious ascension . . . Amen. IV. For the ember week in September. Almighty God, who givest to all life and breath and all things . . . Amen. Assist me mercifully, O Lord, in these my supplications and prayers . . . Amen.

Prayers for the sick.

Prayers for the sick. Our Father. Vers. Our help standeth . . . Resp. Which hath made . . . Vers. Blessed be the name . . . Resp. Henceforth . . . Glory be to the Father. Antiphona. Blessed are they whom thou chastenest . . . Psal. 25. Unto thee, O Lord, do I lift up my soul . . . Psal. 27. Hearken unto my voice, O Lord . . . Psal. 31. 34. In thee, O Lord, have I put my trust . . . Antiphona. Blessed are they whom thou chastenest . . . Seven penitential psalms. The Letanie. The confession. I confess unto almighty God those sins, which if I would I cannot hide from him . . . Amen. An humble protestation of free forgiveness to others. I do further most humbly desire all and every one

whom I have offended . . . Amen. The Creed. I believe in God. After the Creed. In this faith, which I do unfeignedly and wholly believe . . . Amen. The prayers. Lord have mercy upon me. Our Father. Vers. O Lord save thy servant. Resp. Which putteth . . . Vers. Send me help . . . Resp. And evermore . . . Vers. Let the enemy . . . Resp. Nor the wicked one . . . Vers. Be unto me, O Lord . . . Resp. From the face . . . Vers. O Lord, hear . . . Resp. And let my cry . . . I. God who declarest thy almighty power . . . Amen. II. O God who seest that I put not my trust in any thing which I can do . . . Amen. III. O Lord look down from heaven, behold, visit, and relieve me thy sick servant . . . Amen. IV. Hear me almighty and most merciful God and Saviour, extend thine accustomed goodness unto me . . . Amen. V. O sweet Jesus, I desire neither life nor death but thy most holy will . . . Amen. VI. O God whose nature and property . . . Amen. The blessing. The almighty Lord, who is a most strong tower . . . Amen.

Prayers at the hour of death. Our Father. Vers. O Lord save thy servant. Resp. Which putteth . . . Psalm 13 and 16. Consider and hear me. Psalm 23. The Lord is my Shepherd. Psalm 38 and 39. Put me not to rebuke. Psalm 102. Hear my prayer, O Lord. Job 14. Man that is born of a woman. Vers. O Lord hear my prayer. Resp. And let my cry . . . The Letanie . . . The peace of God . . .

Prayers at the point of death. The manner of commending the soul into the hands of God, at the very point of time when it is departing from the body. We brought nothing into this world . . . Into thy merciful hands, O Lord, we commend the soul of this thy servant . . . God the Father who hath created thee, God the Son who hath redeemed thee . . . Amen. Christ that redeemed thee with his agony . . . Amen. Christ Jesus that rose the third day from death . . . Amen. Christ that ascended into heaven . . . Amen. God the Father preserve and keep thee . . . Amen. Then let be said plainly, distinctly, and with some pauses these ejaculatory meditations, and prayers. Go to thy rest, O my soul . . . Lord Jesus receive my spirit. And these with the prayers following to be repeated until the soul be departed. O thou Lamb of God that takest away the sins of the world, grant him thy peace. O Lord with whom do live the spirits of them that die . . . Amen.

Prayers and thanksgivings for sundry purposes.

Prayer and thanksgiving for the whole estate of Christ's Catholick church. With a commemoration of the Saints before us. Ex Litr. Eccl. Almighty God, who by thy holy apostle hast taught us . . . Our Father, &c.

For our parents. Almighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named . . . Amen. Another for our parents. Almighty God, who hast straightly commanded us to honour our father and our mother next unto thee . . . Amen.

For our children. Almighty God the Father and maker of us all . . . Amen.

Prayer to be used by women that travel with child. Almighty God, the father

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of all mercy and comfort . . . Amen. Another. Merciful Lord who when thou tookest upon thee to deliver man . . . Amen.

Thanksgiving after child birth. Gracious God, by whose providence we are all fearfully and wonderfully made . . . Amen.

Thanksgiving for recovery from sickness. Praise the Lord, O my soul, and all that is within me praise his holy name . . . Amen.

Prayer in the time of war. O almighty God, King of all Kings, and governor of all things . . . Amen.

Thanksgiving for peace and victory. O almighty God, who art a strong tower of defence unto thy servants . . . Amen.

Prayer in the time of any common plague. Almighty God, who in thy wrath in the time of King David . . . Amen.

Thanksgiving for deliverance from any plague. O Lord, who hast wounded us for our sins . . . Amen.

Prayer and thanksgiving for every true subject to use upon the anniversary day of the King's reign. Lord by whom Kings do reign . . . Amen.

Prayer and thanksgiving upon the anniversary day of our birth. Almighty God, the father and maker of all things . . . Amen.

Prayer and thanksgiving upon the anniversary day of our baptism. O Lord heavenly father, almighty and everlasting God, who of thine infinite goodness towards me . . . Amen.

Prayer wherewith St. Augustine began his devotions, admiring the unspeakable majesty and attributes of God. Conf. Lib. 1. Cap. 4. What art thou, O my God, what art thou . . . Amen.

Prayer wherewith to conclude all our devotions. Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name . . . Amen.

The blessing. The peace of God which passeth all understanding . . . Amen.

Finis.

The table.

Finis.

A.D. 1671, London, for S.S. sold by Thomas Hartley, London. 80. English. No. 258.

. The title is "*The King's Psalter containing psalms, and hymns with easy and delightful directions to all learners, whether children, youths, or others for their better reading of the english tongue. Also prayers for every day of the week, beginning with the letters of the name of our Sovereign Lord King Charles; and other observable varieties, fit either for the school, or for the closet, all which are profitable, plain, and pleasant.*" A summary is given of all the contents of this book.

The book is dedicated to his royal grace, Edgar Baron Dawntzey in the county of Wilts, Earl and Duke of Cambridge, son and heir apparent to the thrice illustrious Prince, the most highly magnanimous James Duke of York and Albany &c.

To the instructors of youth in His majesty's three kingdoms of England, Scotland, and Ireland &c. This treatise, entituled the King's psalter, is com-

posed on purpose to succeed the King's Primer : ¹ which Primer is of so excellent a use for young children that, with ease, the child, by learning that, will be prepared to improve himself in this. And since, as Solomon saith, instruction is the life of a man ; and whoever loveth instruction loveth knowledge, it is very necessary, that likewise the art of giving instruction should be considered ; wherefore with great care and industry you have now presented to you a method both easy and delightful ; it being a mixture of prose and verse in divinity and morality, by which the youth is, as it were, enticed into a pleasant grove of profitable fancies ; where by his meditations he may learn not onely to be a good son, but a good christian, according to that of the divine Herbert . . . Printed and published according to order, with his Majesty's special approbation.

Fifteen selected psalms with a hymn and an antiphon to each.²

The father's advice to his child. My son hear the instruction of thy father . . . Blessings of obedience. My son do thou observe my law, And slight not my decree . . . The prodigal son's return. A certain man had two sons. . . .² The son's experience. Vanity of vanities all is vanity . . . Solomon's seasons. Is there not an appointed time to man on earth . . . Blessed qualifications. Blessed, thrice blessed are the poor . . .

The Alphabet illustrated by texts : there are cuts at the left hand of the page : at the side of the cut a letter of the alphabet.

A Psalm or summary of God's providence.³ Come now and hear, you that fear the Lord. Hymn. Jesu who from thy Father's throne. Antiphon. Blessed be the mercy of our God . . . A psalm of remembrance. Soon as his blest decree was made of sending the son of God to redeem mankind. Hymn. What can I crave, More than the Lord hath done. Antiphon. The Lord hath redeemed me from my sins. A psalm of our Saviour's sufferings. It was not thy joys alone O Lord that thou inspirest into thy holy prophets . . . Hymn. O thou God almighty . . . Antiphon. And now Lord what is my hope . . . A psalm of praise Praise the Lord all you nations of the earth, praise him with the voice of joy and thanksgiving . . . Hymn. Blessed Saviour Lord of all . . . Antiphon. Bless the Lord O my soul . . . A psalm of thanksgiving. We praise thee, O God . . . Hymn. Why do we seek felicity . . . Antiphon. Never can we say too much of this gracious subject . . . A psalm of adoration. Come let us adore our God that hath redeemed us, when O Lord we had sold ourselves in sin . . . Hymn. Come let's adore the King of love . . . Antiphon. Let us take up our cross . . .

Evening prayer. O Lord our heavenly father, almighty and everliving God by whose providence both the day and night are governed . . . Amen. Glory be to the Father. Hymn. Permit not sluggish sleep. To close

¹ Primer set forth by the King's majesty and his clergy. A.D. 1545. May 29. page 237.

² This does not occur in Bodl. copy, Bliss. 1524.

³ This does not occur in Camb. Univ. copy.

your waking eye. . . . Down lying. At night lie down, Prepared to have,
Thy sleep, thy death, Thy end, thy grave . . . Antiphon. I will lay me
down in peace . . . Have mercy upon me, O Lord . . .

A prayer and thanksgiving for every true subject to use upon the anniversary
day of the King's reign. O Lord by whom Kings reign . . . Amen.
Hymn. Give to the King Thy judgments Lord, That he may justice
do . . . Antiphon. Lord preserve the life of the King.

Catholick Faith, called the Apostles Creed, divided into twelve articles. The
exposition of the Creed. The Lord's prayer. The doxology. The
exposition of the Lord's prayer. The ten commandments. The exposi-
tion of the ten Commandments.

The three theological virtues. Faith. Hope and Charity. They are called
theological, because the word signifieth a thing that belongeth to
God . . . Of faith . . . Of hope . . . Of charity . . . Fasting. Prayer
and Alms-deeds. Of fasting . . . Of prayer . . . Of alms-deeds . . .
Pray and labour for the seven gifts of the Holy Ghost . . . To these
add the twelve fruits of the Holy Ghost . . . Likewise let these seven
spiritual works of mercy be in you . . . Together with these, six corporal
works of mercy . . . There are seven capital sins, which are the
fountains of all others, and to every one is opposite a contrary virtue
. . . There are six sins against the Holy Ghost . . . There are four
sins that cry to heaven for vengeance . . . The four last things . . .
There were fifteen stages in our Saviour's pilgrimage from the womb
unto his tomb . . .

When thou awakest say with the Psalmist. Lighten mine eyes, O Lord, that I
sleep not in death. Or thus. Awake thou that sleepest, and arise from
death and Christ shall give thee light. Or thus. Open thou mine eyes O
Lord, that I may see the wonders of thy law.

At thy uprising say. In the name. Even blessed be the holy and undivided
Trinity . . . I laid me down and slept . . .

Every morning, noon, and evening let us fall down to worship and adore before
the presence of our God, saying. Holy, Holy, Holy, Lord God
almighty which was and is . . .

A prayer for the morning. Into the hands of thy blessed protection . . . Amen.
Glory be to the Father. Hymn. Sweet Jesus, why, why dost thou
love . . . Antiphon. Thou art, O Lord, the true light of the
world . . .

A prayer for the evening. O most blessed Saviour, whose sacred body after that
thou had'st finished the work of our redemption . . . Amen. Glory be to
the Father. Hymn. O Lord now night's returned again . . . Antiphon.
He hath made the out-goings of the morning . . . Let the Priests, the
ministers of the Lord, weep before the porch . . .

The altar. A broken altar, Lord, to thee I raise, Made of a heart to celebrate
thy praise . . .

The youth's ejaculation. God be in my head and understanding . . . Hymn.

Oh that I once were in that city . . . Antiphon. The heavenly Jerusalem is the city of our God.

Preparatory prayers for morning and evening, beginning with the several letters of the name of our sovereign Lord King Charles. Begone profaneness come not near . . .

. *A prayer, hymn and antiphon is added to the six first letters of the King's name. The seventh and last letter has the following. A private prayer for all times. Say unto my soul, O God thou art my salvation . . . Glory be to the Father. Hymn. The sun by prayer. Did cease his course and staid . . . Antiphon. Prayer is the soul's artillery.*

An alphabet of lessons for the instruction of youth.

. *A lesson is added to each letter of the alphabet.*

Loyal prayers for every day of the week, beginning with the letters of the name of our sovereign Lord King Charles.

. *There is a prayer, a hymn and an antiphon for each day.*

Meditations holy and humane on sundry occasions divided into chapters.

. *These are forty seven in number in Cambridge University copy, but fifty one in the Bodleian copy: each chapter is composed of texts of Holy Scripture and proverbs.*

A prayer for the King's most excellent majesty, the Queen, Queen mother, Duke of York, and the rest of the royal family.¹ O thou eternal Lord God, Kings of Kings, Lord of lords, and mighty ruler of princes . . . Amen. King Charles the second began his reign the thirteenth day of January 1648, at which time his royal father of glorious memory was most barbarously murdered.

The alphabet illustrated by a descriptive rhyme with a cut; a cut and a rhyme occur opposite to each letter of the alphabet. A. (a cut) "Unhappy chance! such fate should give . . ."

Words fitly spoken or apples of gold in pictures of silver.

. *This portion of the book is composed of fifty eight proverbs.*

The names of the Archbishopricks and of the several counties. The names of the several cities throughout England and Wales. In the year are these twelve months. Names in use for men. Names in use for women.¹

Graces before and after meat. Grace before meat. Good Lord bless us and these thy good creatures to our use . . . Amen. Grace after meat. We thank thee, O Lord, for all thy benefits . . . Amen. Grace before meat. Lord be merciful unto us and bless us . . . Amen. Grace after meat. O Lord, we thank thee for the use of these thy good creatures . . . Amen. Grace before meat. O Lord bless us and this our store, And make us thankful evermore . . . Amen. Grace after meat. We praise thy name, for thou O Lord . . . Amen. Grace before meat. O Lord the merciful and good . . . Amen. Grace after meat. O Lord to whom all praise is due . . . Amen. Psalm 150. Praise ye the Lord God.

¹ This does not occur in Camb. Univ. Copy.

- The Youth's Library.¹ The Book of common prayer. The practice of piety. The whole duty of man. Valentine's private devotion. The crumbs of comfort. The supplications of saints. The plain man's pathway to heaven. The doctrine of the Bible. The history of the Bible. Dr. Featley's devotions. The great assize. Bishop Andrew's catechistical doctrine. The help to discourse. The mother's blessing. David's repentance. Dr. Hewet's sermons &c.
- On the reverse of the last leaf. A cut of the royal arms. Above the cut the words, "Fear God, and honor the King". Underneath the cut and on either side of it, a cut of a small crown, underneath the cuts the letters C. R. "Dieu et mon droit." underneath these words: "And meddle not with them that are given to change. Be subject to all in authority, to the King as most excellent. Be subject not only for fear, but for conscience sake." Finis.

. *The following books belong to this class.*

A.D.

1545. May 29, Richard Grafton, London. 8°. English. No. 173.
 1545. June 19, Edward Whitchurche, London. 4°. English. No. 176.
 1545. June 20, Edward Whitchurche, London. 8°. English. No. 177.
 1545. June 20, Edward Whitchurche, London. 8°. English. No. 178.
 1545. Sept. 6, Richard Grafton, London. 4°. English and Latin. No. 179.
 1546. Jan. 6, Edward Whitchurche, London. 8°. English and Latin. No. 181.
 1546. March 16, Richard Grafton, London. 16°. English. No. 182.
 1546. April 1, Edward Whitchurche, London. 16°. English. No. 183.
 1546. August 17, Richard Grafton, London. 4°. English. No. 184.
 1546. August 20, Edward Whitchurche, London. 8°. English. No. 185.
 1546. Sept. 6, Richard Grafton (London) 8°. Latin. No. 186.
 1548. Jan. 9, Edward Whitchurche, London. English and Latin. 8°. No. 189.
 c. 1548, 16°. English. No. 190.
 c. 1548, Richard Grafton, London. 8°. English. No. 191.
 c. 1548, 8°, English. No. 192.
 1552, Richard Grafton, London. 8°. English. No. 199.
 1575, William Seres. London. 8°. English. No. 252.

¹ This does not occur in Camb. Univ. Copy.

A SUMMARY OF THE CONTENTS
OF
A PRIMER OR BOOK OF PRIVATE PRAYER
AUTHORIZED AND SET FORTH BY THE KING'S MAJESTY,
AGREEABLE TO THE SECOND BOOK OF COMMON
PRAYER
IN THE REIGN OF EDWARD VI.,
AND OF
KINDRED PRIMERS
IN THE REIGNS OF MARY, ELIZABETH, CHARLES II,
JAMES II, GEORGE II, GEORGE III, AND GEORGE IV.
A.D. 1553—A.D. 1825.

EXPLANATIONS.

1. The books which form this class are those in which the framework of the Order of private prayer for Morning and Evening is that of Matins and Evensong in the Book of Common prayer A.D. 1552: the earliest book of this class is No. 200. A.D. 1553.

2. A summary is given of all the contents of No. 200. A.D. 1553. as a standard of comparison for all the books in this class.

3. All fresh matter is given as it occurs, and all variations from the book which is the standard of comparison: in some cases it has been found convenient to repeat matter which had been already given: either in order to indicate the probable date of a book of which the title is wanting, or in general to facilitate comparison with some other book (see No. 202. c. A.D. 1553. No. 243. A.D. 1560. No. 248. c. A.D. 1564. No. 254. c. A.D. 1580. No. 257. A.D. 1670. and No. 264. A.D. 1758).

4. An index is given of the prayers and psalms. Groups of psalms such as the seven penitential psalms or those in the Hours are not indexed separately. Another index gives all the hymns. A general index refers to other matters of liturgical, devotional and general interest.

A SUMMARY OF THE CONTENTS
OF
A PRIMER OR BOOK OF PRIVATE PRAYER
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GEORGE II, GEORGE III, AND GEORGE IV.

A.D. 1553—A.D. 1825.

A.D. 1553, William Seres, London, 8°. English. No. 200.

**.* The title has "A Primer or book of private prayer, needful to be used of all faithful christians. Which book is auctorised, and set forth by the King's majesty; to be taught, learned, read, and used of all his loving subjects . . . Cum privilegio ad imprimendum solum."*

An extract of the King's Majesty's privilege. Edward the VI by the grace of God King of England, France and of Ireland &c. To all printers, stationers, booksellers; and to all other our officers, and subjects these our letters hearing or seeing; we do you to understand, that of our grace especial, certain science, and mere motion, we have granted and given privilege; and by these presents do grant and give privilege and licence to our wellbeloved subject William Seres and to his assignes, to print or cause to be printed all manner of books of private prayers, called and usually taken and reputed for Primers, both in great volumes and little, which are and shall be set forth agreeable and according to the Book of common prayers established by us in our high Court of Parliament, any other privilege or licence to the contrary notwithstanding. And furthermore, our mind and pleasure is, that the same William Seres and his assigns, shall and may have the only printing from time to time of the said primers aforesaid in all kind of volumes . . . In witness whereof, we have caused these our letters to be made patent. Witnesseth our self. At Westminster, the sixth day of March, the seventh year of our reign. God save the King.

The order of the Kalender. First you shall have the golden number or prime printed with red ink . . . A brief declaration when every term

MM

beginneth and endeth. Be it known that Easter term beginneth always . . .

The Kalendar has those Saints days printed in red, for which there is an epistle and gospel in the Book of Common prayer A.D. 1552; except S. Barnabas which is printed in black: it has other Saints days printed in black: it has "Becket traitor" on July 7. "Assumptio ma" on August 15. Fast days are noted by the use of the word "Fish".

A Catechism, that is to say, an instruction to be learned of every child before he be brought to be confirmed of the bishop.

* * *This catechism is that in the Book of the Common prayer. A.D. 1549.*

Graces to be said before dinner and supper.

Grace before dinner.¹ The eyes of all things do look up and trust in thee O Lord . . . Amen. The King of eternal glory make us partakers of thy heavenly table. Amen. God is charity . . . Amen.

Grace after dinner.¹ The God of peace and love vouchsafe alway to dwell with us . . . Amen.

Grace after supper.¹ Blessed is God in all his gifts . . . Our help . . . Who hath made . . . Blessed be the name . . . From henceforth . . . Most mighty Lord and merciful father, we yield thee hearty thanks for our bodily sustenance . . . Amen. Lord save thy church, our King, and realm; and send us peace in Christ . . . Amen.

Another grace before meat. At the beginning of this refection, let us reverently, and earnestly call to our remembrance . . . Answer. Laud, praise, and glory be unto God . . . So be it.

Thanks after meat. Forasmuch as you have well refreshed your bodies . . . Answer. Praise and thanks be to God, now and always . . . Amen.

Grace before supper. Christ which at his last supper promised his body to be crucified . . . Amen. (see No. 115. c. A.D. 1534 page 198).

Thanks after dinner or supper. All ye whom God hath here refreshed . . . Amen.

Grace before dinner. All that is, and shall be set upon the board . . . Our Father.

Thanks after dinner. We give thee thanks, O Father almighty, For thy graces and benefits manifold . . . Amen.

Grace before supper. He that is King of glory, and Lord over all, Bring us to the supper of the life eternal. Our Father.

Thanks after supper. O Lamb of God, Christ, which takest away The sins of the world and cleanseest all thing . . . Amen.

Grace before meat. Pray we to God, the almighty Lord, That sendeth food to beasts and men . . . Amen.

Thanks after meat. Blessed be the Father celestial, Who hath fed us with his material bread . . .

A preparative unto prayer. Before thou pray. First, examine thine own con-

¹ See Primer. A.D. 1545. No. 174. page 239.

science with what kind of temptation or sin thou art most encumbered withal . . . Secondly, upon consideration of thine own lack and the common lack of the congregation . . . Thirdly, consider that God doth not only command thee to pray, but also promiseth graciously to hear . . . Fourthly, thou must steadfastly believe God's promises, and trust undoubtedly . . . Fifthly, thou must ask of God all thy petitions and requests for his mercy and truth sake, for Christ Jesus sake . . . Sixthly, thou must ask all bodily, worldly, and corruptible things pertaining to this transitory life . . . Seventhly, thou must appoint God no certain time of granting thy requests . . . Finally, thou must in any wise take heed, when thou prayest, that thou be in love and charity with all men . . . And in thy faithful prayers remember Thomas Cottesforde the preparer of this preparative. Summa. Pray because. 1. Thou hast need. 2. God commands thee . . . 9. Ask things pertaining to thy salvation, remission of sin, and life everlasting without condition. For these hath God certainly promised to all them that with a true, faithful, and obedient heart doth come unto him in earnest and continual prayer.

Prayer containing in it all the aforesaid Preparative unto prayer. O gracious Lord and most merciful Father, which hast from the beginning of mine age . . . So be it.

At thine uprising in the morning, say. I enter into this day, to do all things in the name . . . So be it. Add this prayer following. After due examination of my former life, with an humble and contrite heart . . . So be it.

Going to thy rest, say. I lay me down to rest, in the name . . . So be it. Add this prayer following. O most gracious Lord, and merciful Father, I thy sinful creature . . . So be it.

Prayer for the morning.¹ O merciful Lord God, heavenly father, I render most high lauds . . . Amen. (as on pages 186. 246).

Prayer to be said at night going to bed.¹ O merciful Lord God, heavenly father, whether we sleep or wake . . . Amen. (as on page 246).

An order of private prayer for Morning and Evening every day in the week ; and so throughout the whole year.²

At the beginning of morning and evening private prayer, thou shalt daily read, meditate, weigh, and deeply consider one of these sentences of holy scripture that follow. And then from the bottom of thine heart add the confession of thy sins, and the prayer following.

Sentences of holy scripture. If the ungodly will turn away from all his sins that he hath done . . .

A confession of sins.² Almighty and most merciful Father, I have erred and strayed from thy ways . . . Amen. Add to this confession this prayer.

¹ See Godly prayers. Book of Common prayer. A.D. 1552. E. Whitchurch. 4^o; and Parker Soc. Liturgies. Elizabeth. p. 246.

² See the Book of Common prayer. A.D. 1552.

Almighty God, the Father of our Lord Jesus Christ, which desirest not the death of a sinner . . . Amen.

The beginning of morning prayer. Morning prayer for Sunday. The Litany. Evening prayer for Sunday. Morning prayer on Monday. Evening prayer for Monday. Morning prayer on Tuesday. Evening prayer on Tuesday. Morning prayer for Wednesday. Evening prayer on Wednesday. Morning prayer on Thursday. Evening prayer on Thursday. Morning prayer on Friday. Evening prayer on Friday. Morning prayer on Saturday. Evening prayer on Saturday.

* * *This order of private prayer for morning and evening, every day in the week, includes the Litany on Sunday morning; the order for each day has the same framework as that of Matins and Evensong in the Book of Common prayer A.D. 1552: but the sentences of holy Scripture begin "If the ungodly will turn away . . ." and the Exhortation "Dearly beloved brethren . . ." does not occur. The collect for the King at Morning and Evening prayer has "Edward the sixth."*

The Litany which forms part of "Morning prayer for Sunday" has no invocations of Saints, it has "From the tyranny of the Bishop of Rome and all his detestable enormities"; and "That it may please thee to keep Edward the sixth thy servant our King and governour": it is the same as that in the Book of Common prayer A.D. 1552, except that at the end a collect, For one that is sore sick. "Hear us, almighty and most merciful God and Saviour." occurs, as well as the collects to be said after the Offertory, when there is no communion, in the Order for the Administration of the Lord's Supper in the Book of Common prayer. A.D. 1552.

The Collects for Sundays, and Holy days throughout all the year.

* * *These collects are the same as those in the Book of Common prayer. A.D. 1552.*

Sundry godly prayers for divers purposes.

For the King.¹ Almighty God, whose kingdom is everlasting and power infinite . . . Amen.

Another for the King.¹ Almighty and everlasting God, we be taught by thy holy word . . . Amen.

For the King.² O almighty God, King of kings, and Lord of lords . . . Amen.

For the King's counsell.² It is written, O most mighty and everlasting King, that where many are that give good counsel . . . Amen.

For Judges.² O God, thou most righteous judge which commandest by thy holy word . . . Amen.

For Bishops, spiritual Pastors, and Ministers of God's word.² O Lord Jesu Christ, most true Pastor, Shepherd, and Herdman of our souls . . . Amen.

¹ The Book of Common prayer. A.D. 1552.

² T. Becon. The flower of godly prayers. Parker Soc.

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- For Gentlemen.¹ Albeit, whatsoever is born of flesh is flesh . . . Amen.
- For Landlords.¹ The earth is thine, O Lord, and all that is contained therein . . . Amen.
- For Marchauntes.¹ Almighty God, maker and disposer of all things . . . Amen.
- For Lawers.¹ We know, O Lord, that the law is good if a man use it lawfully . . . Amen.
- For labourers and men of occupations.¹ As the bird is born to fly, so is man born to labour . . . Amen.
- For rich men.¹ Albeit, O Lord, thou art the giver of all good things . . . Amen.
- For poor people.¹ As riches, so likewise poverty is Thy gift, O Lord . . . Amen.
- The prayer of a true subject.² As it is thy godly appointment, O Lord God . . . Amen.
- For fathers and mothers.² The fruit of the womb, and the multitude of children is thy gift . . . Amen.
- Of children.² Thou hast given a commandment in thy law, O heavenly Father . . . Amen.
- Of maisters.² Thy commandment is by thine holy apostle, O most merciful Lord Christ . . . Amen.
- Of servauntes.² O Lord Jesu Christ, we are commanded by thy blessed apostles, that we should honour . . . Amen.
- Of maydes.² There is nothing that becometh a maid better than silence . . . Amen.
- Of syngle men.² Lord, thou hast commanded by Thy holy apostle, that we should abstain from fornication . . . Amen.
- Of husbannes.² Forasmuch, O heavenly Father, as thou hast called me from the single life . . . Amen.
- Of wyves.² O Lord, forasmuch as Thou of Thy fatherly goodness hast vouchsafed to keep me . . . Amen.
- Of housholders.² To have children and servants is Thy blessing, O Lord . . . Amen.
- Of all christians.² Albeit, O heavenly Father, all we that unfeignedly profess Thy holy religion . . . Amen.
- A prayer meet for all men, and to be said at all times. Most merciful Father, grant me to covet with an ardent mind . . . Amen.
- General prayers to be said.
- For the grace and favour of God.² Whosoever liveth without Thy grace and favour, O most gracious and favourable Lord . . . Amen.
- For the gift of the Holy Ghost.² So frail is our nature, so vile is our flesh . . . Amen.
- For the true knowledge of ourselves.² It is written in Thy holy gospel most loving Saviour, that Thou camest into this world . . . Amen.

¹ T. Becon. The flower of godly prayers. Parker Soc.

² T. Becon. The pomander of prayer. Parker Soc.

- For a pure and clean heart.¹ The heart of man naturally is lewd and unsearchable . . . Amen.
- For a quiet conscience.¹ The wicked is like a raging sea which is never in quiet . . . Amen.
- For faith.¹ Forasmuch as nothing pleaseth Thee that is done without faith . . . Amen.
- For charity.¹ Thy cognisance and badge, whereby thy disciples are known . . . Amen.
- For patience.¹ When Thou lived'st in this world, O Lord Christ . . . Amen.
- For humility.¹ What have we, O heavenly Father, that we have not received . . . Amen.
- For mercifulness.¹ Thy dearly beloved Son in his holy gospel exhorteth us to be merciful . . . Amen.
- For true godliness.¹ In Thy law, O Thou maker of heaven and earth, Thou hast appointed us a way to walk in . . . Amen.
- For the true understanding of God's word.¹ O Lord, as Thou alone art the author of the holy Scriptures . . . Amen.
- For a life agreeable to our knowledge.¹ As I have prayed unto Thee, O heavenly Father, to be taught . . . Amen.
- For the health of the body.¹ I feel in myself, O merciful Saviour, how grievous a prison . . . Amen.
- For a good name.¹ Nothing becomes the professor of thy name better, O heavenly Father . . . Amen.
- For a competent living.¹ Although I doubt not of thy fatherly provision for this my poor and needy life . . . Amen.
- For a patient and thankful heart in sickness.¹ Whom Thou lovest, O Lord, him dost Thou chasten . . . Amen.
- For strength against the devil, the world, and the flesh.¹ O Lord God, the devil goeth about like a roaring lion . . . Amen.
- For the help of God's holy angels.¹ An infinite number of wicked angels are there, O Lord Christ . . . Amen.
- For the glory of heaven.¹ The joys, O Lord, which thou hast prepared for them that love thee . . . Amen.
- Thanksgiving unto God for all his benefits.¹ Thy benefits toward me, O most loving Father, are so great . . . Amen.
- Prayer necessary to be said at all times.² O bountiful Jesu, O sweet Saviour, O Christ the Son of God . . . Amen.
- Prayer of Jeremy. Jeremy xxxi.² O Lord, thou hast correct me, and thy chastening have I received . . . Amen.
- Prayer when we are punished of God for our sins or trial. O Lord, thou art righteous, and all thy judgments are true . . .
- Prayer of Jeremy. Jeremy xvii.² Heal me, O Lord, and I shall be whole, save thou me, and I shall be saved . . . Amen.

¹ T. Becon. The pomander of prayer. Parker Soc.

² See Primer. A.D. 1545. No. 174. pages 242. 243.

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Blessing and thanksgiving that Toby the elder thanked God with at the end of his life. Toby xiii. a.¹ Great art thou, Lord God, for ever more; and thy kingdom world without end . . .

Prayer of Salomon, for sufficing of livelode. Prov. xxx. a.² Two things I require of thee, that thou wilt not deny me before I die . . .

Prayer of Nehemias before God, for the sins of the people. ii Esdras i. a.¹ Lord God of heaven, thou great and terrible God, thou that keepest covenant . . . Amen.

Prayer for sin, which Jeremy teacheth the Iraelites to say. Jeremy iii. e.¹ Lo, we turn unto thee, we are thine, for thou art the Lord our God . . . Amen.

Prayer in prosperity. Most merciful Father, which hast of thy gracious mercy without my deserving . . . Amen.

Prayer in adversity. Almighty God, which for mine ingratitude and sinful life . . . So be it.

Prayer to be said when the sick person is joyful and glad to die. O Lord Jesu Christ, I beseech thy mercy and goodness, that thou wilt strengthen . . . Amen.

Prayer. Laud, honour, and thanks be unto thee, most merciful Lord Jesu Christ . . . Amen.

Prayer for them that lie in extreme pangues of death. O pitiful physician, and healer both of body and soul . . . So be it.

A general exhortation unto all men. Thou shalt reprehend thy brother when he sinneth . . .

Oration of Job in his most grievous adversity and loss of goods.² Naked came I out of my mother's womb . . .

The rulers of the people shalt thou not blaspheme. Fear the Lord and the King; and keep no company with the slanderers, for their destruction shall come suddenly.

Thanks be given unto God; Obedience unto our prince; And love to our neighbours. Finis.

The table. The contents of this Primer or book of private prayer . . . Finis.

Colophon. These bookes are to be solde at the weste ende of Paules towarde Ludgate, at the signe of the Hedgehogge.

c. A.D. 1553, William Seres, London, 160. English. No. 201.

*. * *The title is the same as that in No. 200. A.D. 1553. (page 289).*

An extract of the King's majesty's privilege.³ Edward the VI by the grace of God; King of England, France, and of Ireland &c. To all printers, Stationers, Booksellers, and to all other our officers, and subjects; these our letters hearing or seeing. Because it is requisite to have some uniform of daily prayers fit to be used privately, as of children and divers

¹ See *Prayers of the Bible*. (Lambeth. Archiep. 24. 9. 11. (1)). c. A.D. 1534; and *Principal Prayers of the Bible*. R. Taverner. (Brit. Mus. 1219 a. 34. (2)). A.D. 1539.

² See *Primer*. A.D. 1545. No. 174. pages 242. 243.

³ See No. 200. A.D. 1553. page 289.

other our subjects, being not the Ministers or Curates of churches, shall have from time to time occasion to occupy: therefore we do you to understand . . . In witness whereof, we have caused these our letters to be mad: patentes. Witnesseth ourself. At Westminster, the syxte daye of Marche, the vii year of our reign. God save the Queene.

The Kalender has those Saints days printed in red, except "Conver. of Paule" which is printed in black, for which there is an Epistle and Gospel in the Book of Common prayer A.D. 1552: it has other Saints days printed in black: it has "Henry the eyght" on January 19: "King Edward began" on January 31: "Assumpt of Mary" on August 15: "Thomas Becket" on December 29: also the days and places at which fairs were held.

A catechism, that is to say, an instruction to be learned of every child, before he be brought to be confirmed of the bishop.

. *This Catechism is that in the Book of the Common prayer. A.D. 1549: and the same as that in No. 200. A.D. 1553.*

Graces to be said before dinner and supper (as in No. 200, A.D. 1553.) adding. Grace before supper. O Lord Jesu Christ, without whom nothing is sweet . . . Amen. (as in No. 174. A.D. 1545. page 239).

A preparative unto prayer. (as in No. 200. A.D. 1553. page 290). except that it has "And in thy faithful prayers remember that thou pray for Mary, our most virtuous and sovereign Queen": instead of "And in thy faithful prayers remember Thomas Cottesforde the preparer of this preparative".

At thine uprising in the morning. Going to thy rest. Prayer for the morning. Prayer to be said at night going to bed.

. *These prayers are the same as in No. 200. A.D. 1553. (page 291).*

An order of private prayer for Morning and Evening, every day in the week, and so throughout the whole year.

. *This includes the Litany on Sunday morning; it is the same as in No. 200. A.D. 1533, substituting "Queen Mary" for "Edward the sixth". "O Lord save the King" occurs as a Versicle in the Morning prayer for Sunday.*

The Litany which forms part of "Morning prayer for Sunday" is the same as in No. 200. A.D. 1553; substituting "Queen Mary" for "Edward the sixth."

. *The use of this order of private prayer is thus explained. "Thus endeth the Morning and Evening prayer for the Sunday. And the same order shall ye keep every day in the week in all points, except only psalms and lessons, which shall be proper for every day in the week, as shall appear by the order of this book following."*

The collects for Sundays and Holydays throughout all the year. These are the same as in No. 200. A.D. 1553. (page 292).

The Dirige is the same as in No. 174. A.D. 1545, except that after Psalm 145. Lauda anima mea. the collect "O merciful God the Father of our Lord Jesu Christ, who is the resurrection and the life." occurs instead of the two collects "O God whose nature and property." and "We beseech

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thee, O Lord, to shew upon us thine exceeding great mercy." At the end of the Dirige, the collect "Almighty God, we give thee hearty thanks for those thy servants whom thou hast delivered from the miseries of this wretched world." occurs instead of the two collects "Almighty eternal God to whom there is never any prayer made." and "Lord bow thine ear unto our prayers."

The Commendations. This psalm is the A.B.C. of godly love, the paradise of learning . . . shall be punished and destroyed. (as in No. 174. A.D. 1545. page 241).

. *This is all that is given of The commendations.*

Seven psalms (as in No. 174. A.D. 1545. page 240).

Sundry godly prayers for divers purposes.

. *These are the same as in No. 200. A.D. 1553 (page 292) substituting "Queen Mary" for "Edward the sixth."*

General prayers to be said.

. *These are the same as in No. 200. A.D. 1553. (page 293).*

The contents of this Primer or Book of private prayer. Finis.

Colophon. These bokes are to be solde at the weste ende of Paules towarde Ludgate, at the sygne of the Hedgehogge.

c. A.D. 1553, 8^o. English. No. 202.

. *The title-page and colophon are wanting. The book begins with the Kalender. A summary is given of all the contents.*

The Kalender has those Saints days printed in red for which there is an Epistle and Gospel in the Book of the Common prayer. A.D. 1549. It has not any other Saints days.

The Catechism, that is to say, an instruction to be learned of every child before he be brought to be confirmed of the Bishop.

. *This Catechism is that in the Book of the Common Prayer. A.D. 1549. and the same as that in No. 201. c. A.D. 1553. (page 296).*

Graces before and after dinner, and before and after supper as in No. 195.

A.D. 1551 (page 248); except that "Lord save thy church, our King, and realm, and send us peace in Christ" occurs, instead of "God save our King, and realm, and send us peace in Christ. Amen."

A prayer at your uprising.¹ O Lord Jesu Christ, which art the very bright sun of the world . . . Amen.

A prayer before ye go to bed.¹ O Lord which art only good, true, gracious and merciful . . . Amen.

The order to say Mattyns. When ye have said the Pater noster, and the Psalms for the day, then say Te Deum, which ye shall find in the end of the book, and then read the Lesson; after that is said, read the end of Mattins which ye shall find before the Litany in the middle of the book.

¹ See Primer. A.D. 1545. No. 174. page 242.

The collect for the day is that which ye say on Sunday, which serveth for all the week after, both at Mattins and Evensong, except it be a Saints day, and then ye shall find the collect thereof among the collects for Saints days. After ye have read the Collect of the day, read the other collects that follow in the end of the Matins, and the first collect for the King which ye shall find at the end of the book. The same order also shall ye follow at Evensong, saying last the second collect for the King, which ye shall find at the end of the book.

Mattyns for Sunday. Evensong for Sunday. Mattyns for Monday. Evensong for Monday. Mattyns for Tuesday. Evensong for Tuesday. Mattins for Wednesday. Evensong for Wednesday. Mattins for Thursday. Evensong for Thursday. Mattins for Friday. Evensong for Friday. Mattins for Saturday. Evensong for Saturday.

* * *This order of Mattins and Evensong is imperfect ; it is modelled on No. 200. A.D. 1553, but the psalms and lessons are for the most part different : one psalm only occurs on some of the days, and never more than one lesson.*

Collects for Sundays and Holy-days.

* * *They are those in the Book of the Common prayer. A.D. 1549.*

The Litany is the same as in No. 188. A.D. 1547 (page 245) and in the Book of Common prayer. A.D. 1552, it has no Invocations of Saints : it has " From the tyranny of the Bishop of Rome and all his detestable enormities," but at the end it differs from the Book of Common prayer A.D. 1552, for only these two collects : " We humbly beseech thee, O Lord, mercifully to look upon our infirmities " ; and " Almighty God which hast given us grace " occur : it has " Edward VI thy servant, our King and Governour ".

The end of Evensong through the whole week. Lord have mercy upon us &c. as before in the ende of Mattyns with the Collect of the day. Second collect at Evensong. " O God from whom all holy desires ". Third collect for aid against all perils. " Lighten our darkness. " ¹

Sundry godly prayers for divers purposes.

General confession to be made openly, of all them that receive the communion.¹
Almighty God, Father of our Lord Jesus Christ, maker of all things . . . Amen.

Before the receiving of the Communion.¹ We do not presume to come to this thy table, O merciful Lord . . . Amen. (Signs. L. 3. 4. 5. 6. and M. 1. are wanting).

For bishops and priests. O God almighty, which speaking to every preacher of the word . . . (Sign. L. 8^b). (Sign. M. 1. is wanting).

For judges and magistrates. O Lord, who by thine infinite wisdom considering our frailty . . . Amen. (Sign. M. 2.) (Sign. M. 3. is wanting.).

In time of prosperity. Almighty God our heavenly father, which diddest create man to live eternally in Paradise . . . Amen. (Signs. M. 4^b. 5. 5^b). (Sign. M. 6 is wanting).

¹ See Books of Common Prayer. A.D. 1549, and A.D. 1552.

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Prayer fit to be said by men of low degree. O Lord God almighty, which by thine infinite wisdom disposest thy gifts . . . Amen. (Sign. M. 7b).

Prayer necessary to be said at all times. O bountiful Jesu, O sweet Jesu, O Christ the son of God have pity upon me . . . Amen. (as in No. 200. A.D. 1553. page 294). (Sign. N. 3b).

Prayer to eschew the infection of worldly men. O good Lord, father almighty, I meekly beseech thee hear my prayer . . . Amen. (Sign. N. 5).

Against ungodly carefulness for worldly riches. O Lord God, who of thy most bountiful goodness dost daily feed fowls of the air . . . and all necessities plentifully for me and my house. (Sign. N. 6b). (All the rest of the book is wanting).

A.D. 1560, William Seres, London, 8°. English. No. 243.

. *The title has "A Primer or Book of private prayer, needful to be used of all faithful christians. Which book is to be used of all our loving subjects . . . Cum privilegio ad imprimendum solum." A summary is given of all the contents.*

The order of the Kalender : as in No. 200. A.D. 1553 (page 289).

The Kalender has those Saints days printed in red for which there is an Epistle and Gospel in the Book of Common prayer. A.D. 1552 : it has "St. George" printed in red on April 23 : it also has other Saints days printed in black, including "Tho. Becket" on July 8.

An Almanacke for x years. It begins 1560. Easter day xiiii of April.

A Catechism, that is to say, an instruction to be learned of every child before he be brought to be confirmed of the bishop.

. *This catechism is that in the Book of the Common prayer. A.D. 1549. and the same as that in No. 200. A.D. 1553. (page 290).*

Graces to be said afore dinner and supper : as in No. 200. A.D. 1553 (page 290).

A preparative unto prayer : as in No. 200. A.D. 1553 (page 290), except that it has "And in thy faithful prayers remember to pray for Elisabeth our most gracious Queen" : instead of "And in thy faithful prayers remember Thomas Cottesforde the preparer of this preparative".

At thine uprising in the morning. Going to thy rest. Prayer for the morning. Prayer to be said at night going to bed.

. *These prayers are the same as in No. 200. A.D. 1553 (page 291).*

An order of private prayer for Morning and Evening every day in the week, and so throughout the whole year.

. *This includes the Litany on Sunday morning : it is the same as in No. 200. A.D. 1553, but the Sentences of holy Scripture "At what time soever a sinner . . ." and the Exhortation. "Dearly beloved brethren . . ." from the Books of Common prayer, A.D. 1552 and A.D. 1559, are added before the Sentences "If the ungodly will turn away . . ." At Morning prayer : the fourth collect for the Queen has "Our most gracious sovereign Lady Queen Elisabeth." At Evening prayer. A prayer for the Queen : has "Elizabeth thy daughter and servant, and our Queen and governour."*

The Litany which forms part of Morning prayer for Sunday is the same as in No. 200. A.D. 1553. but omits as in the Litany in the Book of Common prayer. A.D. 1559. the words " From the tyranny of the Bishop of Rome and all his detestable enormities." It has " Elizabeth thy daughter and servant, and our Queen and Governour."

The collects for Sundays and Holydays throughout all the year.

. *These collects are the same as those in the Books of Common prayer A.D. 1552. and A.D. 1559. and as in No. 200. A.D. 1553. (page 292).*

Seven penitential psalms (as in No. 201. c. A.D. 1553. page 297).

Sundry godly prayers for divers purposes.

. *These are the same as in No. 200. A.D. 1553 (page 292) with these additions.*

Prayer for a woman to say travailing of child. O almighty and merciful father, which of thy bountiful goodness hast fructified my womb . . .

A woman with child's prayer. Father of mercy, and God of comfort and all consolation . . . So be it.

Prayer for a woman to say when she is delivered. O my Lord God, I thank thee with all my heart . . . So be it.

General prayers to be said.

. *These are the same as in No. 200. A.D. 1553 (page 293).*

The contents of this Primer ; or Book of private prayer . . . Finis.

c. A.D. 1560, 80. English. No. 246.

. *The title-page is wanting ; the book begins with " Morning prayer for sondaye " on sign B1 ; it belongs to the same class as No. 200. A.D. 1553 (page 289), see explanations (page 288).*

c. A.D. 1564, 160. English. No. 248.

. *The title page and colophon are wanting : the book begins with the Kalender. A summary is given of all the contents.*

The Kalender begins with March 5 : and wants all after November 16 : it has those days printed in black, which are printed in black in No. 201. c. A.D. 1553 (page 296) ; also the days and places at which Fairs were held.

An Almanacke for xv. yeares : it begins A.D. 1564. Easter day. 2 April.

The A. B. C. + A. a. b. c. d. e. f. g. . . . In the name.

The Catechism.

. *This catechism is that in the Book of the Common prayer. A.D. 1549 ; and the same as that in No. 200. A.D. 1553. (page 290).*

Grace before dinner. O most gracious God, and loving father, which mercifully feedest all living creatures . . . Amen.

Grace after dinner. Now you have well refreshed your bodies . . . Response. Grace and thanks be now unto him and always . . .

Grace before meat. Receive your meat without grudging, Take hede ye never abuse the same . . .

Grace before supper. Give thanks to God with one accord, For that shall be set on this board . . .

-1580] PRIMER OR BOOK OF PRIVATE PRAYER. 301

Grace after supper. Now that your bodies refreshed be, And that of food is left some store . . .

Prayer at your uprising.¹ O Lord God, my heavenly father, I most humbly thank thee that thou of thy fatherly goodness . . .

Prayer to be said when we go to bed.¹ I thank thee, O heavenly father, by thy dearly beloved son Jesus Christ our Lord and Saviour that of thy free mercy . . .

Morning prayer. Evening prayer.

. *This order of Morning and Evening prayer includes the Litany: it is the same as the Morning and Evening prayer for Sunday in No. 200. A.D. 1553; the sentences of holy Scripture before the exhortation begin "If the ungodly . . ." At Morning prayer the third collect for the Queen has "Our most gracious sovereign lady Queen Elizabeth." At Evening prayer. A prayer for the Queen has "Elizabeth thy daughter and servant, and our Queen and governour."*

The Litany which forms part of Morning prayer is the same as in No. 200. A.D. 1553; but omits as in the Litany in the Book of Common prayer A.D. 1559; and No. 243. A.D. 1560. (page 300). the words "From the tyranny of the Bishop of Rome and all his detestable enormities": it has "Elizabeth our most gracious Queen and governour": the following collects, which occur in No. 200, A.D. 1553, are omitted. In time of dearth, "O God, merciful father, which in the time of Heliseus:" For one that is sore sick, "Hear us, almighty and most merciful God and Saviour:" it has only one of the collects, to be said after the Offertory when there is no communion, in the Order for the administration of the Lord's supper in the Books of Common prayer, A.D. 1552, and A.D. 1559, "Grant we beseech thee almighty God, that the words."

Seven psalms (as in No. 201. c. A.D. 1553. page 297). down to "of thine hands are the heavens," in Psalm 102. Domine exaudi. on Sign L7b. (All the rest of the book is wanting).

c. A.D. 1566, 160. English. No. 249.

. *The title has "A book of private prayer, necessary to be used of all christians with many godly prayers;" the book belongs to the same class as No. 200. A.D. 1553 (page 289), see explanations (page 288).*

A.D. 1568, 80. English. No. 251.

. *The title has "A Primer, or book of private prayer needfull to be used of all faithful christians, which book is to be used of all our loving subjects;" the book belongs to the same class as No. 200. A.D. 1553 (page 289) see explanations (page 288).*

c. A.D. 1580, 160. English. No. 254.

. *The title page and colophon are wanting, the book begins with June 13 in the Kalender. A summary is given of all the contents.*

The Kalender is printed entirely in black, and in columns which are across the page; those days for which there is an epistle and gospel in the Book of

¹ T. Becon. Governance of virtue. Parker Soc.

Common prayer A.D. 1552. are printed in Roman type, the rest of the Kalendar is in old English type: it has the days and places in which fairs were held, also the day and year on which english sovereigns began to reign, and the year in which they died: it mentions that the Thames was frozen over in 1564, and that Queen Elizabeth had reigned full twenty one years. It has a stanza of four lines at the beginning of each month, and one of two lines at the end: those for the month of November begin: "Now beginneth the season to sow wheat and rie . . ." and "If stomach forsake thee, Then tart receipts make thee."

An Almanack for ten years: it begins 1580. Easter day 8 April.

The four terms of the year. Days wherein the Queen Majesty's judges neither sit in Westminster hall, nor hear any matter pleaded. A rule to know, what the ordinary charges of a penny by the day cometh to in the year; and so from a penny a day to ten shillings. &c.

The Catechism, that is to say, an instruction to be taught and learned of every child before he be brought to be confirmed of the bishop.

* * *This catechism is that in the Book of the Common prayer A.D. 1549: and is the same as in No. 200. A.D. 1553. (page 290).*

Certain godly graces to be said before and after meals.

Grace before dinner.¹ The eyes of all things do look up, and trust in thee . . . Amen. Our Father.

Grace after dinner.¹ The King of eternal glory make us partakers of his heavenly table. Amen. God save his universal church, our Queen Elizabeth, the realm, and grant us peace and truth in Christ Jesus. Amen.

Grace before supper.² O most gracious God and loving Father, which mercifully feedest all living creatures . . . Amen.

Grace after supper.² Now you have well refreshed your bodies, remember the lamentable afflictions . . . Amen. Resp. Grace and thanks be now unto him and always . . . Amen.

Grace before meat.² Receive your meat without grudging, Take heed ye never abuse the same . . .

Grace after meat. As thou hast fed our bodies Lord, So feed our souls likewise . . .

Grace before meat. To eat and drink doth small avail, The world is all but vain . . . God save his church and eke our Queen, her enemies deface . . .

Grace after meat. Thou God be praised for the food which we receive from thee . . . God save his church, our Queen, and realm; God send us peace in Christ Jesus. Amen.

Grace before meat. Bless us, O Lord, and these thy gifts, Whereof we now shall taste . . . Increase thy church, preserve our Queen . . .

¹ See Primer. No. 200. A.D. 1553. page 290.

² See Primer. No. 248. c. A.D. 1564. page 300.

Grace to be said, before or after meat. Man's life preserved is by food, As God hath well decreed . . . We beseech thee Christ, thy church, Our Queen and realm to save . . .

Grace before supper.¹ Give thanks to God with one accord, For that shall be set on this borde . . . Praising God. &c.

Grace after supper.¹ Now that your bodies refreshed be, And that of food is left some store . . . Amen.

Prayer at your uprising.¹ O Lord God my heavenly father, I most humbly thank thee that thou of thy fatherly goodness . . . Amen.

Prayer to be said when you go to bed.¹ I thank thee, O heavenly Father, by thy dearly beloved Son Jesus Christ, our Lord and Saviour, that of thy free mercy . . . Amen.

Morning and Evening prayer.

* * This order of Morning and Evening prayer includes the Litany: it is the same as the Morning and Evening prayer for Sunday in No. 200. A.D. 1553. but the Sentences of holy Scripture "At what time soever a sinner . . .," and the Exhortation "Dearly beloved brethren," from the Books of Common prayer A.D. 1552 and A.D. 1559, occur before the General confession. "Almighty and most merciful Father." At Morning prayer; the fourth collect for the Queen has "Our most gracious sovereign Lady Queen Elizabeth." At Evening prayer. A prayer for the Queen has "Elizabeth thy servant and daughter and our Queen and Governour."

The Litany which forms part of Morning prayer is the same as in No. 248 c. A.D. 1564 (page 301): it has "Thy servant Elizabeth our most gracious Queen and governour."

Seven psalms (as in No. 201. c. A.D. 1553. page 297) down to "thou not despise" in Psalm 51. Miserere mei. (All the rest of the book is wanting).

c. A.D. 1670, for Company of Stationers, London, 160. No. 257.

* * The title is "The Primer, or Catechism set forth agreeable to the Book of Common Prayer, authorised by the King's majesty; to be used throughout his realms, and dominions, wherein is contained godly prayers, and graces, very meet and necessary for the instruction of youth. Cum privilegio." A summary is given of all the contents.

A cut of a Master and scholars within a circle on which is the motto "Children obey your parents in the Lord, for this is right. Ephe. 6." Underneath the cut "Train up a child . . . depart from it."

The A. B. C. + A. a. b. c. d. e. f. g. . . . In the name.

The Catechism.

* * This Catechism is the same as that in the Book of Common prayer A.D. 1662.

Graces to be said before and after meat.

¹ See Primer. No. 248. c. A.D. 1564. pages 300. 301.

Grace before meat.¹ The eyes of all things do look up and trust in thee . . . Amen. God save his church, our King, Queen, and realm, and send us peace in Christ our Lord. Amen.

Grace after meat.¹ The King of eternal glory make us partakers of his heavenly table. Amen. God save his church &c.

Grace before meat. Whether ye eat or drink, saith S. Paul, or whatsoever ye do else . . . Amen. God save his church &c.

Grace after meat.² The God of all glory and power, who hath created, redeemed . . . Amen. God save his church &c.

Grace before meat. Christ, who at his last supper gave himself unto us . . . Amen. God save his church &c. (See No. 200. A.D. 1553. page 290).

Grace after meat. Grant, O most merciful Father, that our hunger and thirst being satisfied . . . Amen. God save his church &c.

Grace before meat.² Glory, honor, and praise be given to thee, O Lord, which dost feed us . . . Amen. God save his church &c. (as in No. 233. A.D. 1557. page 192).

Godly prayers.

Prayer to be said at your uprising.¹³ O Lord God, my heavenly father, I most humbly thank thee, that thou of thy fatherly goodness . . . Amen.

Prayer to be said when you go to bed.¹³ I thank thee, O Father, by thy dearly beloved son Jesus Christ that of thy free mercy . . . Amen.

Prayer for the whole state. God preserve our sovereign Lord King Charles, his royal consort Queen Katherine, and all the royal progeny . . . Amen.

Morning and Evening prayer.

* * *. *This order of Morning and Evening prayer includes the Litany: it is the same as the "Morning and Evening prayer for Sunday" "When the wicked man . . .", in No. 200. A.D. 1553 with these exceptions. The sentences of holy Scripture, and the Exhortation "Dearly beloved brethren," are from the Book of Common prayer. A.D. 1662. The first lesson at Morning prayer is Genesis 21. "Now the Lord visited Sarah": instead of Exodus 20. "Remember that thou keep holy the Sabbath day." At Morning prayer the three collects are as in the Book of Common prayer A.D. 1662, the Litany then follows. At Evening prayer after the second collect and before the third collect against all perils, these two collects occur; A prayer for the King's majesty "O Lord, our heavenly father high and mighty" which has "Our most gracious sovereign Lord King Charles;" and, For one that is sore sick "Hear us almighty and merciful God our Saviour, extend."*

The Litany which forms part of Morning prayer is the same as in No. 200. A.D. 1553. and No. 243. A.D. 1560. (page 300) omitting "From the tyranny of the Bishop of Rome and all his detestable enormities": it has "Thy servant Charles, our most gracious King and Governour," also "Our gracious Queen Catherine, James Duke of York, and all the royal family." At the end the collects, In time of dearth "O God merciful Father who in

¹ See Primer. No. 254. c. A.D. 1580. pages 302. 303.

² See J. Knox. Book of Common Order. A.D. 1564.

³ T. Becon. Governance of virtue. Parker Soc.

the time of Helisæus." and, For one that is sore sick "Hear us almighty and most merciful God extend." are omitted; but, A prayer in the time of any common plague "O almighty God who in thy wrath did'st send a plague". Prayers for the King's majesty "O Lord our heavenly father high and mighty." For the royal family "Almighty God the fountain of all goodness." For the clergy and people "Almighty and everlasting God, who alone workest great marvels." as well as some of the Thanksgivings upon several occasions, and the collect after the Offertory when there is no Communion "Grant we beseech thee that the words." occur from the Book of Common prayer. A.D. 1662.

Seven penitential psalms . . . The anthem. Remember not, O Lord God, our old iniquities . . . Let not the wicked people say, where is their God . . . Amen.

Godly prayers.

A godly prayer meet to be used of all christians.¹ O bountiful Jesus, O sweet Jesus, O Jesus that son of the Virgin Mary . . . Amen.

Prayer of Manasses, King of Judah.² O Lord almighty, God of our fathers Abraham, Isaac, and Jacob . . . Amen.

An oration of Job in his most grievous adversity, and loss of goods.³ Naked came I out of my mother's womb . . . Amen.

A godly prayer to be said at all times.³ Honour and praise be given to thee, O Lord God almighty . . . Amen.

Godly graces. Grace before meat.^{4 5} Receive your meat without grudging, Take heed you never abuse the same . . .

Grace after meat.⁴ Man's life preserved is by food, As God hath well decreed . . .

Grace before meat. Dust, earth and ashes is our strength, Our glory frail and vain . . .

Grace after meat.⁴ To eat and drink doth small avail, The world is all but vain . . .

Grace before meat. As to the sick all pleasant things Have sharp and bitter taste . . .

Grace after meat.^{4 5} Now that our bodies refreshed be, And that of food is left some store . . .

Colophon. London: printed for the Company of Stationers.

Finis.

c. A.D. 1685, 160. English. No. 259.

The title is "The Primer, or Catechism set forth agreeable to the Book of Common Prayer; authorized by the King's majesty to be used throughout his realms, and dominions. Wherein is contained Godly prayers, and Graces, very meet and necessary for the instruction of youth. Cum privilegio." The book

¹ See Primer. No. 200. A.D. 1553. page 294.

² See Primer. No. 174. A.D. 1545. page 242.

³ See Godly prayers. Book of Common Prayer. A.D. 1552. and John Knox. Book of Common Order. A.D. 1564.

⁴ See Primer. No. 254. A.D. 1580. pages 302. 303.

⁵ See Primer. No. 248. 1564. pages 300. 301.

belongs to the same class as No. 200. A.D. 1553. (page 289). See explanations (page 288).

. *The contents of this book are the same as those of No. 257. A.D. 1670. (page 303). The following words occur in the Prayer for the whole state.¹ "God preserve our sovereign Lord King James, his royal consort Queen Mary, and all the royal progeny."*

A.D. 1758, London, for Company of Stationers, London, 160. No. 264.

. *The title has "The Primer or Catechism, set forth agreeable to the Book of Common prayer, authorized by the King, to be used throughout his dominions. Containing godly prayers and graces . . ." (On the verso of the title page.) A cut of a master and scholar. A summary is given of all the contents. (Other editions of this book were printed in 1764, 1766, 1769, 1772, 1775, 1777, 1783.*

The A. B. C. + A B C D E F G . . . In the name.

The Catechism.

. *This Catechism is that in the Book of Common prayer. A.D. 1662.*

Graces to be said before and after meat.

Grace before meat.² The eyes of all things do look up and trust in thee, O Lord . . . Amen.

Grace after meat. To the great and good God be given all honour and praise for these and all other mercies we have received . . . God save the church, the King, and realm, Lord send us peace in Christ our Lord. Amen.

Grace before meat. O eternal God, in whom we live and have our being, we beseech thee bless unto us these good creatures . . . Amen.

Grace after meat.³ The God of all glory and power, who hath created, redeemed and this time plentifully fed us . . . God save the church &c.

Grace before meat. Good Lord, pardon and forgive us all our sins, which make us unworthy of thy mercies . . . Amen.

Grace after meat.³ Grant, O most merciful Father, that our hunger and thirst being satisfied . . . God save his church &c.

Prayer to be said at your uprising.² O Lord God, my heavenly Father, I most humbly thank thee that thou of thy fatherly goodness hast vouchsafed to defend me this night . . . Amen.

Prayer to be said before you go to bed. I thank thee, O Father, by thy dearly beloved Son Jesus Christ, that of thy free mercy thou hast preserved me this day . . . Amen.

Prayer for the whole state.³ God preserve our most gracious sovereign Lord King George, and all the royal family . . . Amen.

Morning and Evening prayer.

. *This order of Morning and Evening prayer includes the Litany: it is the same as in No. 257. A.D. 1670 (page 304) with these exceptions. At Morning prayer.*

¹ James II. married Marie d'Este, November 21st, 1673.

² See Primer. No. 254. A.D. 1580. pages 302. 303.

³ See Primer. No. 257. A.D. 1670. page 304.

Psalm 2. "Quare fremuerunt gentes" is added. First lesson. Proverbs Chap. 8. "My son forget not my law." occurs instead of Genesis Chap. 21. "Now the Lord visited Sarah;" there is no Benedicite. At Morning prayer the collects are the same as those in No. 257. A.D. 1670, the Litany then follows. At Evening prayer, the three collects as well as the Prayers for the King's majesty, the royal family and the clergy and people occur as in the Book of Common prayer. A.D. 1662. The prayer for the King's majesty has "Thy servant George, our most gracious King and governor."

The Litany which forms part of Morning prayer is the same as that in No. 257.

A.D. 1670 (page 304): it has "thy servant George, our most gracious King and governor"; also "George Prince of Wales, the Princess dowager of Wales, the Duke, the Princesses, and the royal family".

The seven penitential psalms. The anthem. Remember not . . . Let not the wicked people say, where is their God . . . Amen.

Collect for Ash-Wednesday. Almighty and everlasting God, who hatest nothing that thou hast made . . . Amen.

Collect. O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee . . . Amen.

Another collect. O most mighty God and merciful father, who hast compassion upon all men . . . Amen.

Collects for the sick.¹ O Lord, look down from heaven, behold, visit, and relieve this thy servant . . . Amen. Another. Hear us, almighty and most merciful God and Saviour, extend thy accustomed goodness . . . Amen.

Prayer for the whole state of Christ's church militant here on earth.² Almighty and everlasting God, who by thy holy apostle hast taught us . . . Amen.

Collects to be said after any of the foregoing prayers.³ Assist us mercifully, O Lord, in these our supplications and prayers . . . Amen. O almighty Lord and everlasting God, vouchsafe, we beseech thee to direct . . . Amen. Grant we beseech thee, almighty God, that the words which we have heard . . . Amen. Prevent us, O Lord, in all our doings with thy most gracious favour . . . Amen. Almighty God, the fountain of all wisdom who knowest our necessities before we ask . . . Amen. Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name . . . Amen. The peace of God which passeth all understanding . . . Amen. Finis.

A.D. 1825, London, for C. and J. Rivington, London; Deighton and Sons (Cambridge); and J. Nicholson, Cambridge. 120. No. 265.

* * The title is "The Primer, a book of private prayer needful to be used of all christians; which book was authorised, and set forth by order of King Edward VI to be taught, learned, read, and used of all his subjects."

The preface says, "that the edition of the Primer from which this book is taken seems to have been actually in the press when Edward the sixth expired; his sister Mary's name and title having been substituted for his," thus

¹ See No. 255. A.D. 1627. page 281.

² See Book of Common Prayer. A.D. 1662.

" Preserve King Edward thy servant, sow in him, good Lord, such seed of virtue now in his young age, that many years this realm may enjoy much fruit of this thy blessing in him " is altered to " Preserve Queen Mary now in her young age ".¹ Another argument for fixing the date of the original edition may be formed from the existence of the following petition in the Litany " Good Lord deliver us, From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome and all his detestable enormities " ²; the publisher who claiming privileges on a royal grant, yet ventured to print such a prayer as this, could not have witnessed the first month of Mary's reign. There is another prayer which must soon have been known to be likely to give very great offence to this bigotted Queen; the words alluded to are these " We most humbly beseech thee favourably to behold Mary thy servant, our Queen and governess, and to breathe into her heart through the Holy Spirit, the wisdom that is ever about the throne of thy Majesty; whereby she may be provoked, moved, and stirred to love, fear, and serve thee, to seek thy glory, to banish idolatry, superstition, and hypocrisy out of this realm; and unfeignedly to advance thy holy and pure religion among us her subjects, unto the example of other foreign nations ".³

*. * *The words of the prayers above quoted are in No. 201. c. A.D. 1553 (page 295) on folios 65. 47. 156.*

¹ See Primer. No. 201. A.D. 1553. page 295. (Brit. Mus. c. 85. a. 9. folio 65.)

² See Primer. No. 201. c. A.D. 1553. page 295. (Brit. Mus. c. 35. a. 9. folio 47.)

³ See Primer. No. 201. c. A.D. 1553. page 295. (Brit. Mus. c. 35. a. 9. folio 156.)

A SUMMARY OF THE CONTENTS
OF
JOHN AUSTIN'S DEVOTIONS IN THE
ANCIENT WAY OF OFFICES.

FIVE EDITIONS.
A.D. 1668 — A.D. 1789.

THEOPHILUS DORRINGTON'S
REFORMED DEVOTIONS.

NINE EDITIONS.
A.D. 1686 — A.D. 1727.

GEORGE WHELER'S
PROTESTANT MONASTERY.

ONE EDITION.
A.D. 1698.

DEVOTIONS IN THE ANCIENT WAY OF
OFFICES PUBLISHED BY
GEORGE HICKES.

EIGHT EDITIONS.
A.D. 1700—A.D. 1758.

A COLLECTION OF MEDITATIONS AND
DEVOTIONS PUBLISHED BY
N. SPINCKES.

ONE EDITION.
A.D. 1717.

THOMAS DEACON'S PRIMITIVE
METHOD OF DAILY PRIVATE PRAYER.

TWO EDITIONS.
A.D. 1734 — A.D. 1747.

EXPLANATIONS.

. The books which form this class are those which follow John Austin's "Devotions in the ancient way of offices" No. 256. A.D. 1668; they are (a) Theophilus Dorrington's "Reformed devotions." No. 260. A.D. 1686. (b) George Wheler's "Protestant Monastery." A.D. 1698. (c) "Devotions in the ancient way of offices, reformed by a person of quality and published by George Hickes, D.D." No. 261. A.D. 1700. (d) "A collection of meditations and devotions, in three parts, by the first reformer of the devotions in the ancient way of offices, afterwards reviewed and set forth by the late learned Dr. Hickes, published by N. Spinckes, M.A." No. 263. A.D. 1717. (e) Thomas Deacon's "Primitive method of daily private prayer." A.D. 1734.

2. A summary is given of all the contents of the first edition of "John Austin's devotions." No. 256. A.D. 1668; all fresh matter, in the other editions, is given as it occurs; a summary is given of all the contents of ed. 1789, as this edition follows more than one of the former editions. Five editions of John Austin's devotions are known.

3. A summary is given of all the contents of the first edition of "Theophilus Dorrington's reformed devotions." No. 260. A.D. 1686. All fresh matter in the other editions is given as it occurs. Nine editions are known.

4. A summary is given of all the contents of George Wheler's "Protestant Monastery." A.D. 1698. One edition only is known.

5. A summary is given of all the contents of the first edition of "Reformed devotions published by George Hickes, D.D." No. 261. A.D. 1700. All fresh matter in the other editions is given as it occurs. Eight editions are known.

6. A summary is given of all the contents of No. 263. A.D. 1717. "A collection of meditations and devotions reviewed by Dr. Hickes and published by N. Spinckes." One edition only is known.

7. A summary is given of all the contents of Thomas Deacon's "Primitive method of daily private prayer." A.D. 1734. Two editions are known.

8. An index is given of the prayers and devotions; another index gives the hymns. A general index refers to other matters of liturgical, devotional and general interest.

A SUMMARY OF THE CONTENTS
OF
JOHN AUSTIN'S DEVOTIONS IN THE
ANCIENT WAY OF OFFICES.

FIVE EDITIONS.

A.D. 1668 — A.D. 1789.

A.D. 1668, Paris, 8^o. English. No. 256.

. *The title is "Devotions in the ancient way of offices, with psalms, hymns, and prayers; for every day in the week, and every holiday in the year."*¹

Directions. This book consists chiefly of eleven offices; one for each day in the week, one for our Saviour's feasts, one for the Holy Ghost, one for Saints, and one for the Dead. Each office has four parts; Matins and Lauds for the Morning, Vespers and Complin for the Evening. The manner of reciting these offices. When one says his prayers alone, the circumstances are free to be governed by his own devotion. But if two say together, 'tis convenient they agree on some rules; for which purpose these following are proposed; yet so as to be altered by their own discretion as they please. The place, I suppose, will be their private oratory, or other convenient retirement.

. *The rules for saying Matins, Lauds, Vespers, and Compline then follow.*

The Office of our Saviour is said on all the feasts of our Saviour and on all Sundays of Advent and Lent, as is noted in the Proper of festivals: where you will find sometimes a particular Invitatory which is to be recited with its psalm; and always three particular antiphons, one for each psalm of Matins, Lauds, Vespers, and Complin, and then the antiphons set down in the office are omitted; they being provided only for those who think the particular ones too troublesome, and such as chuse to say our Saviour's office sometimes on a day that is not of obligation. The same may be observed in the antiphons for Benedictus, and Magnificat, and in the prayer, whenever any particular ones are provided. All the rest, psalms, lessons, hymns, etc., say, as in the Office of our Saviour.

¹ See A few particulars of Austin's devotions. (Brit. Mus. 01908. e. 27 (1)).

- The Office of the Holy Ghost is said on Whitsunday, and during the Octave, and on every first Wednesday of the month, unless it be a holiday ; and then 'tis remitted to the next convenient day.
- The Office of Saints is intended only for Feasts of obligation, but may be applied to others, according to particular devotion. In saying this office, the same method is to be observed as in that of our Saviour.
- The Office of the dead is said every first Monday of the month unless it be a holiday, and then 'tis transferred to the next convenient day, as also at other times according to occasion or particular devotion. Whenever this office is said that of the day is omitted, only the ordinary Complin must be used, this having none of its own.
- Alleluia. From Easter morning till the Octave of Corpus Christi be past, to every antiphon and invitatory is added one Alleluia, except at Matins and Vespers on Fridays. In Advent and Lent Alleluia is never said.
- Of Concurrence of offices. If a holiday fall on a Sunday the office is said for the holiday, except Easter-day, Whitsunday, Trinity Sunday, and all the Sundays in Advent and Lent. Only, the Annunciation is preferred before the Sundays in Lent, unless it fall on Palm Sunday, and then 'tis omitted that year with a commemoration ; if any Holiday happen on Thursday, Friday, or Saturday in Holy week, 'tis omitted that year without a commemoration ; if any Holiday happen on Monday, or Tuesday in Easter or Whitsun week, 'tis omitted that year with a commemoration, on other days, within those Octaves, the Office of the Holiday is said ; and so, in all other Octaves with a commemoration of the Octave. These Feasts only have Octaves ; Christmas-day, Twelfth-day, Easter, Ascension, Whitsunday, Corpus Christi, Assumption of our B. Lady, All-Saints.
- A Commemoration is made by reciting all that's set down in the Proper of festivals for the feast commemorated ; and is to be made immediately after the prayer of the day whose office is actually said . . .
- Holidays of obligation. All Sundays, New-Year's day, Twelfth-day, the Purification, Annunciation, Assumption, and Nativity of our B. Lady, all the twelve Apostles, S. Joseph, the Invention of the H. Cross, S. John Baptist, S. Ann the mother of our B. Lady, S. Laurence, S. Michael, All-Saints, Christmas-day, S. Stephen, Holy Innocents, S. Sylvester.
- Moveable holidays. Easter-day with two days next following, Ascension-day, Whitsunday with two days following, Corpus Christi-day.
- Fasting-days. All Lent except Sundays, the Ember-days, the Eves of Christmas and Whitsunday, the Eves of the Nativity, Purification, Annunciation (unless it fall in Easter-week) and Assumption of our B. Lady ; the Eves of All-Saints, of all the twelve Apostles (except S. John Evangelist, and SS. Philip and Jacob) of the Nativity of S. John Baptist, and of S. Laurence ; all Fridays, except in Christmas and between Easter and Ascension. As long as the Bridegroom is with us, Matt. 9. 15.

Days of abstinence. All Sundays in Lent; all Saturdays in the year; Monday, Tuesday and Wednesday before Ascension; and S. Mark's day if it fall not in Easter-week.

These Lessons are out of Holy Scripture; but sometimes the particular places not cited, because sometimes the Lesson is not taken out of one place, but composed of many.

Office for each day in the week. Office of our B. Saviour. Office of the Holy Ghost. Office of the Saints. Office for the Dead.

* * * *The Offices, for each day in the week, of our B. Saviour, and of the Saints, have Matins, Lauds, Vespers, and Compline: the Offices of the Holy Ghost and for the Dead have only Matins, Lauds, and Vespers. The Hours in these offices are composed of Invitatories, Hymns, Psalms of an original composition with antiphons, lessons, chapters, versicles and responses, and prayers. The introduction to Matins consists of the collect, "Prevent we beseech thee, O Lord, our actions," then, In the name. Blessed be the holy and undivided Trinity. Our Father. Hail Mary . . . Holy Mary, Mother of God pray for us sinners, now and in the hour of our death. Amen. I believe in God. V. O Lord open thou our lips. R. And our mouths . . . V. O God incline . . . R. O Lord make haste . . . Glory be to the Father. Sunday Matins has the Te Deum, Lauds the Benedictus, Vespers the Magnificat, and Compline the collect "Visit we beseech thee, O Lord, this habitation." The following commemorations occur at the end of Sunday Lauds. For the B. Virgin. For the Saints. For the church. For the King. "May the souls of the faithful departed through the mercy of God rest in peace" occurs at the end of Sunday Vespers. V. and Rs. prayers, hymns addressed to the Virgin Mary, and benedictions occur at the end of the Sunday office; they are for the seasons from Advent to Candlemas, Candlemas to Maundy-Thursdays, Easter to Trinity Sunday, Trinity Sunday to Advent. The following collect occurs at the end of Vespers for the dead, "Behold with pity we beseech thee, O Lord, the soul of thy servant N for whom we humbly offer our prayers to thy divine majesty."*

Proper of Festivals. Sundays in Advent, St. Andrew, St. Thomas Apostle, Christmas-day and the fourth and fifth days in the Octave, S. Stephen, S. John Evangelist, SS. Innocents, S. Sylvester, New-years-day, Twelfth-day and during the Octave, Candlemas, Ash-Wednesday, Sundays in Lent, S. Matthias, S. Joseph, Annunciation, Passion Sunday, Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, Easter day and during the Octave, SS. Philip and Jacob, Invention of the H. Cross; Rogation Week, Monday, Tuesday, and Wednesday; Ascension and during the Octave; Whitsunday and during the Octave; Trinity Sunday, Corpus Christi and during the Octave; S. John Baptist, SS. Peter and Paul, S. James, S. Ann, S. Laurence, Assumption of our Lady and during the Octave; S. Bartholomew, Nativity of our Lady, S. Matthew, S. Michael, SS. Simon and Jude, All Saints and during the Octave. All Souls.

* * * *Proper Invitatories, Antiphons, V. and R., and Collects are given.*

A prayer for a family at night.

* * * *This office consists of: In the name. Blessed be the holy and undivided Trinity. Our Father. Hail Mary. I believe. Collect. "O eternal, infinite and*

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almighty God whose gracious wisdom." Confession. "I confess to almighty God, to the blessed Virgin Mary . . ." and a Litany.

A.D. 1672, Rouen, 12^o. English. No. 256.

. *The title is "Devotions, first part in the ancient way of offices, with Psalms, Hymns, and Prayers; for every day in the week and every holiday in the year. Second edition, corrected and augmented."*

To the Honourable H. J., Esq. Sir. It may seem perhaps but a bad compliment, and no less unseasonable than unusual, to begin an address of this nature with an open declaration, that the present I offer neither needs nor courts any man's patronage to set it off . . . Tis a book which Catholicks use with very great devotion and benefit; the moderate Protestant will find nothing in it he can with reason dislike, nor the passionate Zealot which he can justly traduce . . . And now I have mentioned the Author,¹ be pleased to know that his quality makes this book particularly suitable to your self . . . he had begun also an office of the B. Virgin,² intending to annex it to these devotions, which was so inimitably excellent, that scarce any will be found in all respects able to match his sense and expression, or finish it as it ought. The prayers throughout this book were by his desire writ by a worthy hand with which he joined his in a perfect friendship . . . Your true Honourer and humble servant. J. S. (John Serjeant).

Directions. This book consists chiefly of eleven offices (as in No. 256. first ed., A.D. 1668. page 311).

Holidays of obligation. All Sundays . . . S. Sylvester. (as in No. 256. first ed. A.D. 1668. page 311). To which are here added (for the devout) S. Mark, S. Mary Magdalene, S. Luke.

Ember days. Wednesday, Friday, and Saturday, next following the first Sunday in Lent. Whitsunday, the Exaltation of the H. Cross, and S. Lucy's day.

Office for each day in the week. Office of our B. Saviour. Office of the Holy Ghost. Office of the Saints. Office for the dead.

. *These Offices are the same as those in No. 256. first ed., A.D. 1668 (page 311).*

Proper of festivals. These are the same as in No. 256, first ed. A.D. 1668 (page 311). To which are added S. Mark Evan. S. Mary Magdalene. S. Luke.

After the prayer of the day at Lauds and Vespers, say on all week days in Lent till Passion Sunday . . . On Fasting eves . . . On ember days . . . On Rogation days . . .

. *Each of these devotions consists of an Antiphon, hen a V. and R. and a collect.*

Occasionals. To be used before the daily commemorations. In time of mortality . . . War . . . Persecution . . . For a member of the family; Sick . . . Recovered . . . Deceased . . .

¹ See Preface to ed. 1789. page 315.

² See third edition. A.D. 1684, page 315.

. *Each of these devotions consists of an antiphon, then a V. and R. and a collect. The daily commemorations occur at the end of Sunday Lauds and are ; For the B. Virgin. For the Saints. For the Church. For the King.*

A.D. 1684, Rouen, 12°. English. No. 256.

. *The title is "Devotions, first part in the ancient way of offices, with Psalms, Hymns, and Prayers ; for every day in the week, and every holiday in the year. Third edition, corrected and augmented."*

Directions. This book consists chiefly of twelve offices ; one for each day in the week, one for our Saviour's feasts, one for the Holy Ghost, one for the B. Virgin, one for Saints, and one for the Dead. Each office has four parts ; Matins and Lauds for the morning, Vespers and Compline for the evening.

The offices for the B. Virgin and Saints are intended only for feasts of obligation, but may be applied to others according to particular devotion. In saying these offices the same method is to be observed as in that for our Saviour.

An octave is the same day sennight after a feast, till which be past the feast is every day commemorated. These feasts have octaves ; Christmas-day, Twelfth day, Ascension, Whitsun-day, Corpus Christi, Assumption of the B. Virgin, All Saints.

Office for each day in the week. Office of our blessed Saviour. Office of the Holy Ghost. Office of the blessed Virgin. Office of the Saints. Office for the dead.

. *These Offices are the same as those in No. 256, first ed., A.D. 1668 (page 311) with the addition of the Office of the blessed Virgin, which has Matins, Lauds, Vespers, and Compline.*

A.D. 1789, Edinburgh, 8°. English. No. 256.

. *The title is "Devotions in the ancient way of offices, containing exercises for every day in the week, and every holiday in the year. By Mr. John Austin. A new edition."*

Editor's preface. The work we here offer to the publick is too well known to need any recommendation. It has always been considered as a family-piece among Catholics, while the pious and judicious members of the Church of England have done justice to its merit. Hickes' devotions¹ deservedly continue to be held in high esteem ; and it is somewhat singular that the Reformers of this excellent piece regretted, while making them, the alterations it underwent among their hands. In this edition we have restored the book to its original owners, hoping that the perusal thereof may still be beneficial to the liberal minded of all denominations. It is a debt we owe to the memory of the author to present the public with what account we can procure of him ; and of this we acquit ourselves the more readily, as former editions have been silent on the subject. John Austin was born of a good family at Walpole in the county of Norfolk, and was educated in St. John's College in Cambridge, where he was contemporary with Mr. John Serjeant, who afterwards published

¹ See page 325.

the second edition of this work,¹ wherein he relates the circumstances of his death. About 1640 Mr. Austin became Catholic, and leaving the University, designed to follow the law, for which end he entered himself in Lincoln's Inn. He was for some time tutor to a gentleman, and it is probable he travelled in this capacity, for we find he did not neglect this source of improvement. He afterwards lived in London, spending his time wholly in books and learned conversation . . . The Devotions were at first published in two volumes. The second from what cause we know not is now almost neglected. It consisted of the four gospels reduced to the form of lessons, besides which a third volume remains in manuscript. The author was prevented from finishing the Office of the blessed Virgin which he intended to insert in the second edition, as has been done since . . . ²He died in Bow Street Covent Garden anno 1669, and was interred in the Parish Church of St. Paul. . . . Such was the servant of God to whose enlightened piety we owe this inimitable production, the prayers excepted, which were composed by a friend of the author's at his desire . . . We do not pretend to ascertain how many editions it has gone through, but this we know that the present has been preceded by twenty impressions at least . . . We build our hopes of support from the religious part of society, and in particular from Catholics who have been for so many years calling in vain for an impression of a work so universally esteemed; May they who peruse it live the life, and die the death of the just man who composed it.

Office for each day in the week. Office of our blessed Saviour. Office of the Holy Ghost. Office of the blessed Virgin. Office of the Saints. Office for the Dead.

* * *These offices are the same as those in No. 256, third ed., A.D. 1684 (page 315) omitting the V. and Rs., prayers, hymns addressed to the Virgin Mary and benedictions which occur at the end of the Sunday office. Introduction to Matins called "Prayers to be said in secret" consists of, In the name. Blessed be the holy and undivided Trinity. Collect. "Prevent we beseech thee, O Lord, our actions". Our Father. Hail Mary. I believe in God. An introduction to Vespers called "Prayers to be said in secret" also occurs; it consists of, In the name. Blessed be the holy and undivided Trinity. Our Father. Hail Mary. etc.*

Festivals. These are the same as in No. 256, second ed., A.D. 1672 (page 314) omitting St. Sylvester.

On all week-days in Lent till Passion Sunday, after the prayer of the day at Lauds and Vespers . . . On Fasting eves . . . On Ember days . . .

On Rogation days . . . (as in No. 256, second ed., A.D. 1672 page 314).

Occasionals. To be used before the daily commemorations. In time of mortality . . . Persecution . . . For peace . . . For a member of the family; Sick . . . Recovered . . . Deceased . . .

* * *Each of these devotions consists of an Antiphon, V. and R. and collect. Prayer at night for a family (as in No. 256, first ed., A.D. 1668, page 311).*

¹ See page 314.

² See third ed. A.D. 1684, page 315.

A SUMMARY OF THE CONTENTS
OF
THEOPHILUS DORRINGTON'S
REFORMED DEVOTIONS.

NINE EDITIONS.

A.D. 1686 — A.D. 1727.

A.D. 1686, London, 12°. English. No. 260.

* * *The title is "Reformed devotions in meditations, hymns, and petitions ; for every day in the week, and every holiday in the year. Divided into two parts."*

To the right honourable, the Lady Ann Boscawen . . . Madam. It is because I account this book very excellent in it's kind, and worthy to be recommended as such to the world, which makes me presume, Madam, to dedicate it to so high a person as your honour . . . Madam, your Honour's most humble, most obedient, and devoted servant. T. D. (Theophilus Dorrington.)

The Preface. Some account of the following book I am bound to give . . . It was a Book of devotions disposed into the form and method of the Roman Breviary ; and though the matter of it was not the same with that, yet therein were the truths of christian religion frequently mixed, as in the belief of that church, with those erroneous doctrines which in latter ages have been added to christianity. What I thought to be such, by the direction of Holy Scripture and the Articles of our church which are drawn from thence, according to the usual interpretations made of it by the most pure and primitive ages of christianity, that I have taken away, and connected the sense with what those rules suggested to be truth. Therefore has this book the title of Reform'd devotions. And I dare say, if Holy Scripture may be the rule to judge by in these matters (as it must be in all such matters) the book is now more truly corrected and amended, than it was in any of the former editions, though it pretends to have been four times printed, and twice with that advantage.¹ In the fourth and last edition, which is dated Roan. 1685² it is said to be corrected and augmented ; and there is added to it in that a whole Office for the Virgin Mary, which being very different from the former book,³

¹ See No. 256. 2nd ed. 1672. page 314 and 4th ed. 1685. page 87.

² Devotions in the Ancient way of offices. No. 256. 4th ed. 1685. page 87 and 3rd. ed. 1684. page 315.

³ Devotions in the Ancient way of offices. No. 256. 1st. ed. 1668. page 311.

and much inferior to it in all respects and more corrupted, I have wholly left it out; and having made use of that part of the former book which provided for all the Saints days, I should have wanted a good reason for so regarding one particular Saint, if I had used that part of the book distinct; and there being enough of the other to serve my method, I did not trouble myself to pick out the best sentences of that to mix with the rest. This I did out of one office in the other book, because in the present method I had no occasion for it distinct, and because the greatest part of that office related to the souls supposed to be in purgatory. I am justified in the reforming of this book and purging out those fore-mentioned doctrines, by the authority of our nation which did for the sake of them, a few years ago, condemn the book to a publick burning; and because there was a great deal of it very good sense, and that composed in a very devout strain and an ingenious style, and mixed with several curious hymns, I thought it was worthy of a reformation; and as well too good to be thrown away whole, as too bad to be used whole, which I doubt not all ingenious and devout readers will acknowledge upon perusing what is here presented, when I shall have said that the most part of it is but what I found in that book. Yet I subscribe to the wisdom and justice of that condemnation which it underwent as it was; for the better it was in some respects (since many offensive things were contained in it, and they often with great artifice insinuated in very disguising terms) the more it did deserve that fate. Some passages there were in it capable of two interpretations which joined with false doctrines must be interpreted to an ill meaning; but joined with truths must be understood to mean well. And some of these do still remain here, because I was loth to throw out anything needlessly, and especially if there was wit and elegance in the composure, that so this book might be in some respects better, and in others, at least, no worse than the former. There were in it Lessons to every office which I have left out, because they consisted of but some sentences of the truly Canonical Scripture joined without distinction with other sentences; and that translation which those Scriptures were in is different from that authentick among us; besides I did not always think them exactly suited to the places they held, and I think the absence of them may be reckon'd well enough supplied by the pertinent sentences of Holy Scripture which I have through the whole book frequently mixed with the matter of it; especially since those that will read Lessons in their private devotions have the holy Scriptures in their hands translated into the vulgar tongue. The hymns that were in the former book are all retain'd, and one is added to fill up the present method; but they are many of them alter'd, some to be corrected, some to be supplied with a few syllables, or a stanza here and there to fit them to the tunes of our singing psalms, as many of them were before and now they all are. The petitions here are gathered partly out of those parts of the former

book, which in that were called Psalms, in this meditations, and partly from other places. The devotions for every day in the week are not so appropriated to those days of the week they are design'd for, but that they may be used on any other day, as indeed I know no reason for such appropriation; they are thus placed to dispose them in some method, that they might not lye together like a confus'd disorderly heap. Only those for the Lord's day are most proper for that: those set to Thursday, because all the subject of them is the Sacrament of the Lord's supper, are very fit to be used on any day when we receive that holy sacrament. To this, that some of the devotions are said to be designed for the Holy-days, I say, those that will be pleased to look beyond the title, will be as well satisfied with the matter of that, as of any other part of the book. I did not contrive the book so distinguished but found it so . . . I intended not to infect the book with controversy, and not to gratify but rather divert the contentious humour of the age; I would not engage the world more in controversy which perhaps is already too much engaged in it, but had rather possess men's minds with an affectionate powerful sense of those important truths which christians do generally assent unto, and which are of absolute necessity to be known and lov'd and obeyed; for which purpose this book is perhaps as well fitted now as any that can be met with, unless any one will except that incomparable book the Exposition of our church Catechism lately composed for the use of the diocese of Bath and Wells; ¹ I can readily assent to him that shall prefer that to this. In this following book I am sure no impartial and judicious reader can think, that the devout and serious expressions do want their foundation in reason by being separated from the principles that are purg'd out; many such expressions may be found in the writings of the devout and elegant Fathers, which could not be drawn from such principles, because they are of a latter invention; besides, the Holy Scripture and the fundamental truths drawn from thence and contained in the four first Creeds are foundation enough for such things. It were a mistake therefore to imagine, that we must needs be beholden to any peculiar or distinct principles, not held by the truly ancient and Apostolick church, for such a production as this. I think it may appear by the following book, that those principles are not necessary as a foundation, nor any ways advantageous to the superstructure . . . I shall not need to direct particularly on what days those parts of the book designed for the holy-days should be used; for that will be sufficiently suggested by the publick Liturgy of our church to those that are acquainted with it . . .

Devotions for every day in the week. The first part. Devotions for every day in the week. The second part. Devotions for the Holy-days. The first part. For the feasts of our blessed Saviour. For the feasts of the

¹ An exposition on the Church catechism, or the practice of divine love. A.D. 1685.

Holy Ghost. For the feasts of the Saints. Devotions for the Holy-days. The second part. For the feasts of our blessed Saviour. For the feasts of the Holy Ghost. For the feasts of the Saints.

. *Each of these devotions includes a form for the Morning and Evening ; that for the morning is composed of A meditation, a Hymn, then two meditations, and petitions ; that for the evening of three meditations, then petitions, and a hymn.*

A.D. 1700, London, 12°. English. No. 260.

. *The title is "Reform'd devotions in meditations, hymns, and petitions ; for every day in the week and every holiday in the year. Divided into two parts. The fifth edition, revised and corrected. To which are added the Contents. And (to render the devotions complete and useful upon all occasions) a holy office, before, at, and after receiving the Holy sacrament, by Dr. Edw. Lake."*

Devotions for every day in the week. Part I. Devotions for every day in the week. The second part. Devotions for the Holy days in two parts. For the feasts of our blessed Saviour. For the feasts of the Holy Ghost. For the feasts of the Saints. Devotions for the Holy days. The second part. For the feasts of our blessed Saviour. For the feasts of the Holy Ghost. For the feasts of the Saints.

. *These devotions are the same as those in No. 260. A.D. 1686, page 320.*

Prayers before, at, and after the Holy communion, by Dr. E. Lake. At thy entrance into the Lord's house before the service of the church begins. Forgive me my sins, O Lord, forgive me the sins of my age . . . Amen. At thy approach to the Holy Table, say. O Saviour of the world, save me who by thy cross and passion . . . Amen. To the King eternal, immortal, invisible . . . Amen. Then kneel down and pray for devotion. Most great God, who hast not only permitted, but invited us . . . Amen. Whil'st others are coming up, and the Priest preparing to read the sentences, pray. Almighty God, who hast of thine infinite mercies vouchsafed to ordain this sacrament, for a perpetual memory of that blessed sacrifice . . . Amen. Be pleased, O God, to accept this our bounden duty and service . . . Amen. Whil'st upon your knees, cast in your offering, stop and say. Blessed Jesu, who did'st accept the poor widow's two mites . . . Amen. Whil'st the priest and others are communicating, say. Grant me gracious Lord so to eat the flesh of thy son . . . Amen. O Lord I am not worthy nor fit that thou should'st come . . . Amen. O Lord God, how I receive the body and blood of my most blessed Saviour . . . Amen. Upon the approach of the priest with the consecrated bread, say. Thou, O blessed Jesu, hast said, he that eateth thy flesh . . . When the priest offers thee the holy bread, say: The body of our Lord Jesus Christ which was given for me . . . Amen. Whil'st you eat it, say. By thy crucified body deliver me from the body of death. After receiving, say. By thine agony and bloody sweat . . . Upon the approach of the priest with the consecrated cup, say. What reward shall I give unto the Lord for all the benefits . . . Amen.

After you have received it. O my God, thou art true and holy, O my soul, thou art blessed and happy . . . Amen. Most blessed redeemer, I do truly believe that thy body was crucified . . . Amen. Almighty God, the fountain of all goodness, from whom every good and perfect gift proceedeth . . . Amen. When you are come home, make use of these prayers that follow. Most holy God, who art of purer eyes than to behold iniquity . . . Amen. O thou with whom is no variableness nor shadow of turning let thy holy Spirit direct me . . . Amen. O Lord, I do here humbly present unto thee my soul and body . . . Amen.

Thus have you chosen your Communion devotions; it only remains that you remember what a great business lies upon your hands in performing those promises that you made to God . . .

To your Evening prayer that Sunday night you receive, subjoin this collect. O blessed Jesus, who hast this day made me a partaker of thy blessed body and blood . . . Amen. God the Father bless me, God the Son defend me, God the Holy Ghost preserve me, God the holy Trinity be with me, now and for evermore. Amen.

A SUMMARY OF THE CONTENTS
OF
GEORGE WHELER'S
PROTESTANT MONASTERY.

ONE EDITION.

A.D. 1698.

A.D. 1698. 8°. English.

. *The title is "The Protestant Monastery, or christian æconomicks; containing directions for the religious conduct of a family. Printed in the year 1698."*

To the devout perusers of the following treatise. Dear friends, christian brethren, and fellow servants. I hope this my design and desire in publishing this small book, being to promote the glory of God among you, will not be unacceptable to you; nor this method, I propose to do it, be disagreeable or uneasie, when you shall have made trial of it, and been some time versed in it. It is not any new or unpracticable thing I propose to you, but what the primitive and most sincere christians were trained up in from their admission into the body of Christ. And the matter of the devotion I recommend to you, being chiefly taken out of our most excellent Liturgy, it will make the actual performance very easy to you. For it is what you are already acquainted with; and what I hope both you and your households have already, for the most part, by heart; (especially the Belief, the Commandments, the Lord's prayer, and suffrages, which is the substance of all the rest.) This your long and continued practice in the church must needs produce; where I am sure you are safe, and whereby you will be out of danger of error, if you firmly adhere to her doctrine and discipline, in these perilous times. And I trust the enlargements upon them are perfectly agreeable to the same analogy of doctrine. And so I hope they may assist you in the understanding the former, and in some measure enlarge your minds in the practise of them both . . . If the name of Monastery be offensive to any one as a Popish name, I answer, I have a very Revered and pious Bishop for my example, but applied to single persons *i.e.* Bishop Duppa. And it being joined with the protestant name, I doubt not but it may be as innocently used to distinguish it from the Romans, as the word Church or Faith may be in the like distinction of Popish and Protestant. And if I have not sufficiently declared my dislike to the Roman abuse of the thing; I

know not how to do it more emphatically, than by such a distinction ; it being the Romish abuses, and not the thing itself I dislike . . . I do not foresee any offence the devotions themselves can justly give to any devout person of the Church of England, for whom they are designed ; as to others, they may bear with me, if they please ; and if they raise captious disputes about them, they shall trouble themselves more than me. With respect to the practise of them ; it may not be amiss to observe, that though they are principally designed for stated family devotions, yet they may also be used in private closets by single persons without any considerable alteration ; especially the enlargements by those who have much time and leisure, since our Saviour has taught us to pray in the plural number in his most excellent pattern of all prayer. Thus widows, and virgins, and all single persons who have not the convenience and happiness of the united devotions of an unanimous family ; thus the several offices for night would be pious employment and entertainment for soldiers, and such as watch with the sick, and the sick that cannot sleep themselves. The hymns if adapted to short chanting tunes, such as some I have added at the end, being most easy to be learned, may well suit a christian labourer's practice in the cornfields, meadows, and woods . . . I have added no Office for the sick, because it is the office of the master of the family then, to send to the Minister of the parish to pray with the sick ; and to receive his directions therein. I shall only add by way of encouragement, that the practise of what is here proposed wants not a trial ; it having been generally used in my family near twenty years last past . . . Your most affectionate friend, brother, and fellow servant in Christ. Geo. Wheeler.

The Protestant Monastery or Christian œconomicks.

* * This portion of the book consists in the first place of ten chapters which treat I. Of a monastick life in general, sacred and prophane. II. Of the beginning and progress of monasteries in the christian church. III. The just censure of the Church of England ; what they have done and do allow. IV. Of Monasteries for women. V. Of the design of this discourse. VI. Of paternal authority. VII. The paternal office. VIII. The duty of the wife. IX. The duty of children. X. The duty of servants towards their masters. Then follows The application. The several sorts of masters of families. 1. Of the husbandman or labourer. 2. Concerning those who live by the labour of others in general. 3. Concerning those of great estates and great quality. 4. Of watching. 5. Fasting. 6. Of alms. 7. Medicines. 8. Of hospitality.

Forms of prayer for the use of private families. For all the Hours of prayer both night and day, taken out of the Common prayer ; with other enlargements. Which may be abbreviated or enlarged, as more or less time and leisure will permit. For the use of a family, and alone, for all the Hours of prayer in the day.

The first Hour of prayer. Hora tertia. Nine O'Clock. Hora Sexta. At noon. Hora nona. Three O'Clock. The first watch. At six O'Clock at night. Second watch or Midnight watch. Nine at night or if that be late sooner.

A form of prayer taken out of the Common Prayer-Book, which may be used in part or in whole as time will permit, either night or morning. A prayer for midnight or after xii. of the clock, being the third watch, in private when we wake. The fourth watch or morning watch about three of the clock in the morning.

** * These Hours and Forms of prayer are made up of devotions from the Book of Common prayer, as well as of other devotions which are called enlargements. The arrangement of the different parts of these Hours does not follow that of any office in the Book of Common prayer.*

An office for a woman in labour of child-birth. In the family or in private.

** * This office consists of the Kyrie. Lord's prayer. V. and R. A prayer. Two petitions of a Litany. O Saviour of the world . . . The almighty Lord who is a most strong tower to all that put their trust in him . . . Unto God's gracious mercy . . . The grace of our Lord Jesus Christ . . .*

Thanksgiving after delivery of childbirth.

** * This office consists of the Lord's prayer. V. and R. Thanksgiving. Almighty God, father of all mercies . . . Unto God's gracious mercy . . . The grace of our Lord Jesus Christ . . .*

Hymns suited to the several Hours of prayer and other occasions, for the use of a private family. To the right honourable and most excellent lady, the Lady Crew, my Lord Bishop of Durham, his most virtuous and most deserving consort. Madam. Your Ladyship's not long since countenancing one of these hymns with your approbation, both intitles you to the rest, and encourages me to present you with them . . . Ladyship's most obliged and most humble servant. George Wheler.

** * This collection includes hymns for the Lord's day, to be used either in a family or at church. Paraphrases on the forty second and forty third psalms. Hymn called a lesson out of the gospel. Hymn called a lesson out of the Acts or Epistles. Penitential hymn in time of trouble or distress. Hymn of praise for mercy received. Hymn of praise for deliverance from trouble or sickness. A Sanctus.*

Short tunes to chant several of the hymns.

A SUMMARY OF THE CONTENTS
OF
DEVOTIONS IN THE ANCIENT WAY OF
OFFICES PUBLISHED BY
GEORGE HICKES.

EIGHT EDITIONS.

A.D. 1700—A.D. 1758.

A.D. 1700, London, 12°. English. No. 261.

* * *The title has "Devotions in the ancient way of offices with psalms, hymns, and prayers, for every day of the week and every holiday in the year. Reformed by a Person of quality, and published by George Hickes, D.D."*

To the reader. It is not the respect for the reformer of these devotions,¹ which I acknowledge to be very great, nor any thoughts of advantaging the bookseller for which I write this preface, but a pure and uninterested desire to give some account and character of this book, which in one dress or other hath been sent abroad no less than nine times² into the world. It hath had four editions unreformed from the Roman Catholicicks, in the last of which is added, The Office for the Blessed Virgin, which J. S.³ in the epistle dedicatory, before the second edition, assures us was begun by the excellent author before he died who intended to annex it to his devotions; and truly I cannot but wonder who he was that durst undertake to finish a piece that this Apelles left imperfect, especially after so great a judge of sense and style as Mr. S. had said, that it was so inimitably excellent, that scarce any would be found in all respects able to match his sense and expression, or finish it as it ought. It hath had five editions more,² as it was reformed by the reverend and worthy Mr. Dorrington . . . It now presents itself again in a new reform unto the world in which I do not doubt but it will have many editions and perhaps as many as any book of devotion in what language soever, except the Psalter, ever had. For though Mr. Dorrington's reform of it hath very well deserved the good reception it hath found in the world; yet it was not altogether so acceptable to some discerning as well as devout persons who were skilful in divine offices . . . Wherefore to oblige those devout persons who desired another reforma-

¹ Mrs. Susanna Hopton. See page 335.

² See No. 256. John Austin's devotions. Four editions. 1686-1685. page 87. and No. 280 Theophilus Dorrington's devotions. Nine editions. 1686-1727. page 89.

³ John Serjeant. See page 314.

tion of those devotions, another is here presented to them, in the author's own way, from the pen of a most pious as well as ingenious and ready writer¹ who hath not left out or altered anything but some few sentences and expressions which hindered those offices from being introduced into the closets and oratories of the more devout sons and daughters of the Church of England, especially of those who delight in the more Heaven-like way of worship, I mean in alternate or choral devotions . . . But of all others none have it in their power to practise this most delightful way of worship in the heaven-like fellowship of alternate devotion, to so much advantage as the religious societies, of whose rise and progress the world hath lately had an account by the Reverend Mr. Woodward, Minister of Poplar.¹ It is to the votaries of these, and such like Societies, that I particularly recommend this book of devotions, which in other forms hath already more than once been recommended to the whole christian world. J. S. who I suppose is Mr. John Serjeant, in the epistle dedicatory of the second edition² tells us that it is the most substantial part of divinity rendered usefully practical . . . The Reverend and most worthy Mr. Dorrington, to whom the world is so much obliged for the first reform of it, tells us in the Epistle Dedicatory³ that it is a book very excellent in its kind . . . Know then, it consists of eleven offices, one for every day in the week, one for our Saviour's feasts, one for the Holy Ghost, one for Saints, and one for the dead, which the author of this reform hath entitled, "A preparatory office for death" . . . I hope, no man will be so uncharitable as to think, that while I thus recommend set Hours of devotion, I am so superstitious as to put any trust in the bare recital of a few psalms and prayers and hymns, at such and such prescribed times ; but that I do it to restore the ancient practice of devotion, which was in use among the Jews and the primitive Christians, among whom the distinctions of Hours for prayer was not the effect of superstition but a rational institution, in which they agreed as it were by common inspiration, as the best means of advancing piety and devotion . . . As for directions in using these offices . . . First, as to the place ; let it be some private oratory, if any such can be had, at least some retirement if the house where they meet will afford any such . . . It is incumbent upon masters of families . . . to be as far as they can priests in their own families, and those who think fit to use this book, by the benefit of it, will with great ease make their domesticks truly knowing christians ; and if to the daily use thereof they please to add on the Lord's day the reading of the Church catechism as expounded by the R.R. the Bishop of Bath and Wells, Mr. Kettlewell's practical believer, and the Christian Monitor, they will in great measure make up the loss of parochial instruction, and thoroughly

¹ See *An account of the rise and progress of the religious societies in the City of London* by Josiah Woodward.

² See page 314.

³ See page 317.

furnish their younger dependants unto all good works. Among the latter I have more particularly commended it to those religious societies of which the Reverend Mr. Woodward hath given us an account . . . But all this while I have been speaking of the book, I had almost forgot the devout reformer of it, who is one that hath a mighty genius for divinity, and though never bred in scholastick education, yet by conversation with learned clergy-men and reading the best divinity books hath attained to a skill in the sacred science not much inferior to that of the best divines. It is one who hath already given the world one book of devotions¹ which hath been well received in three or four editions; and will leave it another for which posterity will bless the author's name . . . One who is a great example of christian piety, and a singular ornament to our communion in this degenerate age; and among the many and most serious good wishes I have for the Church of England this is and always shall be one, that all her sons and daughters were such. George Hickes.

Office for each day in the week. Office of our B. Saviour. Office for the Holy Ghost. Office for the Commemoration of Saints. Preparatory office for death by way of commemoration of the faithful departed.

* * *The offices, for each day in the week, of our B. Saviour, for the Holy Ghost, for the Commemoration of Saints have Mattins, Lauds, Vespers, and Compline; but the Preparatory office for death has only Mattins, Lauds, and Vespers. The Hours in these Offices are mainly the same as those in No. 256. first edition. A.D. 1668. (page 311). except that the Commemorations at the end of Sunday Lauds, as well as the V. and Rs. antiphons, prayers, hymns addressed to the Virgin Mary, and Benedictions which occur at the end of the Sunday office are omitted, and also "May the souls of the faithful departed, through the mercy of God rest in peace. Amen." at the end of Sunday Vespers. At the end of Vespers for the dead the following collect occurs from the Book of Common prayer A.D. 1662. "O merciful God, the father of our Lord Jesus Christ who is the resurrection and the life." instead of "Behold with pity we beseech thee." The introduction to Mattins consists of the collect. "Prevent we beseech thee, O Lord, all our doings." then, In the name. Blessed be the holy and undivided Trinity.*

The Motto proper, not only for Ash Wednesday but for our whole lives . . . For ember-days . . . In time of persecution.

* * *The motto for Ash Wednesday consists of texts of holy Scripture, a collect, antiphon, V. and R. and another collect: that for Ember-days, of texts of holy Scripture and a collect; that for time of persecution, of texts of holy Scripture, V and R. and a collect.*

Proper Festivals. Sundays in Advent, St. Andrew, St. Thomas the Apostle, Christmas-day, St. Stephen's Day, St. John Evangelist, Holy Innocents, New Year's day, Twelfth-day, The Conversion of St. Paul, Candlemas, Ash-Wednesday, The Annunciation, Passion Sunday, Palm Sunday, Easter-day, Easter Monday and Tuesday, and all Sundays after until the Ascension. St. Mark the Evangelist, St. Philip and James, Ascension

¹ Daily devotions by an humble penitent. 1673.

day, Whitsunday, Monday and Tuesday. Trinity Sunday. St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Michael, St. Luke, St. Simon and Jude, All Saints, Ember-days, Rogation days.

* * *Proper Invitatories, Antiphons, V and R, and Collects are given.*

A.D. 1701, London, 12°. English. No. 261.

* * *The title is "Devotions in the ancient way of Offices, with Psalms, Hymns, and Prayers, for every day of the week and every holiday in the year. Reformed by a Person of Quality and published by George Hickes, D.D. The second edition corrected and enlarged."*

I had here concluded my preface, but that I was desired to say something to an objection which some have made against the words, Mattins, Vespers, Lauds, and Compline, which denominate the four parts of every office in this book . . . Some it seems there are who to render this book of devotion suspect have said that those words carry with them a sound of popery, as if all words were popery that are used in the offices, or by writers of the church of Rome . . . The first of them is still used by the Church of England, the second, I hope, is a very harmless word, and needs no apology, the third was commonly used in our english books of devotion long after the reformation, and as for the last, which perhaps may sound like Popery in these nice gentlemens ears, I hope they will no longer be offended with it, when I have told them that Compline is a technical word of the latin church, formed from the latin word Complenda, which with Completa and Completorium signifies the concluding or last office in every day's devotion . . . Some others I hear there are who have no other objection against this book but that it is needless and superfluous, because, as they think, there are two many books of devotion already in the world, but are there not much greater numbers of books written in all arts and sciences suited in various styles and methods of writing to the several pallats and capacities of the great number of readers, some whereof are pleased with this book and others like that, and another perhaps prefers a third or fourth before them both . . . George Hickes.

Office for each day in the week. Office of our B. Saviour. Office for the Holy Ghost. Office for the Commemoration of Saints. Preparatory office for death by way of commemoration of the faithful departed.

* * *These offices are mainly the same as in the first edition (page 325), but Sunday Lauds has the Benedictus, Vespers the Magnificat, and Compline the collect: "Visit we beseech thee, O Lord, this habitation." A prayer of commemoration for the saints departed; "Finally O Lord we beseech thee of thy goodness to accept of the high praise . . . Amen" occurs at the end of Vespers in the "Preparatory Office for death," as well as the collect "O merciful God, the father of our Lord Jesus Christ, who is the resurrection . . . Amen." The Collect, "Almighty God, with whom do live the spirits . . . Amen" occurs at the end of Lauds.*

Proper of Festivals. Sundays in Advent, St. Andrew, St. Thomas the Apostle,

Christmas day, St. Stephen's day, St John Evangelist, Holy Innocents, New Year's day, Twelfth day, Conversion of St. Paul, Candlemas, Ash Wednesday, St. Matthias, The Annunciation, Passion Sunday, Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, Easter day. Easter Monday and Tuesday and all Sundays after until the Ascension. St. Mark the Evangelist, St. Philip and James, Ascension-day, Whitsunday, Monday and Tuesday. St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Michael, St. Luke, St. Simon and Jude, All Saints. On the Saints eves which are kept with fasting. Ember days. Rogation days.

* * *Proper Invitatories, Antiphons, V and R, and Collects are given.*

A.D. 1706, London, 8o. English. No. 261.

* * *The title is "Devotions in the antient way of offices with psalms, hymns, and prayers, for every day of the week, and every holiday in the year. Reformed by a person of quality¹ and published by George Hickes, D.D. The III. edition more correct than the former."*

To the reader . . . In the last edition I added three prayers; one at the end of the Lauds, and two others at the end of the Vespers of the preparatory Office for death; and in this I have added, in the margin of those prayers, directions for the commemoration of our friends or relations of any sort, natural, civil, or spiritual, whom through exemplary holiness of life or penitence before death, we believe to have departed in the peace of God. This I took upon me to do, because I think such pious commemorations are of great use . . . In a word, I think to commemorate our dead friends and relations, especially in this devout way, is an office very agreeable to the nature of true friendship and affection; though we, who survive them, are apt to forget it because we too soon forget them . . . I think myself also obliged to give the reader notice, that in this edition I have made some alterations, particularly in the Thursday office, the Office of our Saviour, and the preparatory Office for death. I made them upon reading some observations and animadversions which a judicious and learned person, I suppose a Divine, sent me with a civil letter, for which I think myself here obliged to give him thanks; and I would have given them to him by name, but that he is pleased to conceal it from me; I also presumed to make them without the privity of the devout reformer,¹ whom being at a great distance from me I could not conveniently consult . . . George Hickes.

Office for each day in the week. Office of our B. Saviour. Office for the Holy Ghost. Office for the Commemoration of Saints. Preparatory Office for death by way of commemoration of the faithful departed.

* * *These offices are the same as those in the first edition (page 325) with the additions and alterations mentioned in the preface to this book.*

¹ Mrs. Susanna Hopton. See page 335.

Prayer at night for a family, reformed.

* * * *This is the same as that in No. 256. first edition. A.D. 1668 (page 311). omitting "Hail Mary" and "The confession." The Litany is different. The "Gloria in excelsis" is added.*

Prayers to be said in private by persons afflicted with great melancholy. O most blessed and gracious God, who only can'st heal a wounded spirit . . . Amen. O blessed Jesus who wast made man and who in our nature tookest our infirmities . . . Amen. Soliloquy of a troubled soul. Why art thou so vexed, O my soul . . .

A.D. 1712, London, 12^o. English. No. 261.

* * * *The title is "Devotions in the ancient way of offices with psalms, hymns, and prayers, for every day in the week and every holiday in the year. To which are added occasional offices, and other devotions in the same ancient way. Reform'd by a person of quality and publish'd by George Hickes, D.D. The ivth edition more correct than the former".*

To the reader. Know then, it consists of twelve offices; one for every day in the week, one for our Saviour's feasts, one for the Holy Ghost, one for Saints, and one for the dead, which the author of this reform hath entitled, "A preparatory office for death" and one for a family . . . In the office for a family is briefly comprehended all what relates both to the erudition and devotion of a christian family; and all the stages of human life are fitly represented, with the various dispensations of God toward mankind from the beginning to the end of all things, in order to our final and perfect restoration. And as families are founded in the society of man and woman, as first instituted by God; one main part of the service, proper for a family, turns upon a religious and useful discourse of the evil and good which have been derived to mankind by woman; being part of the reformation of the Office for the B. Virgin,¹ said to be written by the same author; and which in all the former editions was entirely left out . . . The office for a family is not confined to any time, but may indifferently be used at the discretion of the Master or Mistress thereof, upon such ordinary days when no proper service is appointed. This is the only office of the twelve which will not agree with solitary devotion, as well as with that which is social, as being calculated chiefly for the use of religious families . . . This is what I had publish'd in the former editions, being then obliged to silence, concerning the first reformer of these devotions;² of whom the world has now been already by me made acquainted, that it was a very devout gentlewoman of quality lately deceas'd who in her youth had been drawn away from the church of England to that of Rome; but return'd back to her first fold upon a fuller and more accurate review of the controversy betwixt the two churches; whereof a sufficient account is to be found in

¹ See John Austin's devotions, third ed. 1684. page 315.

² Mrs. Susanna Hopton. See page 335.

a letter of hers to Father Turbeville, which I have inserted in "A second collection of letters relating to the Church of England and the Church of Rome. p. 118. printed for R. Sare, 1710." under the title of "A letter written by a lady to a Romish Priest upon her return from the Church of Rome to the Church of England."¹ And in the preface to the said collection the reader may see a faithful relation concerning this honourable daughter of the Church of England . . . In this edition, there is added the greatest part of the Compline for the Office of the Holy Ghost, and the Compline for the preparatory Office for death; also the Morning service for a family by which that Office is now made complete, that in all the former editions, both unreformed and reformed, was but half done, together with commemorations and occasionals upon most sort of emergencies of life, publick and private. In the psalms also there are made some considerable alterations and additions, and their number is increas'd from cxxxvii in the first number of the reform'd offices to cl according to the first number in the unreform'd Offices. Several new Hymns are likewise added in this edition, and even whole stanzas are supplied in some of the others which were before omitted. Moreover the prayers and collects apparently added by some other unequal hand, and wherein these offices were generally thought to be most defective, have been carefully revised and adjusted, and several new ones added where they did appear to be wanting. In the proper Offices or Commemorations for the Feasts and Fasts of the church very considerable alterations and additions have been made; particularly a commemoration is here added for the Feast of St. Barnabas, which was wholly wanting in all the editions both reform'd and unreform'd; that for St. John Baptist is in a manner new; those for the Conversion of St. Paul, for St. Peter, for the Purification, and the Annunciation are much changed from what they were, and more accomodated both to the method of such offices, and to the principles and practice, both of the catholick and this particular church; and that for any Sunday or Holy Day, when the Holy Eucharist is received, is also added for the use of devout communicants. In these that are proper for the Fasts and Vigils of the church, which are now distinguished from the former under the title of penitentials, the alterations and additions are no less considerable. Both of which in the general and particular offices for that great duty of humiliation and mortification are at first sight discernible. To these is also added a prayer to be said upon a fast before a battle, or even generally in time of war, taken from a manual of devotions printed at Lyons,² with a short service to be used in any imminent peril of death from what cause soever; which last may serve for a supplement to the preparatory Office, and may be joined with any part of it as occasion shall be . . . The office

¹ See Dr. George Hickes second collection of controversial letters. 1710.

² See *Precationes Christianæ*. Lugduni. Joannes Frellonius. ed. 1548. page 250. and ed. 1586. Argentinz. (Brit. Mus. C. 53. a. 36. page 169^b.)

for a family¹ is intended for the benefit of families ; to be used, as has been said, at discretion, but more especially at the seasons of Advent and Lent, and upon days of particular commemoration for obtaining a blessing upon the family ; as upon the anniversary day of marriage, or upon the first settlement of the married couple in any habitation, or upon the birth of every child in it, and the like. This office is not altogether in the method of the former ; and is of a more general extent with respect both to time and persons ; and it consists of no more than two parts or Morning and Evening prayer ; whereas all the rest have four, each of which also may be abridg'd by the head of the family, observing but the rules laid down in the office itself . . . George Hickes.

Office for each day in the week. Office of our B. Saviour. Office for the Holy Ghost. Office for the Commemoration of Saints. Preparatory office for death by way of commemoration of the faithful departed.

* * *These offices are the same as in the first ed. (page 325), with the additions mentioned in the preface to this book. "Nunc Dimittis" as well as Ps. 134. "Ecce nunc" are said at Sunday Compline.*

Office for a family. Morning prayer for a family. Evening prayer for a family.

* * *This office is composed of psalms of an original composition with antiphons, hymns, lessons, collects, and a litany ; it is fuller than "Prayer at night for a family, reformed." in the third ed. A.D. 1706. (page 329) ; it has a form of morning prayer, as well as a form of evening prayer ; an account of this office is given in the preface to this book.*

Commemorations. For the church. For the civil state. For all conditions of men. For enemies. For friends and natural relations. For the saints.

* * *Each commemoration consists of an antiphon, V and R. and a collect.*

The Litany or general supplication to be said after Morning prayer ; chiefly upon the days of fasting and humiliation, upon Trinity Sunday, and upon the Feasts of our blessed Saviour, and the Holy Ghost, and some of the Saints days ; or according as discretion or devotion shall prompt, omitting the Commemorations which go before.

* * *This Litany is of an original composition.*

Occasionals. To be used just before or after the daily commemorations. In time of mortality. When a member of the family is ; Sick. Recovered. Deceased. Dearth. In time of war. Persecution.

* * *Each of these devotions consist of an Antiphon, V and R. and a collect. Collects are added to be used as discretion shall direct.*

Festivals. Sundays in Advent. St. Andrew. St. Thomas the Apostle. Christmas-day. St. Stephen's day. St. John Evangelist. Holy Innocents. New-Year's day. Twelfth day. Conversion of St Paul. The Purification or Candlemas. St. Matthias. The Annunciation.

¹ See page 322, The protestant monastery containing directions for the religious conduct of a family. A.D. 1688.

Easter-day. Easter Monday and Tuesday, and all Sundays after until the Ascension. St. Mark Evangelist. St. Philip and James. Ascension Day. Whitsunday. Whit-Monday and Tuesday. Trinity Sunday. St. Barnabas. St. John Baptist. St. Peter. St. James. St. Bartholomew. St. Matthew. St. Michael and all Angels. St. Luke. St. Simon and Jude. All Saints. Proper for any Holy day or Sunday when the Holy Sacrament is received.

. *Each of these devotions consists of an Invitatory, Antiphon, V and R. and collect: the alterations and additions made to them are described in the preface.*

Penitentials or Invitatories, Antiphons, and Collects to be used on the fasts and vigils of the church; and all times of humiliations publick or private. General. Particular. Proper in Lent. First day of Lent called Ash-Wednesday. Passion Sunday. Palm Sunday. Holy Week. Maunday-Thursday. Good Friday. Holy Saturday. Fasting-eves. Ember-days. Rogation-days. Advent. On Wednesdays and Fridays.

. *Each of these devotions consists of an invitatory, an antiphon, V and R. and a collect; these devotions are referred to in the preface.*

A collect to be said in the time of war. Taken out of a latin Manual of prayers, which was printed at Lions, under the reign of Francis I when he was in war with the Emperour Charles V. Use this before a battel. Omnipotent king of hosts, the Lord of Sabaoth, who by thy angels for that end appointed doth administer both war and peace . . . Amen.

Proper in perils either at sea or land. O Saviour of the world, who by thy cross . . . In the midst of life . . . O spare me a little . . . O God make speed to save me. O Lord make haste to help me . . . Amen. Our Father. Lord help or we perish . . . Amen. If there be opportunity, here repeat, in faith, the XCist. Psalm.¹

A.D. 1765, Edinburgh, 12^o. English. No. 261.

. *The title is "Devotions in the ancient way of offices, with psalms, hymns, and prayers for every day of the week, and every holiday in the year. To which are added occasional offices and other devotions in the same ancient way. Reformed by a person of quality and published by George Hickes, D.D."*

Advertisement. It is a common observation, and but too just; that errors increase in proportion to the number of editions made of a book . . . This consideration induced the present editors to seek for an old edition of these sublime devotions, and they had the good fortune to procure a copy of the fourth printed in 1712, while Dr. Hickes was yet alive. By carefully comparing every proof sheet of this edition with that of 1712, several errors have been corrected, some of them of importance. Two of these shall be pointed out as a specimen. In all the later editions, a

¹ See *Precationes christianæ*, Lugduni. Joannes Frellonius. ed. 1548. page 250. and ed. 1536. Argentiniæ. (Brit. Mus. C. 53. a. 36. page 160^b.)

passage in the prayer when a sick member of a family is recovered, which begins p. 558. l. 20. runs thus: "Make therefore the thoughts he had in his health . . . now to pursue close that one necessary work," which is evidently neither sense nor grammar. This passage is now restored to its original correctness. The versicle "This day we have seen," p. 620. l. 6. 7. is altogether wanting in the later editions. And with respect to arrangement: upon the authority of an Erratum marked in the afore-mentioned edition 1712, the prayers appointed to be read when a member of the family is sick, recovered, or deceased, which are the last of the Commemorations in other editions, are in this put among the Occasionals. The editors therefore hope that this will be found the most correct edition extant of the book. Edinburgh, December 1764.

A SUMMARY OF THE CONTENTS
OF
A COLLECTION OF MEDITATIONS AND
DEVOTIONS PUBLISHED BY
N. SPINCKES.

ONE EDITION.

A.D. 1717.

A.D. 1717, London, 8s. English. No. 263.

* * The title is "*A collection of meditations and devotions in three parts. I. Meditations on the creation. II. Meditations and devotions on the life of Christ. III. Daily devotions and thanksgivings, &c. By the first reformer of the devotions in the ancient way of offices; afterwards reviewed and set forth by the late learned Dr. Hickes. Published by N. Spinckes. M.A.*"

The preface. Though I am not desirous to detain the reader with any long preamble, concerning the following meditations and devotions; I cannot but think it necessary however, to present him with some short account, both of the author of these religious and truly christian remains, and of the work itself. The author of them was Mrs. Susanna Hopton, a person of quality, estate, and figure in her country; the ingeniously inquisitive, and truly devout and pious relict of Richard Hopton, Esq.; who had been one of the Welsh Judges in the reigns of King Charles II., and King James II.; his seat was at Kington in Herefordshire; and here she lived divers years after his death . . . She was the first reformer of the devotions in the ancient way of offices¹ sent up to the singularly learned and truly reverend Dr. Hickes, now with God; and by him review'd, improved, and communicated to the publick. . . . The reverend Mr. Theophilus Dorrington gives this account of that collection of offices as reformed by himself in his epistle dedicatory,² that it's beauty is not concealed and disguised by too much external ornament, nor exposed to contempt by too little, but it is fitted to possess mens minds with that pure and peacable wisdom which is from above . . . And the great and good man before mentioned, the late Dean of Worcester, thinks it, as it since appears, a just pattern for christian devotion in all it's offices³ . . . Nor did Mrs. Hopton employ herself only in

¹ See *Devotions in the ancient way of offices* No. 256 A.D. 1668. page 311 and No. 261. A.D. 1700. page 325.

² See page 317.

³ See page 325.

meditations and devotions, but in the argumentative way too. A very remarkable evidence whereof she has given in her controversy betwixt the Church of England and that of Rome¹ . . . Nor are these all the works of hers, that have been formerly published, though all that bear her name. For there was a piece of devotion which now makes a part of these remains, that was printed in 1673 for Jonathan Edwin, entituled "Daily devotions, consisting of thanksgivings, confessions and prayers by an humble penitent"² . . . This little book met with such reception, that by the year 1703, it had a fifth edition, and there the title runs thus "The humble penitent or daily devotions, consisting of thanksgivings, confessions, and prayers, with a preparatory exercise for a good death, to which is added the Sacrifice of a devout christian, or preparations to the worthy receiving of the blessed Sacrament by a Reverend divine of the Church of England." Where the preface to the reader begins with these words; "The following meditations, praises, prayers and confessions were the devotions of a most learned and pious divine of the Church of England." But the late learned and pious Mr. Dean Hicke assures us, in his "Preface to the reader" of his second collection of controversial letters, that this venerable and excellent gentlewoman was the true author of these devotions, as she herself owned to him . . .³ They are now restored to the right owner, and together with a preparatory office for the blessed Sacrament, of which I shall give an account in its proper place, make up the last part of these remains . . . "The Sacrifice of a devout christian, or his preparation for a reception of the Blessed Sacrament" which going along with the "Daily devotions;" and no other author being named for it, but on the contrary being put into my hand as Mrs. Hopton's, I over easily believed it to be hers . . . but looking over Dr. Hicke's preface to his "Second collection of letters," I find that he attests the contrary from her mouth . . .

Meditations in the six days of the creation.

Meditations and devotions upon the life of Christ. On the incarnation. On the nativity. On the circumcision. On the epiphany. Of Christ's presentation in the temple. Purification of the Virgin and the presentation of our Saviour in the temple. Of our Saviour's flight into Egypt. Our Saviour's return out of Egypt to Nazareth. Our Saviour's disputation with the Doctors in the Temple where his Mother, after three days' seeking, found him. Of our Saviour's return from Jerusalem to Nazareth, and of his concealed life there. Our Saviour's inauguration into his priestly office. Of Christ's retirement to the desert. Of Christ's temptation and fasting. Of our Saviour's manifestation of himself to the world. Christ's sermon on the Mount. On the Lord's prayer.

¹ See page 331.

² See. *Daily devotions by an humble penitent.* (Brit. Mus. 3408. a. 11. (2) ed. 1673.)

³ See Dr. George Hicke's second collection of controversial letters. ed. 1710.

Christ's sermon on the Mount. Christ's preaching, works, and miracles. On the Sacrament. On Judas treachery after the sacrament. Reflections upon our Saviour's sermon after the Sacrament, before his passion. John 14. On our Saviour's prayer. John 17. Christ's passion. Christ's burial. Of Christ's descent into hell. Applicatory prayers upon the merits of our Saviour. Christ's resurrection. Promise of the Holy Ghost. Christ's Ascension. Of the coming of the Holy Ghost.

Daily devotions consisting of thanksgivings, confessions, and prayers with a preparative exercise to a good death;¹ to which is added, The sacrifice of a devout christian or his preparation for, and reception of the blessed Sacrament.² Devotions and meditations to be used as we go to church. I was glad when they said unto me let us go to the house of the Lord. Psal. 122. 1 . . . But oh, do thou deliver me, and be merciful to my sins for thy name's sake. Psal. 79. 9. Devotions in the church. O most holy God, who art glorious in holiness . . . Amen. After church. I praise and magnify thy great and glorious name . . . Devotions comprising all our duties. O Lord, hear my prayer, and let my cry come unto thee . . . Paraphrase upon the objective Hymn of praise. O my God, do all thy works praise thee and shall not I . . . Thanksgivings for all persons and times. Blessed art thou, O Lord God, who sustainest all things . . . Amen. Hymn to Jesus, wherein the soul may expatiate itself with delight in him. Jesus, the only thought of thee, Fills with delight my memory . . . Prayer for the third Hour. O blessed Jesus, seeing the third hour was devoted to thee by the ancient christians . . . Prayer to the Holy Ghost out of St. Augustine. O love of the divine power, the holy communication of the omnipotent Lord and Father . . . Amen. Prayer for the sixth Hour. O blessed Jesus, I now commemorate thy holy sufferings for me . . . Amen. Prayers for the ninth Hour. O blessed Jesus, I come now to commemorate thy holy death . . . Additional devotions for the evening. O blessed Jesus, by the eye of faith I now behold thee dead upon the cross for me . . . Compline or prayer before bed-time. Having now, dearest Lord, passed this day in health and safety . . . Amen. Prayer for Lent. Most holy and ever blessed Lord Jesus, who did'st fast forty days and forty nights . . . Amen. Daily thanksgiving. I praise thee for electing me before all time . . . Amen. Prayer for Christmas-day. Holy Jesus, who being infinitely higher than the heavens . . . Amen. Prayer for Easter-day. Eternal Son of the eternal Father, who wast a man of sorrows . . . Amen. Prayer upon the Day of Pentecost. O Lord, my light, my life and confidence, my love . . . Amen. Confession of sin. I confess, O Lord, that I was shapen in wickedness . . . Deprecations. O Lord rebuke me not in thy wrath, Cast me not off for ever . . . Intercessions for all

¹ See Daily devotions, by an humble penitent. (Brit. Mus. 3408. a. 11. (2) ed. 1673.)

² See The humble penitent or daily devotions. To which is added: The sacrifice of a devout christian. 5 ed. 1703.

mankind. I beseech thee, O Lord, for the conversion of Turks, Jews and Heathens . . . A christian's dedication of himself unto God. I that am a wretched sinner, here personally appearing . . . Prayer for acceptation of acts of humiliation or abstinence on fasting days. Lord Jesus, who both by thy word and thine own example hast taught us to deny ourselves . . . Amen. Evening thoughts and exercises before going to bed. The advice. Do not dare to go to bed in such a state with such a conscience in which you do not dare to die . . . Amen. Prayer to be used after the foregoing examination. O Lord, the author and giver of all good things, whose mercies are over all thy works . . . Amen. Prayer against affliction. Heavenly Father, be with us in all our streights and misfortunes . . . Amen. Brief soliloquy by way of admonition. Forasmuch as the violence of sickness, which ordinarily goes before death . . . Exercise preparative to a good death, consisting of several Acts of piety. 1. Submission to the sentence of death. O Lord my God, in most profound humility of soul and body . . . Amen. 2. Having accepted the sentence of death . . . Gracious God, the fountain of all goodness and all graces . . . Amen. 3. After thanksgiving for all benefits . . . Lord God who did'st make me for nothing else but to serve thee . . . Amen. 4. A prayer to die to sin. Lord Jesus Christ, who did'st die for me . . . Amen. 5. A petition for the virtues of the dying Jesus. Lord Jesus teach me when the time of my dissolution shall come . . . Amen. And now, my Lord, my Saviour, and my all, as having nothing . . . Amen.

The sacrifice of a devout christian, or his preparation for and reception of the blessed Sacrament.¹ Every good christian is presumed to understand that it is his indispensable duty, not only to appear as oft as he can at the Lord's table, but also to behave himself there with all the fervour and devotion that may be . . .

Preparation. The best and most effectual preparation for this sacrament is a holy life . . . Articles of self-examination preparatory to the receiving of the Blessed Sacrament. Examination upon the first commandment. Dost thou steadfastly believe there is a God . . . Prayer of humiliation and confession to be used before our approaches to the Holy Table. O eternal God, the supporter of all our hopes, our comfort in time of trouble, our life in death . . . Amen. Ejaculations immediately before your going to the Holy Table. O Lord I am not fit, nor worthy that thou shouldest come under the filthy roof of the house of my soul . . . Amen. At your approach to the Holy Table. Lord, I am not worthy, by reason of my sins, to appear before thee . . . Before receiving (out of the Liturgy). Grant, O most merciful Father, that I receiving these thy creatures . . . Amen. When thou givest thine alms. Here, O blessed Jesus, I give to thee, and to thy members for thee . . . Amen. When

See The humble penitent or daily devotion. To which is added; The sacrifice of a devout christian. 5 ed. 1703.

you see the Bread broken. O vile wretch that I am, that I by my sins . . . When the Minister comes to distribute. Christ with the benefit of his death doth now come to sanctify . . . Adding with the Minister. The body of our Lord Jesus Christ . . . Amen. While you eat the bread. Blessed Jesus I do heartily believe that thou wast crucified on the cross . . . Immediately before receiving the cup. O blessed Jesus, let the blood that ran from thy blessed heart wash my soul . . . Adding with the Minister. The blood of our Lord Jesus Christ . . . After receiving the cup. It is finished, blessed be the name of our gracious God . . . Thanksgiving at home after the holy Communion. Blessed art thou, O Lord God, and blessed be thy holy name for ever . . . Amen. Another shorter thanksgiving after the communion. I give thee hearty thanks, O most merciful Saviour, for thine ineffable love . . . Amen. Brief recommendation of oneself to God. Into the hands of thy ineffable mercy, O Lord, I recommend my soul . . . Amen. The devout penitent's close of all. Let this day, O my God, be noted in thy book . . . Some farther directions how to demean yourselves before, and at the holy Communion. God being the majesty whom sin offends, of him pardon is to be sought. A hymn. Sweet Jesus why, why dost thou love Such worthless things as we . . .

A SUMMARY OF THE CONTENTS
OF
THOMAS DEACON'S PRIMITIVE METHOD
OF DAILY PRIVATE PRAYER.

TWO EDITIONS.

A.D. 1734—A.D. 1747.

A.D. 1734, London. 8°. English.

* * The title has "*A compleat collection of devotions both Publick and Private. In two Parts. Part I. comprehending the publick Offices of the church taken from the apostolical constitutions, the ancient Liturgies, and the Common Prayer Book of the Church of England . . . Part II. Being a primitive method of daily private prayer, containing devotions for the morning and evening, and for the ancient Hours of prayer, Nine, Twelve, and Three; together with Hymns and Thanksgivings for the Lord's day and Sabbath; and prayers for Fasting days; as also, Devotions for the Altar, and Graces before and after meat. All taken from the apostolical constitutions and the ancient Liturgies, with some additions; and recommended to the practice of all private Christians of every communion.*"

Advertisement. The publisher of these papers is not so sanguine as to imagine; that such a collection of devotions as the preceding, though unexceptionable because primitive and apostolical, will be acceptable to, or admitted into publick use by the present christian churches, which are unhappily prepossessed with such strong prejudices and miserably over-run with so many modern corruptions. However, till they can be so truly reformed as to be perfectly free from all novelty, and entirely conformable to antiquity, universality, and consent, which would be matter of rejoicing to all good men, and of terror to the wicked; that the Publisher might render his design as universally serviceable as possible, he has accommodated those parts of the foregoing devotions as are taken out of the apostolical constitutions (not of all them indeed, most of them however, at least as many as he conveniently could) to private use in this second part; which he earnestly recommends to the practice of all pious christians of every communion. He likewise takes this opportunity of advising the devout christian to follow the excellent counsel of Mr. Law in his "*Serious call to a devout and holy life.*" p. 244 "*If you was to use yourself (as far as you can) to pray always in the same place; if you was to reserve that place for devotion, and not allow yourself to do anything common in it, if you was never to be there your self, but in times of devotion; if any little room (or if that cannot be) if any particular part of a room was thus used; this kind of consecration of it, as a place holy unto God, would have an effect upon your mind, and dispose you to such tempers, as would very much assist your devotion.*"

For by having a place thus sacred in your room, it would in some measure resemble a chapel or house of God. This would dispose you to be always in the spirit of religion, when you was there; and fill you with wise and holy thoughts, when you was by your self. Your own apartment would raise in your mind such sentiments as you have when you stand near an altar, and you would be afraid of thinking or doing anything that was foolish near that place which is the place of prayer and holy intercourse with God."

Devotions for the morning.

* * * *These devotions consist of, Prayers at waking and first rising; then A form of morning prayer consisting of. In the name. Lord have mercy upon me. Ejaculation. Introit, composed of verses of the psalms. Hymn, Glory be to God in the highest . . . Intercession. Thanksgiving. Prayer for benediction. and Conclusion.*

Devotions for the evening.

* * * *These devotions consist of, Introduction. In the name. Lord have mercy upon me. Ejaculation. Introit composed of verses of the psalms and texts of holy Scripture. Hymn, O Jesus Christ, thou joyful light of the sacred glory of the immortal . . . Intercession. Thanksgiving. Prayer for benediction. Conclusion.*

Note, great part of the foregoing devotions for the morning and evening being taken out of the Apostolical constitutions, and therefore the same with part of the Morning and Evening prayer prescribed above¹ in the publick Offices of the church; those persons who have the comfort and advantage of joining in the said publick offices, may use the following method in their private devotions. They may begin and proceed, according to the directions given in the devotions for the morning and evening, till they come to the hymn, and instead of those there prescribed, they may use the following.

* * * *Then follows Morning Hymn. Holy, Holy, Holy, Lord God almighty . . . Evening Hymn. O Jesus Christ, thou joyful light . . . and an Intercession.*

The Evening intercession may be the same with that which stands in the Devotions for the evening; and after the intercession they may use Bishop Andrew's private devotions, or any other that they like best; ending with the Lord's prayer and the conclusion, as before prescribed in the Devotions for the Morning and Evening.

Devotions for the ancient Hours of prayer. At nine in the morning. At twelve at noon. At three after noon.

* * * *Each of these devotions consists of: The Introduction, as in the Devotions for the Morning and Evening: then an Ejaculation, and prayers: the following words occur before the end of each Hour.*

On Sundays and every day between Easter and Pentecost; on Whitsunday, Monday and Tuesday in Whitsun-week; and on Christmas day; here shall follow the Hymn and proper Preface. On Mondays, Tuesdays and Thursdays, except in Holy week, and the week before, and except

¹ Part I. of this book.

between Easter and Pentecost, and except Monday and Tuesday in Whitsun-week, here shall follow an Act of glorification of God. On Wednesdays, except between Easter and Pentecost, and on Monday, Tuesday, and Thursday in Holy week and the week before, here shall follow one of the Collects for Wednesdays; and on Fridays, except as above excepted, and on Easter eve, here shall follow one of the Collects for Fridays. And after the Collect on all the days above mentioned shall follow one of the prayers for Fasting days, and then one of the Penitential prayers. On all Saturdays, except that next before Easter, here shall follow one of the Thanksgivings for the Sabbath.

* ** Each Hour ends with the following devotions.*

Prayer. O almighty God, Father of thy Christ thine only begotten Son, give me a body undefiled, a pure heart and a watchful mind . . . Amen. Then say the Lord's prayer, and end with the conclusion, as in the devotions for the morning and evening.

The Hymn with the Proper prefaces.¹ It is very meet . . . Here shall follow the Proper preface. Upon all Sundays, except the Sunday after Ascension day and Whitsunday, and upon every day between Easter and Ascension day. But chiefly am I bound to praise thee . . . Upon Ascension day and every day till after Whitsunday. Through thy most dearly beloved son Jesus Christ our Lord . . . Upon Whitsunday, and Monday and Tuesday in Whitsun-week. Through Jesus Christ our Lord, according to whose most true promise . . . Upon Christmas-day. Because thou didst give Jesus Christ thine only Son . . . After the Preface shall follow. Therefore with angels . . .

Acts of glorification of God.

* ** Then follow three Acts.*

Collects for Wednesdays. Collects for Fridays.

* ** Each group consists of three collects.*

Prayers for Fasting-days.

* ** Then follow three devotions. Each one consisting of a prayer, then a text of Holy Scripture in the form of a V. and R. and then another prayer.*

Penitential prayers.

* ** Then follow three prayers.*

Note, the devout christian may easily accomodate to his private use the Penitential Office prescribed above among the publick Offices of the Church,¹ beginning with the following sentences of Scripture instead of those there ordered. O Lord correct me but with judgment . . . Jer. x. 24. I will arise and go to my father . . . S. Luke. xv. 18. 19. Immediately before the Confession the following Suffrages may be added. Have mercy upon me, O Lord for I am weak . . . After the prayer of Absolution may be added as followeth. Have mercy upon me, O Lord, have mercy upon me; for my soul trusteth in thee . . .

¹ See Book of Common prayer. A.D. 1662.

² Part I. of this book.

Thanksgivings for the Sabbath.

* * *Then follow three thanksgivings.*

Devotions to be used in the church. Before Morning and Evening service, and the Penitential office. O thou that hearest prayer . . . After Morning and Evening service, and the Penitential office. Grant I beseech thee, almighty God, that the words which I have heard this day . . . Amen.

Devotions for the altar. Before the Eucharistick service. To be said by the officiating Priest. I thank thee, O Lord, thou God of all powers . . . Amen. To be said by any other but the officiating Priest. The Lord hear thee. The name of the God of Jacob defend thee . . . O Lord, send forth thy power from thy high and lofty habitation . . . Amen. After the Nicene Creed. To be said by the officiating Priest. O God who art great in name . . . To be said by any other but the officiating priest. Merciful Saviour at this most noble and pious mystery . . . When you put your offering into the basin. I offer thee thine own out of thine own, O God . . . Amen. At the placing the offerings in the basin upon the altar. We offer thee thine own out of thine own . . . When the Priest washes his hands he may say. I will wash mine hands in innocency, O Lord . . . While the Priest is washing his hands, and he or the Deacon mixes the wine and water. Blessed art thou, O Christ our God, the Saviour of thy church, who through thy incomprehensible incarnation . . . O God who didst wonderfully create the dignity of human nature . . . Amen. At the placing the elements upon the altar. We offer thee thine own out of thine own . . . After the placing the elements upon the altar, when the Priest is to pray secretly for a short space. To be said by the officiating Priest. O God, our God, who has sent our Lord and God Jesus Christ, the heavenly bread . . . Amen. No one immersed in carnal lusts and pleasures is worthy to approach . . . Amen. To be said by any other but the officiating Priest. O God, our God, who has sent our Lord and God Jesus Christ, the heavenly bread . . . Amen. Glory be to thee, O Christ our God, thou art our High-Priest . . . Amen. When the Priest signs himself with the sign of the cross upon the forehead, do you do the same, saying. God forbid that I should glory . . . Before communicating, to be said both by the officiating Priest, and others. Lord Jesus, I believe and confess, that thou art the Christ . . . Lord, I am not worthy that thou should'st come under the filthy roof of the house of my soul . . . Attend, O Lord Jesus Christ my God, from thy habitation . . . O Lord my God and Saviour, do thou teach me to render thee worthy praise for all the benefits . . . O Lord grant that though I am in myself most unworthy . . . Amen. Just before communicating. Lord, I believe help thou my unbelief . . . Before receiving the cup. What reward shall I give unto the Lord . . . At drinking of the cup. In the name of the Father . . . After receiving the cup. This hath touched my lips, and it will take away mine iniquities . . . After communicating. I have now, O Christ my God, finished

and perfected according to my ability, the mystery of thy dispensation . . . I thank thee, O Lord my God, for admitting me to partake of thy holy, precious, and heavenly mysteries . . . Thou hast sanctified me, O Lord, by making me a partaker of the most holy body and precious blood of thine only begotten Son . . . Amen. After the Eucharistick Service. To be said by the officiating Priest. O God, great and wonderful, look upon us thy servants . . . Amen. To be said by any other but the officiating Priest. O God, great and wonderful, look upon me thy servant . . . Amen.

An office for the use of those who, by reason that the Holy Eucharist is not publicly celebrated in the church, communicate daily in private of the consecrated Eucharistick elements, which were reserved at the publick Communion.

Begin with the introduction as in the devotions for the morning and evening. Then say or sing standing. I will lift up my heart unto the Lord . . . Holy, Holy, Holy, Lord God of Sabaoth . . . Then say standing. I thank thee, O Father, for the life which thou hast revealed unto us by thy son Jesus . . . Then say the following prayer kneeling. O Lord and heavenly father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, I thy humble servant do celebrate . . . Amen. Then say the following prayer of intercession. Almighty and ever living God, who by thy holy apostle has taught us . . . Amen. Then say the Lord's prayer. Our Father. Then say the following prayers. I do not presume to come to this thy table . . . Amen. Lord Jesus, I believe and confess that thou art the Christ . . . Lord I am not worthy that thou should'st come under the filthy roof of the house of my soul . . . Attend, O Lord Jesus Christ my God, from thy habitation . . . O Lord, my God and Saviour, do thou teach me to render thee worthy praise for all the benefits . . . O Lord, grant that though I am of myself most unworthy . . . Amen. Then just before you communicate, say. Lord, I believe, help thou my unbelief . . . I believe that thy flesh is meat indeed . . . Let then thy body, O Lord Jesus Christ . . . Then receive the Sacrament of the body of Christ with reverence and devotion, saying. The body of Christ. Amen. Before you receive the cup, say. What reward shall I give unto the Lord . . . I believe that thy blood is drink indeed . . . Therefore I will feed on thy flesh . . . Let then thy blood, O Lord Jesus Christ . . . Then receive the sacrament of the blood of Christ with reverence and devotion, saying. The blood of Christ, the cup of life. Amen. While you drink of the cup, say within yourself. In the name of the Father . . . Amen. After you have received the cup, say. This hath touched my lips . . . Amen. After you have communicated, say the following thanksgivings. I have now, O Christ my God, finished and perfected, according to my ability, the mystery of thy dispensation . . . I thank thee, O Lord my God, for admitting me to partake of thy holy, precious, and heavenly mysteries . . . Thou hast

sanctified me, O Lord, by making me a partaker of the most holy body and precious blood of thine only begotten Son . . . Almighty and ever living God, I most heartily thank thee for that thou hast vouchsafed to feed me with the most precious body and blood of thy Son our Saviour Jesus Christ . . . Amen. O God, great and wonderful, look upon me thy servant . . . Amen. Then end with the conclusion, as in the devotions for the Morning and Evening.

Commemoration of the dead. If you would commemorate any of the faithful departed in a solemn and particular manner, let it be done with almsgiving on the third, ninth, and fortieth days after the person's decease; and on the anniversary day of his or her death. In all the offices wherein you pray for the dead, on those days particularize the name of no one but the person whom you would commemorate. If the Eucharist be celebrated publicly on any of those days; before you communicate use the following prayers, omitting those above prescribed in the devotions for the altar to be said before communicating; unless there be time sufficient for them all. If you have the Eucharist reserved at home, use the foregoing office for private daily communicants; adding the following prayers immediately after the Prayer of intercession. But if you have no opportunity of receiving the Eucharist on those days; then add the following prayers to your private Morning and Evening devotions immediately after the intercession. The prayers. O thou, who art by nature immortal and everlasting, from whom everything mortal and immortal deriveth its being . . . Amen. O merciful God, father of our Lord Jesus Christ, who is the resurrection and the life . . . Amen.

Graces before and after meat. Blessed art thou, O Lord, who hast fed us from our youth . . . Amen. Grace after meat. Glory be to thee, O Lord, glory be to thee, O holy king . . . Amen.

Instead of Bishop Andrews's, or any other private devotions, I conceive the following will be long enough for those who frequent the morning and evening prayer prescribed above in the public offices of the church.¹ For the morning. I return thee my humble and hearty thanks, O Lord God, for thy preservation of me the night past . . . Father, forgive me the sins of the night past . . . Amen. O merciful God, preserve me from all sin and danger this day . . . Amen. Lord as thou hast awaked my body from sleep, so by thy grace awaken my soul from sin . . . Amen. Visit, I beseech thee, O Lord, this habitation; and drive far away all snares of the enemy . . . Amen. For the evening. I return thee my humble and hearty thanks, O Lord God, for thy preservation of me the day past . . . Father, forgive me the sins of the day past . . . Amen. O merciful God, preserve me from all sin and danger this night . . . Amen. O blessed Lord, the keeper of Israel, who neither slumberest nor sleepest . . . Amen. Visit, I beseech thee, O Lord, this habitation; and drive far away all snares of the enemy . . . Amen.

¹ Part I. of this book.

A.D. 1747, London, 8o. English.

. The title is "*Devotions to be used by primitive Catholics at church and at home. In two parts. Liverpool. Printed by J. Sadler in Harrington St. M.DCC.XLVII. Devotions to be used by primitive Catholics at church. Part I. Printed in the year. M.DCC.XLVII.*"

. Part I ends on Page 91, line 3. Sign H3. with the words "or charitable uses, according to the direction of the Bishop": it contains the private devotions to be used at the "*Office of the holy Liturgy*" from Part II. ed. 1784,¹ also "*A Litany for the use of those who mourn for the iniquities of the present times, and tremble at the prospect of impending judgments*":² together with "*Prayers in behalf of the Catholick church, and particularly of that part of it belonging to these kingdoms*":² and "*The form of admitting a convert into the communion of the church*":²

. Part II of this book is not known.

¹ See page 340.

² See Brit. Mus. 3407. c. 3. ed. 1746.

A SUMMARY OF THE CONTENTS
OF THE
PRIMER OR OFFICE OF THE BLESSED
VIRGIN MARY,
IN WHICH THE HOURS ARE IN LATIN, LATIN AND
ENGLISH, OR ENGLISH,
ACCORDING TO
THE REFORMED LATIN OF THE ROMAN USE.
A.D. 1571—A.D. 1844.

EXPLANATIONS.

1. A summary of all the contents of No. 266, A.D. 1571 is given, because it is the first edition of the "Officium B. Mariæ Virginis" of the Roman use; revised by Pius V., according to the bull "Superni omnipotentis," published. A.D. 1571, April 14. Some of the contents of the following editions of the Pian revision are also given; namely of that of A.D. 1573: of A.D. 1607 "Cum Kalendario Gregoriano a Sixto PP. V. et S. D. N. Clemente VIII. Pont. Max. aliquot Sanctorum festis aucto": of A.D. 1627 "Cum indulgentiis et orationibus a Clemente VIII, ordinatis. Cum Kalendario Gregoriano:" of A.D. 1644. "Ad instar Breviarii Romani sub Urbano VIII recogniti. Cum indulgentiis": of c. A.D. 1687. "Ad instar Breviarii Romani sub Urbano VIII recogniti cum indulgentiis, orationibus, hymnis, et hujusmodi aliis."

2. A summary of all the contents of No. 267. A.D. 1599 is given, as a standard of comparison of the Primers in English and Latin, and in English; which followed the Pian revision.

3. The Primers in English and Latin, in English, and in Latin with rubrics in english fall into the following groups. (1) Those which have a preface by Richard Verstegen: they are No. 267. A.D. 1599. No. 268. A.D. 1604. No. 278. A.D. 1638. No. 280. A.D. 1650. and No. 281. A.D. 1658. (2) Those with or without the Preface which begins "This Office of our B. Lady being with licence of Superiors, to be printed in english alone . . ." they are No. 270. A.D. 1615. No. 271. A.D. 1616. No. 272. A.D. 1617. No. 273. A.D. 1621. No. 274. A.D. 1631. No. 275. A.D. 1632. No. 276. A.D. 1632. No. 277. A.D. 1633. (3) Those which have a preface by Thomas Fitzsimon, they are No. 282. A.D. 1669. No. 284. A.D. 1684. No. 291. A.D. 1720. No. 292. A.D. 1730. (4) Those which have a preface which begins "The Primer or Office of our B. Lady here presents itself to your devotion . . ." they are No. 283. A.D. 1678. No. 285. A.D. 1685. and No. 288. A.D. 1699. (5) Those which have "A short exposition of the Primer." which begins "The Office of Our B. Lady is of great antiquity." they are No. 286. A.D. 1687. No. 289. A.D. 1706. No. 290. A.D. 1717. No. 293. A.D. 1732. No. 295. A.D. 1770. No. 296. A.D. 1780. No. 296.* A.D. 1789. No. 297. A.D. 1817. (6) Those which have both the preface which begins "The Primer or Office of Our B. Lady here presents itself to your devotion." as well as "A short exposition of the Primer." they are No. 283. A.D. 1678. No. 285. A.D. 1685. No. 288. A.D. 1699. (7) No. 297.* A.D. 1844.

4. All fresh words in the titles and all fresh devotions in the Latin, English and Latin, and English Primers or Office of the Blessed Virgin Mary are given as they occur; as well as any variation in the component parts of a devotion.

5. An index is given of the prayers, psalms and benedictions. Groups of psalms such as the seven penitential psalms, or those in the Hours are not indexed separately. Another index gives all the hymns and rhythms. A general index refers to other matters of liturgical, devotional, and general interest.

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OF THE
PRIMER OR OFFICE OF THE BLESSED
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A.D. 1571—A.D. 1844.

A.D. 1571. Rome 120. Latin. No. 266.

* * The title is "*Officium B. Mariæ Virginis, nuper reformatum, et Pii V. Pont. Max. jussu editum. Cum privilegio et indulgentiis. Romæ in ædibus populi Romani. M.D.LXXI.*"

Pius Episcopus servus servorum Dei, ad perpetuam rei memoriam (Exordium).
Superni omnipotentis Dei providentiæ ac benignitatis exemplo excitati,
qui ut humanum genus ab errorum tenebris vindicaret, et in veritatis
semitam perduceret . . . et si quæ irrepserunt protinus evellantur.
(Sec. 2. Concilium Tridentinum emendari jussit Catechismum.
Breviarium, et Missale; et emendata fuerunt). Cum itaque in execu-
tionem decretorum sacri Concilii Tridentini . . . ad pristinam sanctorum
Patrum normam restituto. (Pontifex emendari postea fecit Officium B.
Mariæ). Eamdem curam et operam adhiberi mandaverimus in emendando
ac corrigendo gloriosissimæ Dei genitricis B. Mariæ Virginis Officio . . .
Romæ imprimi, et impressum divulgari jusserimus, ut inde spiritualibus
quam optamus Christi fidelium animabus proveniat consolatio. (Sec. 3.
Et modo illud observari præcipit). Motu proprio, et ex certa scientia
nostris, ac de Apostolicæ potestatis plenitudine; Officia quæcumque, in
primis Italico, seu quovis alio vulgari idiomate et sermone quomodolibet
composita; atque Officium anno proxime præterito 1570, Venetiis apud
Junctas impressum, his verbis licet falso inscriptum "*Officium beatæ
Mariæ Virginis per Concilium Tridentinum Pio Quinto Pontifice maximo
reformatum*"; denique et omnia et singula alia officia hujusmodi etiam
latino sermone sub Hortuli animæ seu Thesauri spiritualis compendii

aut quovis alio titulo et nomine quomodolibet pervulgatum; omnemque illorum usum approbatione apostolica ac consuetudine, et institutione (inveteratis infra dicendis semper salvis) harum nostrarum serie perpetuo, ab omnibus et singulis utriusque sexus Christi fidelibus, sæcularibus vel ecclesiasticis, etiam quorumvis Ordinum regularium, et militiarum Religiosis, qui de jure, consuetudine, usu, statuto, institutione, ac constitutionibus; etiam eorumdem Ordinum militiarum et regulæ, seu alias quomodolibet ad recitationem Officii B. Mariæ tenentur, et obligati sunt, tollimus et abolemus. (Sec. 4. Aliaque officia tollit et abolet, nisi in primæva institutione vel a consuetudine supra 200 annos approbatæ fuerint, et non sint vulgari sermone composita) Ipsisque in virtute sanctæ obedientiæ interdiximus . . . ut illud etiam in choro dicere et psallere possint permittimus. (Sec. 5. Hortatur omnes alios non obligatos recitare officium B. Mariæ, ut officio isto reformato uti velint) Ab eis vero qui ad ejusdem Officii B. Mariæ Virginis recitationem non aliqua obligatione tenentur . . . hoc nostrum officium non perlegant vel recitent. (Sec. 6. Officiaque antiqua inquisitoribus consignari mandat) Ac ut ipsorum Officiorum vulgaris idiomatis et sermonis abusus re ipsa penitus aboleatur . . . consignari quam primum jubemus. (Sec. 7. Officium vero reformatum, immutari non posse statuit.) Statuentes huic nostro Officio nuper edito . . . et neminem muneris suo nisi hac formula satisfacere posse. (Sec. 8. Indulgentias illud recitantibus concedit). Ac ut fidelium omnium voluntas et studium . . . recitantibus conceduntur. (Sec. 9. Prælatis etiam præcipit ut illud introducant.) Mandantes omnibus . . . semper salva. (Sec. 10. Concionatoribus et Confessoribus idem præcipit). Concionatoribus quoque verbi Dei . . . superstitiones et errores in fide Catholica redolentia omnino delere. (Sec. 11. Illudque Romæ tantum imprimi posse declarat). Quod nostrum B. Mariæ Virginis Officium . . . expressa licentia. (Sec. 12 Clausulæ preservativæ). (Sec. 13. Forma publicandi hanc constitutionem). (Sec. 14. Decretum irritans). (Sec. 15. Clausulæ derogatoriæ). (Sec. 16. Sanctio pænalis). Datum Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ millesimo quingentesimo septuagesimo, quinto Idus Martii, Pontificatus nostri anno sexto. Publicatio anno Incarnationis Dominicæ 1571, indictione 14 die vero 5 mensis Aprilis, Pontificatus Sanctissimi D.N.D. Pii divina providentia Papæ V anno 6.

Tabula litterarum dominicalium . . . Aureus numerus . . . Tabula perpetua . . . De anno et ejus partibus . . . Ex quot diebus constet unusquisque mensis . . . De numero Nonarum ac Iduum singulorum mensuum . . . Quando inchoatur Adventus domini . . . Quatuor tempora . . . Nuptiæ juxta decretum Concilii Tridentini . . . Modus inveniendi quota sit luna cujusque mensis per epactam . . . De Indictione . . .

Elucidatio Calendarii . . . Calendarius.

Institutio christiana. Symbolum apostolorum. Oratio dominica. Salutatio

angelica. Decem Dei præcepta quæ in decalogo continentur. Septem ecclesiæ catholicæ sacramenta. Virtutes theologicæ. Virtutes cardinales. Dona Spiritus sancti. Fructus Spiritus sancti. Præcepta charitatis. Præcepta ecclesiæ. Opera misericordiæ, spiritualia, temporalia. Beatitudines. Quinque sensus corporis. Septem peccata capitalia quæ communiter mortalia appellantur. Quatuor novissima memoranda.

Passio Domini nostri Jesu Christi secundum Matthæum. Capit. 26. In illo tempore dixit Jesus discipulis suis. Scitis quia post biduum pascha fiet . . .

Passio Domini nostri Jesu Christi secundum Marcum. Cap. 24. In illo tempore erant Pascha et azyma post biduum . . .

Passio Domini nostri Jesu Christi secundum Lucam. Cap. 22. In illo tempore appropinquabat autem dies festus azymorum . . .

Passio Domini nostri Jesu Christi secundum Joannem. Cap. 18. In illo tempore, egressus est Jesus cum discipulis suis . . .

Officium beatæ Mariæ dicendum a die post Purificationem, usque ad Vesperas Sabbathi ante primam Dominicam Adventus : præterquam quod in die Annunciationis dicitur ut infra in Adventu.

Officium beatæ Mariæ dicendum a Vesperis Sabbathi ante primam Dominicam Adventus, usque ad Vesperas Vigilæ Nativitatis Domini, et in die Annunciationis beatæ Mariæ.

Officium beatæ Mariæ dicendum a Vesperis Vigilæ Nativitatis Domini, usque ad totam diem Purificationis.

Officium Defunctorum.

Psalmi Graduales.

Septem Psalmi Pænitentiales.

Litaniz, preces, et orationes.

Aliæ Preces et orationes dicendæ post Litanias pro diversitate temporum.

Litaniz dicuntur usque ad Psalmum. Deus in adjutorium. Deinde.
 V. Ego dixi domine . . . R. Sana animam meam . . . V. Convertere domine . . . R. Et deprecabilis . . . V. Fiat misericordia tua . . . R. Quemadmodum . . . V. Sacerdotes tui . . . R. Et sancti tui . . . V. Domine salvum . . . R. Et exaudi . . . V. Salvum fac . . . R. Et rege . . . V. Memento congregationis tuæ. R. Quam possedisti . . . V. Fiat pax . . . R. Et abundantia . . . V. Oremus pro fidelibus defunctis. R. Requiem æternam . . . V. Requiescant . . . R. Amen. V. Pro fratribus nostris . . . R. Salvos fac . . . V. Pro afflictis . . . R. Libera eos . . . V. Mitte eis, domine, auxilium . . . R. Et de Sion . . . V. Domine exaudi . . . R. Et clamor . . . Psalmus 78. Deus venerunt gentes. vel Psalmus 45. Deus noster refugium. Psalmus 76. Voce mea ad dominum. V. Domine Deus . . . R. Et ostende . . . V. Exurge Christe . . . R. Et libera . . . V. Domine exaudi . . . R. Et clamor . . . Oremus. Ad poscenda suffragia Sanctorum. A cunctis nos, quæsumus domine mentis et corporis defende periculis . . . Amen.

Pro ecclesia sancta Dei. Omnipotens sempiterne Deus, qui gloriam tuam . . . Amen. Pro Papa. Deus omnium fidelium pastor et rector . . . Amen. Pro omni gradu ecclesiæ. Omnipotens sempiterne Deus, cujus spiritu totum corpus ecclesiæ . . . Amen. Pro quacunque necessitate ecclesiæ et re obtinenda. Deus refugium nostrum et virtus adesto piis ecclesiæ tuæ . . . Amen. Contra persecutores ecclesiæ. Ecclesiæ tuæ, quæsumus Domine, preces placatus admitte . . . Amen. Ad implorandum auxilium contra infideles. Pientissime Deus, qui iniquitatum ad te conversorum non recordaris . . . Amen. Pro Imperatore. Deus regnorum omnium et christiani maxime protector imperii . . . Amen. Pro Rege. Quæsumus omnipotens Deus ut famulus tuus N Rex noster . . . Amen. Pro Catechumenis. Omnipotens sempiterne Deus, qui ecclesiam tuam nova semper prole . . . Amen. Ut cunctis mundum purget erroribus. Omnipotens sempiterne Deus, mæstorum consolatio . . . Amen. Pro hæreticis et schismaticis. Omnipotens sempiterne Deus, qui salvas omnes . . . Amen. Pro perfidis Judæis. Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam . . . Amen. Pro paganis. Omnipotens sempiterne Deus, qui non mortem peccatorum sed vitam semper inquis . . . Amen. Tempore belli. Deus qui conteris bella et impugnatores . . . Amen. Contra paganos. Omnipotens sempiterne Deus in cujus manu sunt omnium potestates . . . Amen. Pro pace. Deus a quo sancta desideria, recta consilia . . . Amen. Tempore famis et pestis. Da nobis quæsumus Domine, piæ supplicationis effectum . . . Amen. Ad pluviam petendam. Deus in quo vivimus, movemur, et sumus . . . Amen. Ad serenitatem petendam. Ad te nos Domine clamantes exaudi, et aeris serenitatem . . . Amen. Pro quacunque tribulatione. Ne despicias, omnipotens Deus, populum tuum in afflictione clamantem . . . Amen. Pro remissione peccatorum. Deus qui nullum respuis, sed quantumvis peccantibus . . . Amen. Pro tentatis et tribulatis. Deus qui justificas impium, et non vis mortem peccatorum . . . Amen. Pro iter agentibus. Adesto Domine supplicationibus nostris, et viam . . . Amen. Pro infirmis. Omnipotens sempiterne Deus, salus æterna credentium . . . Amen. Pro tribulatione peccatorum. Ineffabilem nobis Domine misericordiam tuam clementer ostende . . . Amen. Pro peccatis. Exaudi quæsumus Domine supplicum preces . . . Amen. Pro salute vivorum. Prætende Domine fidelibus tuis dexteram cælestis auxilii . . . Amen. Pro vivis et defunctis. Omnipotens sempiterne Deus, qui vivorum dominaris . . . Amen. *℣*. Domine exaudi . . . *℟*. Et clamor . . . *℣*. Exaudiat nos . . . *℟*. Et custodiat nos . . . Amen.

Preces dicendæ in principio congregationis. Veni sancte Spiritus reple tuorum corda fidelium . . . Kyrie eleyson. Pater noster. *℣*. Memento congregationis tuæ. *℟*. Quam possedisti . . . *℣*. Domine exaudi . . . *℟*. Et clamor . . . Oremus. Mentis nostras quæsumus Domine lumine tuæ claritatis illustra . . . Amen.

Preces dicendæ in fine Congregationis. Kyrie eleyson. Pater noster.
 V. Confirma hoc Deus . . . R. A templo sancto tuo . . . V. Domine exaudi . . . R. Et clamor . . . Oremus. Præsta nobis, quæsumus Domine, auxilium gratiæ tuæ . . . Amen. V. Retribuere dignare Domine benefactoribus nostris vivis atque defunctis vitam eternam . . . R. Amen.

Ad invocandam gratiam Sancti Spiritus. Hymnus. Veni creator Spiritus. vel. Veni sancte Spiritus, et emitte cælitus lucis tuæ radium. V. Emitte Spiritum tuum . . . R. Et renovabis . . . V. Domine exaudi . . . R. Et clamor . . . Oremus. Deus qui corda fidelium . . . R. Amen. Alia oratio. Deus cui omne cor patet . . . Amen. Pro devotis amicis. Oratio. Deus qui charitatis dona per gratiam Sancti Spiritus . . . Amen. Pro inimicis. Oratio. Deus pacis, charitatisque amator . . . Amen. Ad repellendas malas cogitationes. Oratio. Omnipotens et mitissime Deus, respice propitius preces nostras . . . Amen. Ad postulandam charitatem. Oratio. Deus qui diligentibus te facis cuncta prodesse . . . Amen. Ad postulandam patientiam. Oratio. Deus qui unigeniti tui patientia antiqui hostis . . . Amen. Ad postulandam continentiam. Oratio. Ure igne sancti Spiritus renes nostros . . . Amen. V. Domine exaudi . . . R. Et clamor meus . . . V. Exaudiat nos Dominus. R. Et custodiat nos semper. Amen. Gratiarum actiones. Te Deum laudamus; vel Hymnus. Jesu nostra redemptio. V. Benedicamus Patrem . . . R. Laudemus et superexaltemus . . . V. Domine exaudi . . . R. Et clamor meus. Oremus. Deus cujus misericordiæ non est numerus . . . Amen. V. Domine exaudi . . . R. Et clamor . . . V. Benedicamus Domino. R. Deo gratias.

Hymni per totum annum.

Orationes Dominicales et Feriales cum suis Antiphonis et Versiculis per annum.

Orationes propriæ de Sanctis cum suis Antiphonis et Versiculis.

Orationes communes de Sanctis.

Officium S. Crucis.

Officium S. Spiritus.

Exercitium Quotidianum. Cum mane surgis muniens te signo sanctæ Crucis dic. In nomine. Deinde junctis manibus ante pectus; dic Amen. Benedicta sit sancta et individua Trinitas . . . Pater noster. Ave Maria. Credo in Deum. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini . . . Misereatur nostri omnipotens Deus . . . R. Amen. Indulgentiam, absolutionem, et remissionem . . . R. Amen. Dignare Domine die isto sine peccato nos custodire. Miserere nostri Domine . . . Fiat misericordia tua . . . Domine exaudi . . . Et clamor meus . . . Oratio. Domine Deus omnipotens, qui ad principium hujus diei . . . Amen. Oratio. Dirigere et sanctificare, regere et gubernare . . . Amen. Angele Dei qui custos es mei . . . Amen. Benedictio. Dominus nos benedicat . . . Amen. Cum mane, meridie, et vesperi salutationis angelicæ signum datur. Angelus Domini annunciavit Mariæ . . . Ave

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Maria. Ecce ancilla Domini . . . Ave Maria. Et verbum caro factum est . . . Ave Maria. Oratio. Gratiam tuam quæsumus Domine mentibus tuis infunde . . . Amen. Fidelium animæ . . . Ante inchoationem officii. Oratio. Actiones nostras quæsumus Domine aspirando præveni . . . Amen. Post officium. Oratio. Suscipe clementissime Deus precibus et meritis beatæ Mariæ . . . Amen. Exeundo domum dic. Vias tuas Domine demonstra mihi . . . Intrando ecclesiam. Domine in multitudine misericordiæ tuæ . . . In aspersione aquæ benedictæ. Asperges me Domine hyssopo . . . Ad sacrosanctum Eucharistiæ sacramentum. Oratio. Ave verum corpus natum de Maria virgine . . . Amen. Oratio ante missam. Clementissime pater misericordiarum . . . Amen. Benedictio mensæ pro sæcularibus. Benedicite. R̃. Benedicite. Oratio. Benedic Domine nos et hæc tua dona . . . R̃. Amen. Gratiarum actio post mensam. Benedicamus Domino. Deo gratias. Oratio. Agimus tibi gratias omnipotens Deus pro universis beneficiis tuis . . . R̃. Amen. Kyrie eleyson. Pater. Ṽ. Et ne . . . R̃. Sed libera . . . Ṽ. Sit nomen . . . R̃. Ex hoc nunc . . . Oremus. Retribuere dignare Domine . . . R̃. Amen. Ṽ. Et fidelium animæ . . . R̃. Amen. Cum vadis dormitum munies te signo sanctæ Crucis dic. In nomine. Deinde junctis manibus ante pectus, dic Amen. Benedicta sit sancta et individua Trinitas . . . Pater noster. Ave. Credo. Confiteor. Hymnus. Te lucis ante terminum. Salva nos domine vigilantes . . . Custodi nos domine ut pupillam oculi . . . Dignare domine nocte ista sine peccato . . . Miserere nostri domine . . . Fiat misericordia tua . . . Domine exaudi . . . Et clamor . . . Oratio. Visita quæsumus Domine habitationem istam . . . Amen. Angele Dei qui custos es mei . . . Amen. Benedictio. Benedicat et custodiat nos omnipotens et misericors Dominus . . . Amen.

Oratio præparatoria ad confessionem sacramentalem. Conditor cæli et terræ . . . Amen. Oratio ante confessionem sacramentalem. Suscipe confessionem meam piissime ac clementissime Domine Jesu Christe . . . Amen.

Oratio post confessionem. Sit tibi Domine obsecro, meritis beatæ semper virginis . . . Amen.

Oratio ante sacram communionem. Ad mensam dulcissimi convivii tui pie Domine Jesu Christe . . . Amen. Alia oratio Sancti Thomæ Aquinatis ante communionem. Omnipotens sempiternus Deus ecce accedo ad sacramentum unigeniti filii tui . . . Amen.

Oratio Sancti Thomæ Aquinatis post communionem. Gratias tibi ago Domine sancte pater omnipotens æterne Deus, qui me peccatorem . . . Amen. Alia oratio S. Bonaventuræ post communionem. Transfige dulcissime Domine Jesu medullas . . . Amen. Alia oratio post communionem. Ineffabilem misericordiam tuam Domine Jesu Christe humiliter exoro . . . Amen.

Orationes seu Meditationes variæ de Passione Domini. Oratio de singulis arti-

culis passionis. Deus qui pro redemptione mundi voluisti nasci . . . Amen. Alia oratio. Domine Jesu Christe in cujus ditione cuncta sunt posita . . . Amen. Ad vulnera Christi. Oratio. Rogo te Domine Jesu per illa salutifera vulnera tua . . . Amen. Meditationes piæ de passione Christi. O Domine Jesu Christe, adoro te in cruce pendentem . . . Amen. Pater noster. Ave Maria. O Domine Jesu Christe, adoro te in cruce vulneratum . . . Amen. Pater noster. Ave Maria. O Domine Jesu Christe, propter illam amaritudinem . . . Amen. Pater noster. Ave Maria. O Domine Jesu Christe, adoro te descendantem ad inferos . . . Amen. Pater noster. Ave Maria. O Domine Jesu Christe, adoro te resurgentem a mortuis . . . Amen. Pater noster. Ave Maria. O Domine Jesu Christe, pastor bone justos conserva . . . Amen. Pater noster. Ave Maria. O Domine Jesu Christe, adoro te in sepulchro positum . . . Amen. Pater noster. Ave Maria. De septem verbis quæ Christus in cruce pendens dixit. Oratio. Domine Jesu Christe fili Dei vivi, qui in cruce pendens dixisti . . . Amen. Salutationes ad omnia membra Christi et sui ipsius ad eum commendatio. Salve tremendum cunctis potestatibus caput Domini Jesu Christi . . . Amen.

Oratio ad beatam virginem Mariam. Obsecro te domina sancta Maria mater Dei . . . Amen. Alia oratio ad eandem et simul ad B. Joannem evangelistam. O intemerata et in æternum benedicta . . . Amen. Planctus beatæ Mariæ virginis. Stabat mater dolorosa . . . Amen. V. Tuam ipsius animam . . . R. Et revelentur . . . Oratio. Interveniatur pro nobis quæsumus Domine Jesu Christe nunc et in hora mortis nostræ . . . Amen. Commendatio ad virginem Mariam. O domina mea sancta Maria, me in tuam benedictam fidem . . . Amen. Alia oratio ad virginem. O Maria Dei genitrix et virgo gratiosa, omnium desolatorum ad te clamantium consolatrix . . . Amen.

Oratio divi Gregorii papæ, quæ habetur in fine explanationum septem Psalmorum pænitentium. Bone Jesu, verbum Patris, splendor paternæ gloriæ . . . Amen.

Oratio ad Jesum. O Bone Jesu, O piissime Jesu, O dulcissime Jesu, O Jesu fili Mariæ Virginis . . . Amen.

Oratio beati Thomæ de Aquino. Concede mihi misericors Deus, quæ tibi placita sunt ardentem concupiscere . . . Amen. Alia oratio S. Thomæ de Aquino ante studium. Creator ineffabilis, qui de thesauris sapientiæ tuæ . . . Amen.

Oratio in afflictione. O dulcissime Domine Jesu Christe verus Deus . . . Amen.

Psalmus in tribulatione. Qui habitat in adjutorio. Oratio. Deus, qui contritorum non despicis gemitum . . . Amen.

Symbolum Athanasii. Quicumque vult . . .

Itinerarium. In ipso itineris ingressu, si solus fuerit, dicat in singulari; si cum sociis in plurali. Antiph. In viam pacis. Canticum. Bene-

dictus dominus Deus Israel. An. In viam pacis et prosperitatis dirigat me (si fuit solus) nos (si fuerint socii). Omnipotens et misericors Dominus et angelus Raphael comitetur mecum (vel nobiscum) . . . Kyrie eleison. Pater noster. Secreto. *Ÿ*. Et ne nos . . . *R*. Sed libera . . . *Ÿ*. Salvos fac . . . *R*. Deus meus . . . *Ÿ*. Mitte nobis Domine . . . *R*. Et de Sion . . . *Ÿ*. Esto nobis . . . *R*. A facie inimici. *Ÿ*. Nihil proficiat . . . *R*. Et filius iniquitatis . . . *Ÿ*. Benedictus dominus . . . *R*. Prosperum iter . . . *Ÿ*. Vias tuas . . . *R*. Et semitas tuas . . . *Ÿ*. Utinam dirigantur . . . *R*. Ad custodiendas ustificationes tuas. *Ÿ*. Erunt prava in directa. *R*. Et aspera in vias plenas. *Ÿ*. Angelis suis Deus . . . *R*. Ut custodiant te . . . *Ÿ*. Domine exaudi . . . *R*. Et clamor meus . . . Oremus. Deus qui filios Israel . . . Deus qui Abraham puerum tuum de Ur . . . Adesto quæsumus Domine supplicationibus nostris . . . Præsta, quæsumus omnipotens Deus ut familia tua . . . *R*. Amen. *Ÿ*. Procedamus in pace. *R*. In nomine Domini. Amen.

Finis.

Index eorum quæ in hoc volumine continentur.

A.D. 1573. Plantinian Press, Antwerp. 8º.

. The title is "*Officium Beatæ Mariæ Virginis nuper reformatum, et Pii V. Pont. Max. jussu editum. Antwerpia ex officina Christophori Plantini. M.D. LXXIII. Cum privilegio et indulgentiis.*"

Summarium constitutionis, et indulgentiarum, ac decretorum S.D.N.D. Pii Papæ V. super recitatione Officii Beatæ Mariæ Virginis. Sanctissimus in Christo pater et D.N.D. Pius, divina providentia Papa V. per suas litteras in forma motus proprii, sub datum Romæ apud S. Petrum, anno incarnationis dominicæ 1570. V. Id. Martii, Pontificatus sui anno VI. et publicati die V. Aprilis, 1571 (Sec 3. Pontifex Officium B. Mariæ observari præcipit) Officia quæcumque in primis italico . . . tollimus et abolemus. (Sec. 4. Aliaque officia tollit et abolet; nisi in primæva institutione, vel a consuetudine supra 200 annos approbatæ fuerint, et non sint vulgari sermone composita). Ipsisque in virtute sanctæ obedientiæ interdicens . . . ut illud etiam in choro dicere et psallere possint permittimus. (Sec. 5. Hortatur omnes alios non obligatos recitare Officium B. Mariæ ut officio isto reformato uti velint) Ab eis vero qui ad ejusdem Officii B. Mariæ Virginis recitationem non aliqua obligatione tenentur . . . hoc nostrum officium non perlegant vel recitent. (Sec. 6. Officiaque antiqua inquisitoribus consignari mandat) Ac ut ipsorum Officiorum vulgaris idiomatis et sermonis abusus re ipsa penitus aboleatur . . . consignari quamprimum jubemus. (Sec. 7. Officium vero reformatum, immutari non posse statuit) Statuentes huic nostro Officio nuper edito . . . et neminem muneri suo nisi hac formula satisfacere posse. (Sec. 8 Indulgentias illud recitantibus concedit) Ac ut fidelium omnium voluntas et studium . . . recitantibus conceduntur.

Pius PP.V. Dilecto filio Christophoro Plantino, in civitate Antuerpiensi librorum impressori. Dilecte fili salutem et apostolicam benedictionem. Supplicari nobis nuper fecit dilectus filius noster Antonius Cardinalis Granuellanus, regni Neapolitani Prorex; ut pro publica Christi fidelium, et præsertim inferioris Germaniæ, et aliarum christianæ ditionis partium devotione spiritualique consolatione, Officium beatæ et gloriosæ semperque virginis Dei genitricis Mariæ, quod nuper in alma urbe nostra impressum est, a te imprimendi licentiam concedere de benignitate apostolica dignaremur . . . Datum Romæ, apud sanctum Petrum, sub annulo piscatoris, die xiii. Martii. M.D.LXXII. Pontificatus nostri anno septimo.

Initium S. Evangelii secundum Johannem. Gloria tibi domine. In principio erat verbum . . .

Sequentia S. Evangelii secundum Matthæum. Gloria tibi domine. Cum natus esset Jesus in Bethlehem Judæ . . .

Sequentia S. Evangelii secundum Marcum. Gloria tibi domine. In illo tempore recumbentibus undecim discipulis . . .

Sequentia S. Evangelii secundum Lucam. Gloria tibi domine. In illo tempore missus est angelus Gabriel a Deo . . . Deo gratias.

A. D. 1599. Arnold Conings, Antwerp. 120. Latin and English. No. 267.

* * The title is "The Primer or Office of the blessed Virgin Mary, in Latin and English, according to the reformed Latin, and with like graces privileged."

To the christian reader. For the more utility of such of the english nation as understand not the Latin tongue; it hath been thought convenient to publish, in Latin and English, the Primer or Office of the blessed Virgin Mary; containing nothing but matter of prayer and devotion, and therefore not offensive to any except it be in respect of the service of God, according to the ancient faith of our christian forefathers who have continued in former ages (even as the most part of Christendom yet observeth) the worthy magnifying of His most blessed Mother, fulfilling therein her own prophesy of such generations of faithful people as ever should call her blessed. For unto her, to whom the almighty God of heaven did vouchsafe to send in ambassage his holy Archangel Gabriel, by whose mouth should first be pronounced "Hail Mary full of grace, our Lord is with thee blessed art thou among women, &c." Well may earthly creatures, following so worthy an example and president, often repeat this glorious salutation, and sue for her intercession unto him with whom she now liveth in everlasting glory, and cannot be unmindful of those generations that still must continue the remembrance of her blessedness, according as herself of such fore-told long before they were born. The due consideration whereof, as it must needs move these christians to the performance of like ancient devotion unto her, so our Lord vouchsafe that others thereby may be moved, not only to cease to hate them for the continuance of her praise, but also to unite themselves

and concur in the honoring of that blessed mother, by whose intercession they may obtain mercy of that blessed fruit of her womb, her son, and our saviour Jesus Christ. The veneration of other Saints and desire of their intercession hath in like manner by devout christians been used: who knowing them to be united with God in such charity that they desire the salvation of all and rejoice at the conversion of sinners, do also know that God's will is such, that he will be praised and glorified in his Saints. In the translation of the psalms and other parts of Holy Scripture the direct sense, as is most requisite, hath more been sought to be observed than any phrases in our language more affected and pleasing. The hymns in the Office of our Lady, as also those for the whole year, notwithstanding the difficulty, are so turned into english meter as that they may be sung unto the same tunes in english that they bear in latin. I wish that all may be to the increase of thy devotion, to the supreme honor of the most holy glorious and undivided Trinity, God the Father, God the Son, and God the Holy Ghost, and to the laud of the blessed Virgin and all saints. R. V. [Richard Verstegen]. Vouchsafe good reader to remember in thy prayers such as have assisted to the furtherance of this work.

A Table of the moveable feasts, according to the reformed Kalender from the year of our Lord 1600 to the year 1625.

In the ensuing Kalender, besides the feasts of the Saints usually set down, the feasts of many notable Saints of England are also added. Then follows the Kalender.

An introduction to the Christian faith.¹ *Symbolum Apostolorum* . . . The Apostles Creed. *Oratio dominicalis*. Our Lord's prayer. *Salutatio angelica*. The angelical salutation. *Decem Dei præcepta quæ in decalogo continentur*. The ten precepts of God which are contained in the decalogue. The seven sacraments of the Catholick church. The theological virtues. The cardinal virtues. The gifts of the Holy Ghost. The fruits of the Holy Ghost. The precepts of charity. The precepts of the church. The spiritual works of mercy. The corporal works of mercy. The Beatitudes. The five bodily senses. The seven capital sins which are commonly called deadly. The four last things to be remembered.

The beginning of the gospel according to St. John.² Glory be to thee, O Lord. In the beginning was the word . . . Thanks be to God.

The office of our B. Lady to be said from the day after the Purification unto the Evensong of the Saturday before the first Sunday of Advent, saving that on the day of the Annunciation it is said as hereafter followeth in the Advent.

The Office of our B. Lady to be said from the Evensong of the Saturday

¹ The Apostles Creed. The Lord's prayer. The angelical salutation. The ten precepts of God are in Latin and English. The rest is in English only.

² This is in english only.

before the first Sunday in Advent, unto the evensong of Christmas eve ;
and on the day of the Annunciation of our B. Lady.

The office of our B. Lady to be said from the Evensong of Christmas eve, unto
the whole day of the Purification.

The Office or Service for the Dead.

The Gradual Psalms.

The Seven Psalms are to be said with the Litanies kneeling.

The Litanies and prayers.

The Office of the Holy Cross.

The Office of the Holy Ghost.

A daily Exercise. When thou risest in the morning, arming thyself with the
sign of the cross, say. In the name. That done thy hands joined
before thy breast, say. Amen. Blessed be the holy and undivided
Trinity, now and ever, and world without end. Our Father. Hail
Mary. I believe in God. I confess unto almighty God, to blessed
Mary ever Virgin . . . Almighty God have mercy upon us . . .
R̄. Amen. The almighty and merciful God give unto us pardon . . .
R̄. Amen. Vouchsafe O Lord to keep us this day without sin. Be
merciful unto us, O Lord . . . O Lord hear my prayer. And let my cry
come unto Thee. A prayer. O Lord God almighty which hast caused
us to come unto the beginning of the day . . . Amen. A prayer. Vouch-
safe, O Lord God, King of heaven and earth to direct and sanctify . . .
Amen. O angel of God, which art my keeper illuminate, guard . . .
Amen. The blessing. Our Lord bless us and defend us from all evil
. . . Amen. When at morning, noon-tide, and evening the sign of the
salutation is given, say: The angel of God declared unto Mary . . .
Hail Mary. Behold the handmaid of our Lord . . . Hail Mary.
Behold the handmaid of our Lord . . . Hail Mary. And the word was
made flesh . . . Hail Mary. A prayer. We beseech Thee, O Lord,
pour forth Thy grace into our minds . . . Amen. The souls of the
faithful . . . Amen. Before the beginning of any office. A prayer.
Prevent we beseech Thee, O Lord our actions . . . Amen. After the
office. A prayer. Accept O most clement God, by the prayers and
merits of blessed Mary ever a virgin . . . Amen. In going forth of thy
house, say: Shew me, O Lord, thy ways, and teach me thy paths . . .
Entering into the church. O Lord, in the multitude of Thy mercies I
will enter into thy house . . . In sprinkling of holy water. Thou shalt
sprinkle me, O Lord, with hyssop . . . Unto the holy sacrament of the
Eucharist. A prayer. All hail true body born of the virgin Mary . . .
Amen. A prayer before Mass. O most clement Father of mercies, and
God of all consolation . . . Amen. The blessing before meat for
secular persons. Bless ye. R̄. Bless ye. The prayer. Bless us, O Lord,
and these Thy gifts which we are to receive of thy bounty. R̄. Amen.
Grace after meat. Bless we our Lord. R̄. Thanks be to God.
The prayer. We give Thee thanks, O almighty God, for all thy benefits

. . . R̄. Amen. Lord have mercy upon us. Our Father. V̄. And lead us not . . . R̄. But deliver us . . . V̄. The name of our Lord . . . R̄. From this time forth . . . Let us pray. Vouchsafe, O Lord, to render to all our benefactors . . . R̄. Amen. V̄. And the souls of the faithful . . . R̄. Amen. When thou goest to sleep arming thee with the sign of the cross, say, In the name. Then thy hands joined before thy breast, say. Amen. Blessed be the holy and undivided Trinity . . . Our Father. Hail Mary. I believe. With I confess &c. as before. The hymn. Before the lightsome day expire . . . Amen. Save us, O Lord, waking . . . Keep us, O Lord, as the apple of the eye . . . Vouchsafe O Lord to keep us this night . . . Have mercy upon us . . . Let thy mercy, O Lord . . . O Lord hear my prayer . . . And let my cry . . . The prayer. Visit we beseech Thee, O Lord, this habitation . . . Amen. O angel of God which art my guardian, lighten, guard, rule . . . Amen. The blessing. The almighty and merciful Lord . . . Amen.

A preparatory prayer before sacramental confession. O maker of heaven and earth, King of kings . . . Amen. A prayer before sacramental confession. Receive my confession, O most benign and most clement Lord Jesu Christ . . . Amen.

A prayer after confession. I beseech Thee, O Lord, let this my confession be grateful . . . Amen.

A prayer before receiving the B. Sacrament. O most benign Lord Jesu Christ, I a sinner presuming nothing . . . Amen. Another prayer of S. Thomas of Aquine before receiving the B. Sacrament. Almighty and eternal God, behold I come to the sacrament of Thy only-begotten Son . . . Amen.

- A prayer after receiving the B. Sacrament by St. Thomas of Aquine. I give Thee thanks, O holy Lord, Father almighty . . . Amen. Another prayer after receiving the B. Sacrament by Saint Bonaventure. Pierce through, O sweet Lord Jesu the marrow and bowels of my soul . . . Amen. Another prayer after receiving the blessed Sacrament. O Lord Jesu Christ, I humbly beseech Thy unspeakable mercy that this sacrament of thy body and blood . . . Amen.

Sundry prayers or meditations of the passion of our Lord. A prayer of the particular articles of the passion. O God, which for the redemption of the world would'st be born . . . Amen. Another prayer. O Lord Jesu Christ, in whose power all things are put . . . Amen. A prayer unto the wounds of Christ. I beseech Thee O Lord Jesu, by those Thy health-bringing wounds . . . Amen. Godly meditations of the passion of Christ. O Lord Jesu Christ, I adore thee hanging on the cross wearing a crown of thorns on thy head . . . Amen. Our Father. Hail Mary. O Lord Jesu Christ, I adore thee wounded upon the cross being given gall and vinegar to drink . . . Amen. Our Father. Hail Mary. O Lord Jesu Christ, I beseech thee for that bitterness which thou en-

dured'st upon the cross . . . Amen. Our Father. Hail Mary. O Lord Jesu Christ, I adore thee descending into hell and delivering the captives Amen. Our Father. Hail Mary. O Lord Jesu Christ, I adore thee rising from the dead . . . Our Father. Hail Mary. O Lord Jesu Christ, the good shepherd, preserve the just . . . Amen. Our Father. Hail Mary. O Lord Jesu Christ, I adore thee laid in the sepulchre . . . Amen. Our Father. Hail Mary. Of the seven words which Christ spake hanging on the cross, A prayer. O Lord Jesu Christ, Son of the living God, which hanging upon the cross said'st . . . Amen. Salutations to all the parts of Christ, and recommendation of himself unto Him. All hail, O head of our Lord and Saviour Jesu Christ . . . Amen.

A prayer to the blessed Virgin Mary. I beseech Thee, O holy Lady Mary, mother of God most full of pity . . . Amen. Another prayer to the said Virgin and withall unto S. John the evangelist. O untouched and for ever blessed, singular and incomparable Virgin Mary mother of God . . . Amen. The plaint of the blessed Virgin Mary. The mother stood in woful wise . . . Amen. *Y.* The sword of sorrow hath passed through thy soul. *E.* That cogitations may be revealed . . . A prayer. We beseech Thee, O Lord Jesu Christ, that the blessed Virgin Mary thy mother may be a mean for us . . . Amen. A recommendation unto the Virgin Mary. O my Lady, holy Mary, I recommend myself into Thy blessed trust . . . Amen. Another prayer unto the Virgin. O Mary mother of God and gracious Virgin the true comforter of all desolate persons . . . Amen.

A prayer of S. Gregory the pope which is in the end of the exposition of the seven penitential psalms. O good Jesu, the word of the Father, the brightness of fatherly glory . . . Amen.

A prayer unto Jesus. O good Jesu, O most benign Jesu, O sweetest Jesu, O Jesu the Son of the Virgin Mary . . . Amen.

A prayer of St. Thomas of Aquyne. Grant unto me, O merciful God, ardently to desire . . . Amen. Another prayer of St. Thomas of Aquyne before study. O unspeakable Creator, which forth of the treasure of Thy wisdom . . . Amen.

A prayer in affliction. O most sweet Lord Jesu Christ, the true God who from the bosom of the highest almighty father . . . Amen.

A psalm in tribulation. He that dwelleth in the help of the highest. A prayer. O God, which despisest not the wailing of the contrite . . . Amen.

The Creed of Athanasius. Whosoever will be saved . . .

The Passion of our Lord Jesus Christ according to Matthew. Chap. 26. At that time Jesus said to his disciples . . .

The Passion of our Lord Jesus Christ according to Mark. Chap. 14. At that time the Pasche was . . .

The Passion of our Lord Jesus Christ according to Luke. Chap. 22. At that time the festival day of the azymes approached . . .

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The Passion of our Lord Jesus Christ according to John. Chap. 18. At that time Jesus went forth with his disciples . . .

The antiphons, verses and prayers of the principal feasts of the whole year.

Prayers and orisons to be said after the Litanies, according to diversity of times.

The Litanies are said unto the Psalm. O God incline thyself unto my aid, as before. Then the verse. I said O Lord have mercy upon me. *R.* Heal my soul . . . *V.* Turn unto us, Lord . . . *R.* And be thou intreatable . . . *V.* Let thy mercy O Lord light upon us. *R.* Even as we have hoped in thee. *V.* Let thy Priests . . . *R.* And let thy saints rejoice. *V.* O Lord save the King. *R.* And hear us . . . *V.* Save thy people, O Lord . . . *R.* And govern them . . . *V.* Be mindful of thy congregation. *R.* Which thou hast possessed . . . *V.* Let peace be made . . . *R.* And abundance . . . *V.* Let us pray for the faithful departed. *R.* Eternal rest . . . *V.* Let them rest . . . *R.* Amen. *V.* For our brethren absent. *R.* Save thy servants . . . *V.* For the afflicted and captives. *R.* Deliver them O God . . . *V.* Send them help . . . *R.* And from Sion . . . *V.* O Lord hear . . . *R.* And let my cry . . . The 78 Psalm. O God the gentiles are come. Or the Psalm. Our God is a refuge (as before leaf 60) The psalm being ended is to be said. *V.* Convert us . . . *R.* And shew thy face . . . *V.* Rise up, help us . . . *R.* And deliver us . . . *V.* O Lord hear . . . *R.* And let my cry . . . Let us pray. Prayer to require suffrages of saints. We beseech thee, O Lord, defend us from all perils . . . Amen. Prayer for the holy church of God. O almighty everlasting God which hast revealed thy glory . . . Amen. Prayer for the chief bishop. O God the pastor and governor of all faithful . . . Amen. Prayer for every degree of the church. O almighty everlasting God, by whose spirit the whole body of the church . . . Amen. Prayer for any necessity of the church and anything to be obtained. O God our refuge and strength, the very author of piety . . . Amen. Prayer against the persecutors of the church. We beseech thee, O Lord, admit being appeased the prayers of thy church . . . Amen. Prayer for the demanding help against infidels. O most merciful God, who rememberest not the iniquities . . . Amen. Prayer for the Emperor. O God protector of all kingdoms, and especially of the christian empire . . . Amen. Prayer for the King. We beseech thee, O almighty God, that thy servant N our King . . . Amen. Prayer for those that are to be catechised. O almighty everlasting God, which ever makest the church fruitful . . . Amen. Prayer that the world may be purged from all errors. O almighty everlasting God, the consolation of the sorrowful . . . Amen. Prayer for hereticks and schismatics. O almighty everlasting God, which savest all men . . . Amen. Prayer for the unfaithful Jews. O almighty everlasting God, which repellst not from thy mercy . . . Amen. Prayer for the pagans. O almighty everlasting God, which desires not the death of sinners . . . Amen. Prayer in the time

of war. O God which dissolvest wars, and by the power of thy protection . . . Amen. Prayer against Pagans. O almighty everlasting God, in whose hand are the powers of all . . . Amen. Prayer for peace. O God from whom all holy desires . . . Amen. Prayer in the time of famine and pestilence. Grant unto us we beseech thee, O Lord, the effect of our prayer . . . Amen. Prayer for rain. O God in whom we live, are moved and have our being . . . Amen. Prayer for fair weather. Hear us, O Lord crying unto thee and grant unto us, making supplications, fair weather . . . Amen. Prayer to be used in any tribulation. O almighty God, despise not thy people crying unto thee in affliction . . . Amen. Prayer for forgiveness of sins. O God, which rejectest none, but being pacified by merciful pity . . . Amen. Prayer for those that are tempted and troubled. O God which justifieth the wicked and wilt not the death of sinners . . . Amen. Prayer for such as are in journey. Harken to our supplications, O Lord, and dispose the way of thy servants . . . Amen. Prayer for the sick. O almighty and everlasting God, the eternal health of them that believe . . . Amen. Prayer in tribulation of sins. Shew with clemency, O Lord, thy unspeakable mercy unto us . . . Amen. Prayer for sins. Hear we beseech thee, O Lord, the prayers of thy suppliants . . . Amen. Prayer for the health of the living. Stretch out, O Lord, the right hand of thy heavenly help to thy faithful . . . Amen. Prayer for the living and the dead. O almighty everlasting God, which hast power over the living . . . Amen. *℣*. O Lord hear my prayer. *℟*. And let my cry . . . *℣*. Our Lord graciously hear us. *℟*. And keep us evermore. Amen.

Prayers to be said in the beginning of the congregation. Come Holy Ghost, replenish the hearts of thy faithful . . . Lord have mercy upon us . . . Our Father. *℣*. Be mindful of thy congregation. *℟*. Which thou hast possessed . . . *℣*. O Lord hear my prayer . . . *℟*. And let my cry . . . Let us pray. Illuminate our minds we beseech thee, O Lord, with the light of thy clearness . . . Amen. At the end of the congregation. Lord have mercy upon us. Our Father. *℣*. Confirm, O God, that which thou hast wrought on us. *℟*. From thy holy temple . . . *℣*. O Lord hear . . . *℟*. And let my cry . . . Let us pray. Grant unto us, we beseech thee, O Lord the help of thy grace . . . Amen. *℣*. Vouchsafe O Lord to render eternal life to our benefactors alive and dead. Amen.

To call for the grace of the Holy Ghost. The Hymn. Come Holy Ghost that us hath made. Or this sequence. Come unto us Holy Ghost, send us from the heavenly coast . . . Amen. *℣*. Send forth thy spirit . . . *℟*. And thou shalt renew . . . *℣*. O Lord hear . . . *℟*. And let my cry . . . Let us pray. O God, which by inlightening of the Holy Ghost . . . Amen. Another prayer. O God, to whom each heart is open . . . Amen. Prayer for devout friends. O God, which hast poured the gifts of charity by the grace of the Holy Ghost . . . Amen.

Prayer for our enemies. O God, the lover and keeper of peace . . . Amen. Prayer to repel wicked thoughts. O almighty and most mild God, mercifully regard our prayers . . . Amen. Prayer to require charity. O God, which makest all things to profit them that love thee . . . Amen. Prayer to require patience. O God, which hast broken the pride of the old enemy . . . Amen. Prayer to require continence. Kindle with the fire of the Holy Ghost our reins . . . Amen. *℣*. O Lord hear . . . *℟*. And let my cry . . . *℣*. Our Lord graciously hear us. *℟*. And keep us . . . Amen. Thanksgiving. We praise thee, O God, or the Hymn. O Jesus our redemption. *℣*. Bless we the Father . . . *℟*. Let us praise and extol him . . . *℣*. O Lord hear . . . *℟*. And let my cry . . . Let us pray. O God of whose mercy there is no number . . . Amen. *℣*. O Lord hear . . . *℟*. And let my cry . . . *℣*. Bless we our Lord. *℟*. Thanks be to God.

Prayers in journeys. In the beginning of thy journey, if thou be alone, say in the singular number; if with company in the plural. The Antiphona. In the way of peace. The song. Blessed be our Lord God of Israel. In the end. Glory. That done let the Antiphona be repeated. In the way of peace and prosperity let him direct me; if thou be alone [or us, if there be company] the almighty and merciful Lord and the angel Raphael accompany me [or us] in the way; that with peace, safety, and joy I [or we] may return home. Lord have mercy upon us. Our Father (in secret) *℣*. And lead us not into temptation. *℟*. But deliver us from evil. *℣*. Make safe thy servants *℟*. My God trusting in thee. *℣*. Send us help . . . *℟*. And from Sion . . . *℣*. Be unto us . . . *℟*. From the face . . . *℣*. Let not the enemy . . . *℟*. And let not the son of iniquity. *℣*. Blessed be our Lord . . . *℟*. The God of our salvation . . . *℣*. Shew unto me . . . *℟*. And teach me . . . *℣*. O that our ways . . . *℟*. To keep thy righteousness. *℣*. The crooked . . . *℟*. And the rough . . . *℣*. God hath given charge . . . *℟*. That they may guard thee . . . *℣*. O Lord hear . . . *℟*. And let my cry . . . *℣*. Our Lord be with you. *℟*. And with thy spirit. Let us pray. O God which did'st make the children of Israel to pass dry foot . . . Amen. O God, which hast preserved unhurt through all the ways of his peregrination thy servant Abraham . . . Hearken, O Lord, we beseech thee unto our supplications . . . Grant we beseech thee, O almighty God, that thy family . . . *℟*. Amen. *℣*. Let us proceed in peace. *℟*. In the name of our Lord. Amen.

Finis.

A table of the contents of this book.

The manner how to serve the Priest at mass.¹

The hymns through the whole year.²

¹ This is in Latin only.

² These hymns as well as the rest of the book are in english only.

Prayers on Sundays and other days with their antiphons and versicles throughout the year.

The prayers proper to the Saints with their antiphons and versicles.

The prayers common to Saints.

The holy Gospel according to Matthew. Glory be to thee, O Lord. When Jesus was born in Bethlehem of Juda . . .

The holy Gospel according to Mark. Glory be to thee, O Lord. At that time Jesus appeared to the eleven disciples . . .

The holy Gospel according to Luke. Glory be to thee, O Lord. At that time the angel Gabriel was sent of God . . . R7. Thanks be to God.

Finis.

A.D. 1604. Arnold Conings, Antwerp. 120. Latin and English. No. 268.

* * The title is "The Primer, or Office of the blessed Virgin Marie, in Latin and English: according to the reformed Latin, and with like graces privileged."

In the ensuing Kalender, besides the feasts of the Saints usually set down, the feasts of divers notable Saints of England, Scotland, Ireland, and Wales are also added. Then follows the Kalender.

A.D. 1607. Plantinian Press, Antwerp, for John Moret, Antwerp. 80. Latin. No. 269.

* * The title is "*Officium beatæ Mariæ Virginis. Pii. V. Pont. Max. jussu editum. Cum Calendario Gregoriano,¹ a Sixto PP.V. et S.D.N. Clemente VIII. Pont. Max. aliquot Sanctorum festis aucto . . . Cum gratia et privilegio.*"

Summarium constitutionis et indulgentiarum ac decretorum S.D.N.D. Pii Papæ V. super recitatione Officii Beatæ Mariæ Virginis. Sanctissimus in Christo Pater, et D.N.D. Pius divina providentia Papa V. per suas litteras in forma motus proprii, sub Datum Romæ apud S. Petrum Anno incarnationis Dominicæ 1570. V. Id. Martii, Pontificatus sui anno VI. et publicati die v. Aprilis 1571. Officia quæcumque inprimis Italico . . . recitantibus conceduntur (as on page 356).

De indictione. Indictio est revolutio 15 annorum ab 1 usque ad 15 . . . cujus usus perpetuus est; initium tamen sumit ab anno correctionis 1582. Tabella indictionis ab anno correctionis. Nam si anno 1582 tribuas primum numerum qui est 10 et sequenti anno 1583; secundum numerum qui est II., et sic deinceps usque ad annum propositum . . . De anno et ejus partibus . . . Quando inchoatur Adventus Domini . . . Quatuor Tempora . . . Nuptiæ juxta decretum Concilii Tridentini . . . Ratio aurei numeri . . .

Tabula litterarum dominicalium ab Idibus Octobris anni correctionis 1582 (de-tractis prius decem diebus) usque ad annum 1700 exclusive. Tabula litterarum respondentium aureis numeris ab Idibus Octobris anni correctionis 1582 (de-tractis prius decem diebus) usque ad annum 1700 exclusive. Tabula temporalia festorum mobilium.

¹ See John J. Bond Handy-book, ed. 1875, page 6.

Clemens PP. VIII. ad futuram rei memoriam. Sinceræ fidei et devotionis affectus, quem dilecti filii hæredes quondam Christophori Plantini librorum impressores Antwerpienses, et nominatim Joannes Moretus ejusdem Christophori gener, ad nos et apostolicam sedem gerere comprobantur . . . præsertim vero Joanni prædicto, ut Missalia, Breviaria, et Diurna, necnon Officium parvum B. Mariæ juxta ritum et præscriptum Romanæ ecclesiæ, prout dictus Christophorus poterat, imprimere libere et licite possint, et valeant, auctoritate apostolica tenore præsentium licentiam concedimus et facultatem . . . datum Romæ apud S. Petrum, sub annulo Piscatoris, die VII. Martii M.D.XCII. Pontificatus nostri anno primo. M. Vestrius Barbeanus.

Summa privilegii regis catholici et Principum Belgarum. Philippus Dei gratia Hispaniarum, &c. Rex catholicus, diplomatibus suis sanxit ne quis citra voluntatem Joannis Moreti, Typographi Antwerpiensis, Missalia, Breviaria, Diurna, Officia B. Mariæ aut reliqua officia ad usum ecclesiæ catholicæ Romanæ edita: olimque a Christophoro Plantino p.m. dicti Moreti socero excusa, novisque officiis nunc aucta sive posthac augenda, mutanda, aut corrigenda ullo modo imprimat, aut alibi impressa in suas ditiones importet, venaliave habeat . . . Datis Bruxellæ, xvi Maii M.D.XCI et iisdem innovatis ac confirmatis, xxv Februarii MDXCVIII. Signat S. di Grimaldi et in Consilio Brab. J. de Buschere . . . Albertus et Isabella, Archiduces Austriæ, Duces Burgundiæ . . . approbarunt et confirmarunt litteris datis Bruxellæ xv Maii. M.DCI. Signat. I. de Buschere.

Colophon. Antwerpiæ, ex officina Plantiniana. Apud Johannem Moretum.

* * * *An earlier edition of this book is in the possession of the Rev: E. S. Dewick; the title is "Officium Beatæ Mariæ Virginis nuper reformatum et Pii V. Pont. Max. jussu editum. Cui accessit Kalendarium Gregorianum perpetuum, Parisiis, Apud Societatem Typographicum Librorum Officii Ecclesiastici ex Decreto Concilio Tridentino Via Jacobæa. Cum Privilegiis Pont. Max. & Franc. & Navarræ Regis Christianiss. M.D.XC.VII."*

* * * *The contents of this book are the same as those of No. 266, A.D. 1571 (page 349), with the exception of the kalendar, but the order of them is different.*

A.D. 1615. Henrie Jaey, Mackline, 160. English. No. 270.

* * * *The title is "The Primer, or Office of the blessed Virgin Marie, in english. According to the last edition of the Romane Breviarie. Cum gratia et privilegio."*

Christian reader. This office of our B. Lady being, with licence of Superiors, to be printed in English alone after the example of the French and Flemish who have it so in their language: it was thought fit not to bind the printer to follow rigorously the late edition in Latin and English;¹ but to renew the whole work, and make it as it were a new translation; which hath been performed in this manner. The places of holy Scripture, which are the principal part of the book, are accorded with the

¹ Primer. A.D. 1590. No. 267. page 357.

authentical translation of the Bible in english, lately published at Doway. The Hymns, most of which are used by the holy Church in her public office, are a new translation done by one most skilful in english poetry, wherein the literal sense is preserved with the true strain of the verse. The Antiphons and prayers for the Feasts, which are also part of the public Office, and whatsoever else is taken thence doth fully agree with the Breviary lately renewed and published by the authority of Clement the eight.

If this work fall into the hands of any not catholicks, and therefore possessed with a prejudicate conceit of the Roman church's idolatry: let them know, that whatsoever is here demanded of the Mother of God or any other Saint is asked of them, not as being able to give any thing of themselves, but as being friends of God, and therefore powerful to obtain any good thing at his bountiful hands, who is the only fountain of all goodness. At whose mercies seat vouchsafe pious reader to remember all those, who have laboured in the edition of this present work.

**A.D. 1616. John Heigham, St. Omers, 12^o. Latin and English.
No. 271.**

Summa Privilegii. Albertus et Isabella, Clara Eugenia Archiduces Austriæ, Duces Burgundiæ, Brabantiae etc Serenissimi Belgarum Principes, Diplomatus suis sanxerunt, nequis præter Joannis Heigham voluntatem, Officia Beatæ Mariæ, Anglice et Latine, ullo modo imprimat, vel alibi terrarum impressa, in earum ditiones importet, venaliave habeat. Qui secus faxerit, confiscatione librorum, et alia gravi pæna multabitur, uti latius patet, in literis datis. Bruxellæ, 1 Junii. 1612.

Signat. I. de Buschere.

A.D. 1627. 12^o. Latin.

* * The title is "*Officium B. Mariæ Virginis nuper reformatum, et Pii V Pont. Max. jussu editum, ubi omnia suis locis sunt extensa. Cum indulgentiis et orationibus a Clemente VIII ordinatis. Cum Calendario Gregoriano. Parisius apud Gabrielem Clopcejav via Jacobææ, sub signo Annuntiationis. M.DC.XXVII.*"

Litanie augustissimi nominis Jesu.

Litanie antiquissimi Eucharistiæ sacramenti.

Litanie beatæ Mariæ Virginis quæ in æde Loretana recitantur.

Precatio pro rege. Psalmus IV. Exaudiat te Dominus in die tribulationis. *℟*. Domine salvum . . . *℞*. Et exaudi . . . Oremus. Quæsumus omnipotens Deus ut famulus tuus rex noster . . . Amen.

A.D. 1632. 12^o. English. No. 275.

* * The title is "*The Primer or Office of the blessed Virgin Marie in english. According to the last edition of the Roman Breviary. Permissu Superiorum.*"

Litanie in nomine Jesu.

Litanie quæ singulis diebus Sabbathi, et festis beatissimæ Mariæ canuntur in sanctissima æde Lauretana.

A.D. 1632. Rouen, 12^o. English. No. 276.

. The title is "*The Primer or Office of the blessed Virgin Mary in english. According to the Roman use.*"

In the ensuing Calendar are set down very many principal feasts of the Saints of England, Scotland, and Ireland, upon the days which the Roman Calendar hath left void.

Act of contrition to be made once a day, especially to bed-wards. O my Lord Jesus Christ, true God and man, my Creator and redeemer . . . Amen.

A.D. 1644. Venice, apud Cieras, 4^o. Latin. No. 279.

. The title is "*Officium B. Mariæ Virginis nuper reformatum, et Pii Quinti Pont. Max. Jussu editum. Ad instar Breviarii Romani sub Urbano VIII recogniti. Cum indulgentiis.*"

Ex bulla sanctissimi D.N. Papæ Pii V. De recitatione Officii B. Mariæ Virginis. (Sec. 8. Indulgentias illud recitantibus concedit) Ac ut fidelium omnium voluntas et studium . . . recitantibus conceduntur. (as on page 350).

Tabula litterarum dominicalium ab Idibus Octobris anni correctionis 1582 (detractis prius decem diebus) usque ad annum 1700 exclusive.

Tabella Epactarum respondentium aureis numeris ab idibus Octobris anni correctionis 1582 (detractis prius x diebus) usque ad annum 1700 exclusive.

Tabella temporalia. Tabella festorum mobilium.

Tauola del far della Luna secondo il vero Computo.

Principiando il giorno secondo l'uso del l'horologio commune al tramantor del sole.

Tabella indictionis ab anno correctionis 1582.

De anni correctione, ejusque necessitate, ac Kalendario Gregoriano.

Oratio a sanctissimo domino nostro Urbano VIII edita. Ante oculos tuos Domine culpas nostras . . . Amen. *Ÿ.* Gregem tuum Pastor æterne . . . *R.* Sed per beatos Apostolos . . . *Ÿ.* Protege Domine populum . . . *R.* Perpetua defensione custodias. *Ÿ.* Orate pro nobis sancti Apostoli . . . *R.* Ut digni . . . Oratio. Præsta quæsumus omnipotens Deus ut nullis nos permittas perturbationibus concuti . . . Amen. Implorent clementissime Domine nostris opportunam necessitatibus . . . Amen.

Della miracolosa solennità, et Festa del Santo Rosario. Instituita da N. S. Papa Gregorio XIII. per la prima Dominica d'Ottobre . . . Datum Romæ apud Sanctum Petrum sub annulo Piscatoris. Die primo Aprilis. M.D.LXXIII. Pontificatus nostri Anno primo.

Rosario della Madonna.

Litanie della B. Vergine Maria.

Oratione alla regina di tutte le creature. Serenissima Imperatrice del cielo, madre dell'unigenito figliuolo dell'eterno Padre . . .

A.D. 1650. Widow of John Cnobbaert, Antwerp, for James Thompson (London) 120. Latin and English. No. 280.

* * The title is "*The Primer or Office of the blessed Virgin Mary in Latin and English. According to the reformed Latin, and with like graces priviledged.*"

To the christian reader. For the more utility of such of the english nation as understand not the latin tongue, it hath been thought convenient to publish in Latin and English the Primer or Office of the blessed Virgin Mary . . . R. V. (Richard Verstegen) as in No. 267. A.D. 1599. (page 357).

Seven petitions. 1. The first is to beg of God efficacious grace, to love him most earnestly and most entirely with thy whole heart. 2. To love thy neighbour as thyself . . . Amen.

A daily devotion to our blessed Lady. O blessed Virgin Mary and eternal Queen of angels, I offer myself unto you . . . Amen.

A.D. 1669. Nicolas Le Tourneur, Rouen, 120. Latin and English. No. 282.

* * The title is "*The Primer more ample, and in a new order; containing the three offices of the B. Virgin Mary, in Latin and English, and all offices and devotions which were in former primers. In this last edition the hymns are in a better verse, and six offices newly added. I. Of the holy Trinity. II. Of the B. Sacrament. III. Of the holy name of Jesus, with a Letany. IV. Of the immaculate conception of our B. Lady, with a Letany. V. Of the Angel-Guardian. VI. Of S. Joseph. And sundry sweet devotions, and instructions taken out of the holy Scripture for to live a devout christian life. A large and short examen of conscience. To the Calender are annexed many English and Irish Saints. With permission.*"

To the pious Reader. More ample and in a new order, Christian reader, I present to Thee the primer, containing the three offices of the blessed virgin Mary in Latin and English, and all Offices and devotions which were in the precedent and former primers printed in Antwerp. In this last edition are added six Offices, two Letanies, twenty-six Instructions taken out of the holy Scripture for to live a devout Christian life, a large and short Examen of conscience, and many other sweet devotions which never were set forth in the Primer. A Table of the moveable feasts for thirty years according to the English account. To the Calender are annexed many English and Irish Saints; immediately follow the ordinary and moveable holy days, fasting, and Ember days throughout the year. The use and practice of this good book is commended to thy piety, and to thy prayers. Thine affectioned well-wisher in Jesus Christ. Thomas Fitz Simon, Priest.

A table of the moveable feasts according to the English account for thirty years. The Kalender.

Holy-days throughout the year, according to the last institution. The moveable holy-days. Fasting days. Ember days. Advent. The time of marriage. Instructions for to live a christian life taken out of the holy Scripture. 1. In those two commandments love God and your neighbour is comprehended

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- the whole law. A Pharisen, doctor of law, asked of Jesus tempting him . . .
- Brief exhortations to the often frequenting of the sacrament of penance by certain familiar examples. He that long defers the confession of his sins . . .
- Instructions for examining our conscience, and for confession. Before we begin the examen itself . . .
- An examen of conscience upon the ten Commandments.
- A shorter method of confession for those that frequent the same often. He that is accustomed to confess often . . .
- A short prayer to be said presently after absolution. Let, O Lord, I humbly beseech thee this my confession . . . Amen. Then say. Deus propitius esto mihi peccatori . . . or, God be merciful unto me a sinner.
- Consideration of the horror of mortal sin. Saint Anselm, Bishop of Canterbury was often wont to say . . . Consideration upon the sad effects of mortal sin . . . Consider then these circumstances following . . . The application . . . An act of hope. I repose all my trust, hope, and affiance in the mercies of God.
- A prayer to be said before we go to confession, or when we desire to have true contrition. O most worthy redeemer and Saviour of mankind, I a wretched sinner in hope of pardon and absolution . . . Amen.
- A table of the contents of this book.
- The three offices of our B. Lady.
- Saturday. The little office of the immaculate conception of the ever B. Virgin Mary. To be daily said by such as are devoted to this divine mystery. The Litany of our blessed Lady. The little office of St. Joseph.
- Sunday. The little office of the blessed Trinity.
- Monday. The office of the Holy Ghost.
- Tuesday. The little office of the Name of Jesus. The Litany of our Lord and Saviour Jesus Christ.
- Wednesday. The little office of the Angel guardian.
- Thursday. The little office of the blessed Sacrament.
- Friday. The office of the holy Cross.
- Short prayers taken out of the gospel. Lord if thou wilt thou canst make me clean . . .
- A summary of such acts as every good Christian ought daily to practise, and may be enlarged according to every one's particular devotions.
1. Address to God. 2. Act of humility. 3. Adoration . . .
- A Testament of the soul to be made by a good christian every day. In nomine Domini. Amen. I bequeath my soul to God, my body to the earth . . .
- A meditation of judgment. Consider that instantly after death thy soul is to be presented before the bar of God's judgment . . .
- A meditation of the blessed Sacrament. Consider that so often as thou dost communicate thou art made the tabernacle of the blessed Trinity . . .

A.D. 1673. St. Omers, 12^o. English. No. 283.

*. The title is "*The Primer or Office of the Blessed Virgin Mary in english, exactly revised, and the new Hymns and Prayers added, according to the reformation of Pope Urban 8.*"

To the pious Reader. The Primer, or Office of our B. Lady here presents itself to your devotion, being thoroughly reformed according to the last corrected Latin of Pope Urban the VIII. now generally used in the church; wherein you shall find all the Hymns put into a true divine poetic strain, yet keeping close to the literal sense; of which there are some new ones, and many prayers which did never before speak english. The Calendar with the holy days in the rubricks is exactly modelled according to the last Roman institution. The prayers are rendered more harmonious and genuine, the references and directions are truly adjusted. In a word the whole book hath been with much care revised, and purged from many incongruities and solecisms; enlarged besides with such pieces of devotion, as the church hath recommended to the piety of her children. And, which was most necessary, a short exposition of the whole book is prefixed for the instruction of the ignorant. All which hath deservedly gained the approbation of the learned, and may prove a hopeful means to advance thy devotion. Which God of his mercy grant.

Kalender.

Introduction to the christian faith. The Apostles Creed. Our Lord's prayer. The angelical salutation. The ten commandments of God which are contained in the decalogue. The seven sacraments of the catholike church. The theological virtues. The cardinal virtues. The gifts of the Holy Ghost. The fruits of the Holy Ghost. The precepts of charity. The precepts of the church. The spiritual works of mercy. The corporal works of mercy. The eight beatitudes. The five corporal senses. The seven capital sins which are commonly called deadly. The four last things to be remembered.

Holy days throughout the year. New Year's day and Twelfth day, the Purification, Annunciation, Assumption and Nativity of our B. Lady. All the twelve Apostles. S. Joseph. The invention of the holy Cross. S. John Baptist. S. Anne the mother of our B. Lady. S. Laurence. S. Michael. All Saints day. Christmas day. S. Stephen. Holy Innocents and Sylvester; and one of the principal patrons of a city, province, or kingdom.

The moveable holy days. All Sundays, Easter-day and Whit-sunday with two days next following. Ascension day. Corpus Christi-day.

A table of the contents.

A short exposition of the Primer or Office of the blessed Virgin Mary. The Office of our B. Lady is of great antiquity, and was composed by the church, directed by the Holy Ghost; and this book is called the Primer from the latin word *primo* which signifies first of all; to teach us that

prayer should be the first work of the day. And the office is divided into Psalms, Hymns, Canticles, Antiphons, Versicles, Responsories, and prayers, for order, beauty, and variety sake, and warranted by Scripture. Col. 3. 16. Sing you in your hearts unto our Lord in spiritual psalms, hymns, and canticles . . .

Litanies of our Lord and Saviour Jesus Christ.

Hymn to our Saviour Jesus, composed by S. Bernard. Jesu dulcis memoria. Jesu, the only thought of thee Fills with delight my memory.

A prayer composed by S. Augustine, and recommended to the devotion of all christians by Pope Urban VIII. Ante oculos tuos, Domine . . . Before thy holy eyes, O Lord, . . . The antiphon. We wait in expectation of our Saviour's coming . . . V. Behold, the God of heaven . . . R. In him without fear . . . The prayer. Almighty God, who for the redemption of mankind . . . Amen.

The manner how to serve a priest at Mass.¹

Finis.

An antiphon and prayer in honour of our B. Lady to be said in honour of our B. Lady; to be said in time of plague. O star of heaven, whose Virgin breast Thy son our Lord did feed . . . Pray for us, holy mother of God, that we may be made worthy . . . Let us pray. O God of mercy, God of piety, God of pardon . . . Amen.

Another antiphon and prayer against the plague in honor of S. Roch. Venerable confessor of Christ, holy Roch . . . Let us pray. Omnipotent eternal God, who by the prayers and merits of thy blessed confessor St. Roch did'st stay a general pestilence . . . Amen.

Litanies of our B. Lady of Loretto. So called, for that they are usually sung in that sacred church of Loretto, upon all the Saturdays in the year, and feasts of the B. Virgin Mary.

Finis.

A.D. 1685. Antwerp, for T. D. (Antwerp). 120. English. No. 285.

* * The title is "*The Primer, or Office of the blessed Virgin Mary in english exactly revised; and the new hymns and prayers added according to the reformation of Pope Urbans.*"

Salutations to all the parts of Christ, and a recommendation of ones self to him. Hail, O head of our Lord and Saviour Jesus Christ . . . Amen.

The method of saying the Rosary of our blessed Lady; as it was ordered by Pope Pius the fifth of the holy Order of preachers. And as it is said in her Majesties Chapel at St. James. The fifteenth edition. Printed for T. D. in the year 1685. An advertisement concerning the following method of saying the Rosary. The devotion of the Rosary, so called because it is, as it were, a Chaplet of spiritual roses, that is, of most sweet and devout prayers, was first revealed by the B. Virgin to St. Dominick (the father and founder of the holy Order of preachers) as a

¹ This occurs in Latin in No. 287 A.D. 1699. page 364.

devotion most efficacious for the obtaining of all favours from God, and averting all evils from our selves. It consisteth of fifteen Pater nosters, and a hundred and fifty Ave Marys, and is divided into three parts; whereof each containeth in it five Decads, that is five Pater nosters, and fifty Ave Marys. To each of these Decads, in the following method, is assigned one of the principal mysteries of the life of our Saviour or his B. Mother, as matter of meditation; wherein the mind is to exercise itself while it prays, and therefore is prefixed before the beginning of each decade. The mysteries also in number fifteen are divided into three parts, answerable to the three parts of the Rosary; that is, into five joyful mysteries for the first part of the Rosary; five sorrowful for the second; and five glorious for the third. Now the use of the following method or manner of saying the Rosary consisteth in a devout application or attention of the mind to the mystery assigned while the Decade is saying; and raising correspondent affections in the will, such as the devotion and necessity of each one shall suggest: for example; in the first part, of joy and thanksgiving for the coming of our redeemer and the great work of our redemption: in the second, of compassion for the suffering of our Lord, and contrition for our sins which were the cause of them: in the third, of exaltation of the glory of our Saviour, and his B. Mother; and hope through the merits of his passion and her intercession to be made partakers of glory with them. He that shall say the Rosary with this attention of mind and affection of will shall undoubtedly give much glory to God, and reap much benefit to his own soul; which was the intention of Pope Pius the fifth (a most pious son of St. Dominick) in ordering, and is the endeavour at present of one of the meanest among the sons of so glorious a father in publishing the meditations and prayers, as they are set down in the following method. The joyful mysteries assigned for Mundays and Thursdays through the year, and Sundays in Advent and after Epiphany till Lent . . . The dolorous or sorrowful mysteries for Tuesdays and Fridays through the year, and the Sundays in Lent . . . The glorious mysteries for Wednesdays and Saturdays through the year, and Sundays after Easter until Advent . . .

Prayers for the King, Queen, and Queen dowager. Psalm xix. Our Lord hear thee in the day of tribulation. Vers. Lord save James our King. Resp. And hear us in the day . . . Let us pray. We beseech thee almighty God, that thy servant James our King . . . Amen.

To be added to the last collect at the end of mass. And defend thy servants Innocent the chief bishop, James our King, Mary our Queen, and Queen Catherine, together with ourselves . . . Amen.

A.D. 1687. Henry Hills, London, 8o. English. No. 286.

* * * The title is "*The Office of the B.V. Mary in english. To which is added the Vespers, or Even-Song in Latin and English, as it is sung in the Catholic church upon all Sundays and principal Holy Days throughout the whole year. With the Compline, Rosary, Hymn, and Prayers that are sung at the Benediction*"

of the B. Sacrament. The prayers for the King, Queen &c. The Ordinary of the Holy Mass, the Sequence, Dies iræ, Dies illa, that is sung at Solemn Mass for the dead, and the Libera that is sung after Mass for the dead: all in Latin and English. Together with several other devout prayers in English."

A short exposition of the Office of the blessed Virgin Mary (as on page 371).

Vespers or Even-song, as it is sung in the Catholic church in Latin and English.

The method of saying the Rosary of our blessed Lady in Latin and English¹; as it was ordered by Pope Pius the fifth of the holy Order of preachers, and as it is said in Catholic chappels.

The hymn and prayers that are sung at the Benediction of the blessed sacrament. *Tantum ergo sacramentum. Let's then this sacrament adore.* *℟. Panem de cælo . . . Thou hast given them bread . . . ℞. Omne delectamentum . . . Replenished with all sweetness . . . ℟. Dominus vobiscum. Our Lord be with you. ℞. Et cum spiritu tuo. And with thy spirit. Oremus. Let us pray. Deus qui sub sacramento mirabili . . . Amen. O God who in this wonderful sacrament . . . Amen. Ecclesiæ tuæ quæsumus Domine preces placatus admitte . . . Amen. Receive we beseech thee O Lord the prayers of thy church . . . Amen.*

Prayers for the King, Queen, and Queen dowager. *Pro rege. Ps. 19. Exaudiat te Dominus. For the King. The 19 Psalm. Our Lord hear thee. Oremus. Quæsumus omnipotens Deus, ut famulus tuus Jacobus rex noster . . . Let us pray. We beseech thee almighty God, that thy servant James our King . . . Pro Rege, Regina, et Regina Dotaria. Et famulos tuos summum Pontificem Innocentium, Regem nostrum Jacobum, Reginam nostram Mariam, Reginam Catharinam . . . For the King, Queen, and Queen-Dowager. And defend thy servants Innocent the chief Bishop, James our King, Mary our Queen, and Queen Katherine . . .*

The Ordinary of the holy Mass in Latin and English according to the copy printed at Paris, Anno 1661, in French and Latin.

Short prayers during the time of mass, necessary for the better understanding thereof. The holy sacrifice of the mass is celebrated in memory of the passion of our Lord Jesus Christ, as he commanded his apostles; when giving them his body and blood he said, "Do this in remembrance of me" Luke xxii. 25. that is, Do this in remembrance of my passion, as if he should have said, remember that I suffered for your salvation; let therefore this mystery be brought in use by you, for the good of you and yours. (Albinus Flaccus Alcuinus, L. 3. de divinis officiis.) When the Priest goes to the altar. Jesus enters the garden. The prayer. Lord Jesus Christ, son of the living God, who when thy passion drew near . . . Amen . . . At the last Dominus vobiscum. Jesus ascends into heaven. The prayer. Lord Jesus Christ, who after the term of forty days did'st ascend glorious into heaven . . . Amen. At the sending of the holy

¹ See page 372.

Ghost. The prayer. Lord Jesus Christ, who did'st send thine holy Ghost upon thy disciples . . . Amen.

The seven penitential psalms. The penitential psalms are so called because they contain many deep expressions of inward sorrow and repentance for sins committed, and many cries of supplications to God for mercy and forgiveness; and therefore are to be said with the Litanies kneeling.

The Litanies of Saints in Latin and English. They are sung also in the catholic church on the three Rogation days.

The hymn. Stabat mater dolorosa. Under the world-redeeming rood, The most afflicted mother stood.

The conversion of a soul to God. Elevate thyself, O my soul, to thy creator and defer no longer thy conversion though but for a moment . . .

Finis.

A.D. 1687. Henry Hills, London, 16o. Latin. No. 287.

* * * The title is "*Officium B. Mariæ Virg. nuper reformatum, et Pii V. Pont. Max. jussu editum. Ad instar Breviarii Romani sub Urbano VIII recogniti; cum indulgentiis, orationibus, hymnis, et hujusmodi aliis quæ in Indice notantur.*"

Urbanus Papa VIII. Ad perpetuam rei memoriam. Divinam psalmodiam sponsæ consolantis in hoc exilio absentiam suam a sponso cælesti decet esse non habentem rugam, neque maculam . . . Quæ causæ quondam impulere summos Pontifices, prædecessores nostros felicitis memoriæ, Pium hujusce nominis Quintum, ut Breviarium Romanum incertis per eam ætatem legibus vagum, certa stataque orandi methodo inlegaret; et Clementem VIII., ut illud ipsum lapsu temporis ac Typographorum incuria depravatum, decori pristino restitueret. Nos quoque in eamdem cogitationem traxere et sollicitudo nostra erga res sacras . . . Mandavimus dilecto filio Andreæ Brogiotto, Typographiæ nostræ Apostolicæ Præfecto, procurationem hujus Breviarii in lucem primo edendi, quod exemplar, qui posthac Romanum Breviarium impresserint, sequi omnes teneantur. Extra Urbem vero nemini licere volumus idem Breviarium in posterum typis excudere, aut evulgare, nisi facultate in scriptis accepta ab Inquisitoribus hæreticæ pravitatis, siquidem inibi fuerint; sin minus, ab locorum Ordinariis . . . Sub iisdem etiam prohibitionibus, et pænis comprehendendi intendimus et volumus, ea omnia quæ a Breviario Romano ortum habent, sive ex parte, sive in totum; cujusmodi sunt Missalia, Diurna, Officia parva beatæ Virginis, Officia majoris Hebdomadæ, et id genus alia quæ deinceps non imprimantur, nisi prævia illorum, et cujuslibet ipsorum in dicta Typographia per eundem Andream impressione, ut omnino cum Breviario de mandato nostro edito concordent. . . . Datum Romæ apud sanctum Petrum sub annulo Piscatoris, die xxv Januarii M.DC.XXXI. Pontificatus nostri anno octavo.

Modus ministrandi et respondendi sacerdoti celebranti Missam ex præscripto Missalis Romani Clementis VIII. auctoritate recogniti,

Psalmi qui dicuntur ad Vesperas in Dominicis, in Nativitate Domini cum sua Vigilia et Octava, et in Festis Apostolorum et Evangelistarum; item ii qui per totum annum dicuntur ad completorium. Psalm. 109. Dixit Dominus. Psalmus. 110. Confitebor tibi. Psalmus. 111. Beatus vir. Psalmus 112. Laudate pueri. Psalmus 113. In exitu Israel. Canticum B. Mariæ Virg. Lucæ 1. Sequentes Psalmi dicuntur ad Vesperas in Vigilia nativitatis Domini. Dixit Dominus. Confitebor. Beatus vir. Laudate pueri. Psalmus 116. Laudate Dominum. Magnificat. Sequentes Psalmi dicuntur ad Vesperas in die Nativitatis Domini, et per totam Octavam ejusdem. Dixit Dominus. Confitebor. Beatus vir. Psalmi 129. De profundis. 131. Memento Domine. Sequentes Psalmi dicuntur ad Vesperas in Festis Apostolorum et Evangelistarum. Dixit Dominus. Laudate pueri. Psalmi 115. Credidi. 125. In convertendo. 138. Domine probasti. Psalmi qui dicuntur ad Completorium per totum annum. 4. Cum invocarem. 30. In te Domine. 90. Qui habitat. 133. Ecce nunc. Canticum Simeonis. Lucæ 2. c. Nunc dimittis.

A.D. 1732. (London) for Thomas Meighan (London) 120. English. No. 293.

* * * The title is "*The Primer, or Office of the B. Virgin Mary, with a new and approved version of the church hymns. To which are added the remaining hymns of the Roman Breviary.*"

An universal prayer. O my God, I believe in you, but strengthen my faith, I hope in you, but confirm my hope, I love you, but redouble my love . . . Amen.

A.D. 1780. J. P. Coghlan, London, 120. English. No. 296.

* * * The title is "*The Primer, or Office of the Blessed Virgin Mary, with a new and approved version of the church hymns. Translated from the Roman Breviary. To which is added a table according to the new regulations of the festivals of obligation, days of devotion, fasting, and abstinence, as observed by the Catholics in England.*"

A thanksgiving. Hymn of St. Ambrose and St. Augustine. Te Deum laudamus. Thee sovereign God our grateful accents praise . . . or the Hymn on the Ascension of our Lord. Æterne rex altissime. O Saviour Christ, O God most high. Then say. *Ÿ*. Let us bless the Father . . . *R*. Let us praise and extol him . . . *Ÿ*. Lord hear my prayer. *R*. And let my cry . . . Let us pray. O God, of whose mercies there is no number . . . Amen. *Ÿ*. Lord hear my prayer. *R*. And let my cry . . . *Ÿ*. Bless we our Lord. *R*. Thanks be to God.

A method of examination of conscience, according to the threefold duty we owe to God, to our neighbour, and to ourselves. I. In relation to God. Have you through your own fault . . . For superiors. Have you taken care that those under your charge . . . II. Relation to your neighbour. Have you disobeyed your superiors. . . . For superiors. Have you

been excessive in reprehending others under your care . . . III. In relation to yourself. Have you been over eager in following your own will . . .

A.D. 1817. Dublin, published by Coyne, Dublin, 12°. English. No. 297.

* * *The title is "The Primer, or Office of the B. Virgin Mary. To which are added a new and improved version of the church hymns, and the remaining hymns of the Roman Breviary with many useful additions and amendments."*

An offering of the Office with all the intentions of the passion. O most divine and adorable Jesus, my blessed Saviour and Redeemer, I offer up to thy divine majesty this holy office . . .

Prayer before the Office. Open, O Lord, our mouths to bless thy holy name . . . Amen. At Matins. O most divine and adorable Jesus, I offer these Matins and Lauds . . . Hail Mary . . . pray for us sinners now, and at the hour of death . . . Amen.

The Crown of our blessed Lady . . . These beads or seven decads called the Crown of our blessed Lady are to be said in honour of the seventy two years she lived on earth, by saying which a plenary indulgence can be gained; as was granted by Pope Innocent the eleventh.

Prayers at mass.

The Litany of the blessed Sacrament.

Prayers to be said at the Novena of St. Joseph which commences on the eleventh of March.

Seven prayers in honour of the seven dolours and seven joys of St. Joseph.

A.D. 1844. P. J. Hanicq, Mechlin. 8°. Latin. No. 297*.

* * *The title is "The Office of the Blessed Virgin Mary, for the three times of the year. According to the Roman Breviary. Permissu Superiorum."*

The rubricks to be observed in reciting the Office of the Blessed Virgin. 1. When Lauds are said immediately after Matins . . . 2. If the Office be said in private . . . when the Office is interrupted at the end of Prime, Tierce, Sext, None or Vespers . . . 3. When the Office is said without interruption . . .

Prayer of the church before Office. Open, O Lord, my mouth . . . Amen. Aperi, Domine, os meum . . . Amen. O Lord, in union with that divine intention . . . Domine, in unione illius divinæ intentionis . . .

Prayer after the Office. To the most holy and undivided Trinity . . . R. Amen. Sacrosanctæ et individuae Trinitati . . . R. Amen. V. Blessed is the womb of the Virgin Mary . . . V. Beata viscera Mariæ Virginis . . . R. And blessed the breasts . . . Our Father. Hail Mary. R. Et beata ubera . . . Pater-noster. Ave Maria.

The sovereign Pontiff Leo X granted to those who say this prayer on their knees at the end of Office, the remission of the faults they commit

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through human frailty in reciting it. Pater noster. Ave Maria. Credo.

The Office of the Blessed Virgin Mary.

. *The Office is in Latin, the rubrics are in english.*

Grace at meals. Before the midday repast the Priest (or other person) who is to say grace says, Benedicite. and the rest answer, Benedicite. The Priest says, *℟*. Oculi omnium, and the rest continue. In te sperant . . . Et tu das escam . . . Aperis tu manum . . . Et imples . . . Gloria Patri. Kyrie eleison. Pater noster etc. in secret. Then the Priest says. Oremus. Benedic Domine nos . . . *℟*. Amen. Then the Reader (or the person who represents him) says. Jube domine benedicere. The blessing. Mensæ cœlestis participes . . . *℟*. Amen. After the repast grace is said, as follows. The Reader having said. Tu autem Domine . . . *℟*. Deo Gratias, all rise. The Priest begins the *℣*. Confiteantur . . . *℟*. Et sancti . . . V. Gloria Patri. *℟*. Sicut erat. Then the Priest will say, without any addition. Agimus tibi gratias . . . *℟*. Amen. Then is said the Psalm Miserere. The Priest saying the first verse and the rest answering, and so on alternately; or else the Psalm 116. Laudate Dominum. Gloria Patri. Sicut erat. Kyrie eleison. The Priest says. Pater noster. *℣*. Et ne nos . . . R. Sed libera . . . *℣*. Dispersit . . . *℟*. Justitia ejus . . . *℣*. Benedicam Dominum . . . *℟*. Semper laus . . . *℣*. In Domino . . . *℟*. Audiant mansueti . . . *℣*. Magnificate Dominum . . . *℟*. Et exaltemus . . . *℣*. Sit nomen . . . *℟*. Ex hoc nunc . . . Then without Oremus. Retribuere dignare Domine . . . *℟*. Amen. *℣*. Benedicamus Domino. *℟*. Deo gratias. *℣*. Fidelium animæ . . . *℟*. Amen. Pater noster etc. in secret. After which the Priest says. Deus det . . . *℟*. Amen. Before the evening repast the Priest begins: Benedicite. and the rest repeat: Benedicite. Then the Priest begins the *℣*. and the rest continue. Edent pauperes . . . Gloria Patri. Sicut erat. Kyrie eleison. Pater noster etc. in secret. *℣*. Et ne nos. Oremus. Benedic Domine, as above at the midday repast. Jube Domine. The blessing. Ad cœnam . . . *℟*. Amen. At the end of the evening repast is said. *℣*. Memoriam fecit . . . *℟*. Escam dedit . . . Gloria Patri. Sicut erat. The Priest says. Benedictus Deus . . . *℟*. Amen. Then is said the Psalm. Laudate dominum. the Priest saying the first verse, the rest answering anthems, as above at the midday repast. When only one meal is taken, all is said as prescribed for the evening.

This manner of saying grace is followed throughout the year, except on the days mentioned below; on which nothing is changed but the *℣*.

From Christmas to the evening repast on the Epiphany exclusively is said. *℣*. *℣*rbum caro . . . Alleluia. *℟*. Et habitavit . . . Alleluia. Gloria Patri. At the end is said V. Notum fecit Dominus. Alleluia. R. Salutare suum. A'leluia. Gloria Patri. The rest as above. The Psalm. Cantate, or

Laudate Dominum. This last may be said every day even on solemn feasts.

The day of the Epiphany, and throughout the Octave is said. *℟.* Reges Tharsis . . . Alleluia. *℣.* Reges Arabum . . . Alleluia. Gloria Patri. At the end is said. *℟.* Omnes de Saba . . . Alleluia. *℣.* Aurum et thus . . . Alleluia. Gloria Patri. Psalm 71. Deus judicium tuum.

On Maundy Thursday is said in an under tone *℟.* Christus factus est . . . Then Pater noster, in secret, after which the Priest without saying anything blesses the table with the sign of the cross. Jube Domine, and Tu autem. Are not said. After the repast is said. *℟.* Christus factus est . . . Then the Psalm Miserere, without Gloria Patri. Then Pater noster etc. in secret. Then the Priest says. Respice quæsumus Domine . . . After which Pater noster etc. is said in secret, and nothing more. Deus det. Is not added.

On Good Friday all as on Maunday Thursday, except the *℟.* Christus factus est . . .

On Holy Saturday before the repast is said. Benedicite. *℣.* Benedicite. *℟.* Vespere autem Sabbati . . . Alleluia. Gloria Patri. Sicut erat. After the repast. *℟.* Vespere autem, as above with Gloria Patri. Psalm. Laudate Dominum with Gloria Patri. Kyrie eleison etc. as above.

On Easter day, and till the evening repast the Saturday following, before meals is said. *℟.* Hæc dies . . . Alleluia. Gloria Patri. After meals. Hæc dies, as above.

On Ascension day, and till Witsun eve exclusively, is said *℟.* Ascendit Deus . . . Alleluia. *℣.* Et Dominus . . . Alleluia. Gloria Patri.

After meals is said the *℟.* Ascendens Christus . . . Alleluia. *℣.* Captivam duxit . . . Alleluia. Gloria Patri. Psalm. 46. Omnes gentes.

From Witsun eve till the evening repast the Saturday following is said. *℟.* Spiritus Domini . . . Alleluia. *R.* Et hoc quod continet . . . Alleluia. Gloria Patri. After meals is said the *℟.* Repleti sunt . . . Alleluia. *℣.* Et cæperunt . . . Alleluia. Gloria Patri. Psalm 47. Magnus Dominus.

At collation. The blessing. Hoc donum charitatis . . . *℣.* Amen. After collation is said. *℟.* Sit nomen . . . *℣.* Ex hoc nunc . . .

A.D. 1867. John F. Fowler, Dublin. 8o. Latin and English. No. 297**.

* * The title is "The Office of the Blessed Virgin Mary and the Office for the Dead. Same as in the Evening Office Book of the St. John's Society as established in Dublin."

The little Office of the B. V. M. is of ancient usage in the church and was recited by the clergy and devout laity and practised by rule in religious monasteries even from the sixth and seventh centuries, and probably at a more early period, as Meratus observes in his annotations on Gavantus . . . The little Office of the B. V. M. is always of a simple rite, and as such it should be recited every day and invariably observed the whole

year round. The simple rite signifies, 1st: That the office commence at Vespers and terminate at None; 2nd: That there be said only one nocturn at Matins, the psalms are changed according to the order of the days, 3rd: That there be recited the common suffrage, or commemoration for the saints, after the prayer in Vespers and Lauds; and 4th: That the anthems of the Psalms be simple viz. that the first words only of the anthems be said before the psalms, but after the psalms the anthems recited entire. It is therefore a material fault in Church rites to subject the little Office of the Blessed Virgin Mary to the various changes of rites and ceremonies of what is called the Divine Office, and to recite the anthems entire before the psalms on feasts of a double rite; for the Office of the B. V. M. has no relation to the occurring festivals and transferred feasts of the Divine Office. The contrary practice is erroneous, and should be corrected, because repugnant to the sacred rite and order prescribed by the Church. Besides, there are many rubrical difficulties and absurdities, that would arise by changing thus the simple rite of the Little Office of the B. V. M. . . .

Vespers and Complin are usually said in the afternoon, Matins with Lauds late in the evening, or both Vespers and Matins can be recited together late in the evening for the convenience of those who cannot attend the choir more early on account of business, and the lesser hours of Prime etc., are said in the morning. In order to promote true piety towards the Blessed Virgin Mary, and to encourage the devout recital of her office, Pope Pius V., by his decree on the 9th July, 1558 has granted to those who are bound to say her little Office the indulgence of a hundred days every time they perform this duty at the prescribed times, according to church rites. His holiness has also granted fifty days of indulgence to those who are not bound to this office, each time they devoutly recite the little Office of the Blessed Virgin Mary.

Office of the Blessed Virgin Mary.

Office for the Dead.

. *An Appendix with continuous pagination consists of The Litany of Loretto. Acts of Contrition, faith, hope and charity. Litany of the holy name of Jesus. Litany for a happy death. Litany for the dead. Litany of the Saints. An act of adoration to the sacred heart of Jesus. Adorable heart of Jesus, hypostatically united to the eternal Word. . . . Amen. An act of consecration to the sacred heart of Jesus. To thee, O sacred heart of Jesus, to thee I devote and offer up my life . . . Amen. The thirty days prayer to the B. V. Mary. In honour of the sacred passion of our Lord Jesus Christ. Ever glorious and blessed Mary, Queen of Virgins, mother of mercy . . . Amen. The thirty days prayer. Glory, honour, and praise be to our Lord Jesus Christ . . . Amen. Thirty days prayer to our blessed Redeemer in honour of his bitter passion. O dear Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate and distressed souls . . . Amen.*

INDICES.

- I. INDEX OF LITURGICAL FORMS.
- II. INDEX OF HYMNS AND RHYTHMS.
- III. INDEX OF NAMES AND PLACES.
- IV. GENERAL INDEX.

EXPLANATIONS.

- 1. The references in the Indices are to pages and not to numbers.**
- 2. A word within round brackets is either an addition or substitution.**

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END OF INDICES.

A LIST
OF
PRINTERS AND BOOKSELLERS
WITH
A LIST OF PLACES.

EXPLANATIONS.

IN the list of Printers and Booksellers, the dates placed after their names are those of the years during which they were in business.

In the list of places, the date which immediately follows the name of the town denotes the year when printing was introduced into that town.

A LIST

OF

PRINTERS AND BOOKSELLERS.

A. J. (London), 1687.
No. 260.

Barbier, Jean. London, at the sign of St. Thomas, 1497. Westminster, 1498. Paris, at the sign of the Sword, 1500-1514.
No. 14.

Basset, Richard. London, in Fleet Street, 1691-1704.
No. 260.

Bernard, Guillaume. Rouen, rue St. Vivien, 1508-1517.
Nos. 51. 52.

Bignon, Jean. Paris, 1512-1542.
No. 60.

Bonham, William. London, at the King's Arms in Paul's Churchyard, 1542; at the Red Lion in Paul's Churchyard, 1542-1558.
Nos. 165. 166.

Bonhomme, Yolande, widow of Thielman Kerver. Paris, at the Unicorn, 1525-1557.
Nos. 82. 83. 103. 104. 114.

Bourman, Nicolas. London, in Aldersgate Street, 1539-1540.
No. 152.

Bowyer, Jonah. London, at the Rose in Ludgate Street, 1703-1722.
No. 255.

Bretton, William. London, 1506-1510.
Nos. 31. 37.

Brotherton, John. London, in Threadneedle Street, 1724-1755.
No. 260.

Byddell, John. London, at the sign of Our Lady of Pity in Flete-street, and at the Sun in Fleet-street, 1533-1544.
Nos. 115. 117. 119. 120. 121. 129. 130.

Byrckman, Francis. Antwerp, and London, in Paul's Churchyard, 1504-1528.

Nos. 39. 43. 45. 48. 50. 53. 54. 55. 58. 59. 67. 79. 82.

Cademan, William. London, at the Pope's Head in the Strand, 1664-1675.

No. 255.

Caly, Robert. London, in the Grey Friars, 1553-1558.
Nos. 209. 220.

Caxton, William. Bruges, 1475-1477. Westminster, at the sign of the Reed Pale, 1477-1491.

Nos. 1. 2. 4. 5.

Churchil, William. London, at the Black Swan in Paternoster Row, 1717-1719.

No. 255.

Cierae. Venice, at the sign of Europa, 1607-1685.
No. 279.

Clark, Henry. London, at the White Hart in Paul's Churchyard, 1677-1696.

No. 260.

Clements, Henry. London, at the Half-Moon in Paul's Churchyard, 1707-1719.

No. 255.

Conobbaert, widow of John (Marie de Man). Antwerp, at the sign of St. Peter, 1637-1671.

No. 280.

Coghlan, J. P. London, Duke Street, Grosvenor Square, 1780-1789.
Nos. 256. 296.

Conings, Arnold. Antwerp, at the sign of the Red Lion, 1579-1605.
Nos. 267. 268.

- Cousin, Jacques. Rouen, près les Cordeliers, 1503-1537.
Nos. 51. 52. 68. 84. 125.
- Cowse, Benjamin. London, St. Paul's Churchyard, 1700-1722.
No. 255.
- Coyne. Parliament Street, Dublin, 1817-1820.
No. 297.
- Cumberland, Richard. London, 1692-1696.
No. 260.
- D., T. Antwerp, 1685.
No. 285.
- Deighton & Sons. Cambridge, 1818-1828.
No. 265.
- Downie, D. Edinburgh, 1789.
No. 256.
- Drummond. Edinburgh, 1741-1765.
No. 261.
- Endoviensis, Christopher. Antwerp, 1523-1531.
Nos. 66. 67. 88. 92. 94.
- F. J. London, 1664.
No. 255.
- Fakes, Richard. London, at the Maiden's Head in Paul's Churchyard, 1508; at the ABC in Paul's Churchyard, and in Durham Rents, 1523-1590.
No. 60.
- Gaultier, Thomas. London, in St. Martin's Parish, 1550-1558.
No. 194.
- Godfray, Thomas. London, in the Old Bailey, 1532-c.1535.
No. 118.
- Gostling, Robert. London, at the Mitre and Crown in Fleet Street, and at the Middle Temple Gate, 1706-1741.
No. 255.
- Gowghe, John. London, at the Mermaid in Cheapside, 1536-1543.
No. 122.
- Grafton, Richard. London, at the Grey Friars, 1538-1559.
Nos. 151. 170. 173. 174. 175. 179. 182. 184. 186. 187. 188. 191. 193. 195. 196. 199. 262.
- Growte, John. London, dwelling with in the Black Friars, next the Church door, 1532-1534.
Nos. 103. 104. 114.
- Grover, John. London, Angel Alley, Aldersgate Street, 1670-1676.
No. 255.
- Groyat, Jean. Rouen, 1536.
No. 123.
- Guerin, Pierre. Rouen, at the sign of La Hache, in the Rue Ganterie, 1505-1517.
No. 49.
- H., I. London, at the sign of St. Thomas Apostle, 1497.
No. 14.
- H., W. London, 1693.
No. 255.
- Hardouyn, Germain. Paris, at the sign of St. Margaret, 1503-1538.
Nos. 85. 91. 110.
- Hartley, Thomas. London, at the Black Boy, behind St. Alban's Church in Wood Street, 1671.
No. 258.
- Hazard, Joseph. London, 1701-1739.
No. 260.
- Heighan, or Heigham, John. Doway, 1613. St. Omers, 1616-1631. London, Drury Lane.
Nos. 271. 273. 274.
- Hester, Andrew. London, at the White Horse in Paul's Churchyard, 1539-1564.
Nos. 143. 144.
- Higman, Nicolas. Paris, 1516-1535.
Nos. 54. 56. 57.
- Hilla, Henry. London, in Black Friars, on the Ditch side, 1645-1713.
Nos. 286. 287.
- Hopyl, Wolfgang. Paris, at the sign of St. Barbara, rue Saint-Jacques, 1489; at the sign of St. George, 1490-1524.
Nos. 31. 48.
- Horne, Thomas. London, at the Royal Exchange, 1689-1719.
No. 255.
- Innys, William. London, Westend of Paul's Churchyard, 1709-1719. Innys, W. & J. West end of Paul's Churchyard, 1720-1724; Prince's Arms, 1725-1726. W. Innys, Prince's Arms, 1730-1732.
Nos. 255. 261.
- J., F. London.
No. 255.

- Jaey, Henrie. Mackline (Malines), 1615-1622.
No. 270.
- Jehannot, Jean. Paris, 1488-98; in the rue neuve Notre Dame, at the sign of the Shield of France, and at the sign of St. John Baptist, 1511-1521.
No. 18.
- Jenour, Matthew. London, in Giltspur Street, 1699-1737.
No. 261.
- Jones, John. London, at the Bell in Paul's Churchyard, 1696-1700.
No. 261.
- Kaetz, Pieter. London, in Paul's Churchyard, 1524; and Antwerp, in the "Huys van Delft".
Nos. 63, 66.
- Keblewhite, William. London, at the Swan in Paul's Churchyard, 1687-1724.
No. 261.
- Kerver, Thielman. Paris, at the Unicorn, 1497-1505; at the Hurdle, 1506-1522.
Nos. 15, 37.
- Kerver, Thielman, widow of, *see* Bonhomme, Yolande.
- Knaplock, Robert. London, at the Angel in Paul's Churchyard, and at the Bishop's Head, 1689-1740.
No. 256.
- Knapton, James. London, at the Crown in Paul's Churchyard, 1687-1737.
No. 255.
- Kyng, John. London, in Creed Lane, and at the Swan in Paul's Churchyard, 1555-1561.
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- Kyngston, John. London, in Paul's Churchyard, at the West Door, 1558-1583.
Nos. 221, 233.
- Lecomte, Nicolas. London, at the sign of St. Nicholas in Paul's Churchyard, 1494-1498.
No. 18.
- Le Cousturier, John. Rouen, 1633.
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- Leeu, Gerard. Gouda, 1477-1484. Antwerp, 1484-1493.
No. 6.
- Le Prest, Jean. Rouen, 1544-1555.
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- Le Roux, Nicolas. Rouen, in the Rue de Ruissel, 1530-1557.
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- Le Tourneur, Nicolas. Rouen, rue S. Lo, opposite the door of the Palace, 1649-1684.
No. 284.
- Le Tourneur, Nicolas, widow of. Rouen, at the sign of the Turner in Iron Cross Street, 1720.
No. 291.
- Le Turner, Nicolas. Rouen, at the sign of the Turner in Iron Cross Street, 1730.
No. 292.
- Lobley, Michael. London, at the sign of St. Michael in Paul's Churchyard, 1539-1563.
Nos. 143, 144.
- Longman, Thomas. London, at the Ship in Paternoster Row, 1755-1795.
No. 261.
- Machlinia, William de. London, 1482-1486.
No. 3.
- Marchant, Jean. Rouen, at the sign of the Two Unicorns, 1536-1542.
No. 123.
- Marescalus Henricus, *see* Marshall, Henry.
- Marshall, Henry (Marescalus Henricus). Rouen, c. 1539.
No. 145.
- Marshall, William. London, 1535-1542.
Nos. 115, 117.
- Maurry, David. Rouen, 1658-1673.
No. 282.
- Mayler, or Maylart, John. London, at the sign of the White Bear in Botolph Lane, 1539-1545.
Nos. 143, 144, 158, 161.
- Mead, E. London, 1706.
No. 261.
- Mead, Thomas. London, 1692-1754.
No. 261.
- Meers, William. London, Lamb without Temple Bar, 1707-1739.
No. 255.
- Meighan, or Meigham, Thomas. London, Drury Lane, 1717-1765.
No. 290, 293.
- Meredith, Luke. London, at the Star in Paul's Churchyard, 1684-1693.
No. 255.

- Midwinter, Daniel. London, at Pye Corner, the Three Crowns in Paul's Churchyard, and the Rose and Crown in Paul's Churchyard, 1697-1757.
Nos. 255. 261. 263.
- Moret, Balthasar. Antwerp, in officina Plantiniana, 1641-1674.
No. 281.
- Moret, John. Antwerp, in officina Plantiniana, 1597-1610.
No. 269.
- Mundell & Son. Edinburgh, 1789-1797.
No. 256.
- N., R. London, 1681.
No. 255.
- Nicholson, J. Cambridge, 1825.
No. 265.
- Nicholson, John. London, at the King's Arms in Little Britain, 1695-1717.
No. 261.
- Nicholson, John, executors of. 1717.
No. 261.
- Notary, Julian. Westminster, in King Street, 1498-1500. London, at the Three Kings without Temple Bar, 1503-1510; at St. Mark in Paul's Churchyard, 1515-1516; at the Three Kings in Paul's Churchyard, 1518-1520.
Nos. 21. 28.
- Osborn, John, and Longman, Thomas. London, at the Ship and Black Swan in Paternoster Row, 1725-1734.
No. 261.
- Petyt, Thomas. London, at the Maiden's Head in Paul's Churchyard, 1536-1554.
Nos. 159. 160. 167. 169. 171. 172. 180. 204.
- Philippe, Jean. Paris, at the sign of the Trinity, 1494-1512.
No. 11.
- Pigouchet, Philippe. Paris, in the Rue de la Herpe, devant St. Cosme, 1484-1512.
Nos. 10. 13. 17. 23. 24.
- Plantin Press. Antwerp.
No. 269.
- Plomier, Alard. Paris, 1528
No. 83.
- Poitevin, Jean. Paris, in the Rue neuve Notre Dame, 1498-1520.
No. 20.
- Prevost, Nicolas. Paris, 1527-1532.
No. 79.
- Purfoote, Thomas. London, at the sign of Lucretia in Paul's Churchyard, 1562-1615.
No. 253.
- Pynson, Richard. London, without Temple Bar, 1493-1501; at the George in Fleet Street, 1502-1528.
Nos. 12. 16. 22. 29. 35. 38. 42. 44. 47. 61.
- Rastell, William. London, in Flete Street, in St. Bride's Churchyard, 1531-1534.
No. 101.
- Redman, Robert. London, without Temple Bar at the sign of St. George, 1523-1527; Flete Street, at the sign of the George, 1528-1540.
Nos. 128. 140.
- Regnault, Francois. Paris, at the sign of St. Claude, 1505-1524; at the sign of the Elephant, 1524-1541.
Nos. 54. 70. 71. 72. 75. 76. 77. 78. 80. 81. 89. 90. 93. 96. 97. 98. 99. 100. 102. 105. 107. 109. 113. 116. 117.* 126. 132. 133. 134. 135. 141.
- Richard, Jean. Rouen, rue St. Nicholas, 1490-1515.
No. 15.
- Rivington, C. & J. London, at the Bible and Crown in Paul's Churchyard, 1822-1827.
No. 265.
- Robinson, Robert. London, 1691-1719.
No. 255.
- Roper, Abel. London, at the Sun in Fleet Street, 1687-1721.
No. 260.
- Royston, Richard. London, at the Angel in Ivy Lane, 1630-1686.
No. 255.
- Ruddiman, Walter, & Co. Edinburgh 1757-1769.
No. 261.
- Ruremundensis, Christopher. Antwerp, 1524-1531.
No. 95.
- S., S. London, 1671.
No. 258.

- Seres, William. London, without Aldersgate, in the Ely Rents in Holborn, 1546-1548; at the Hedgehogge in Paul's Churchyard, 1558-1576.
Nos. 200. 201. 239. 243. 244. 246. 247. 249. 251. 252. 253.
- Sprint, Benjamin. London, at the Bell in Little Brittain, 1730-1738.
No. 261.
- Sprint, John and Benjamin. London, at the Bell in Little Brittain, 1707-1730.
No. 261.
- Sprint, John. London, at the Bell in Little Brittain, 1694-1707.
No. 261.
- Stationers, Company of. James I., 29th Oct., 1608, granted to the Company the exclusive right of printing all primers.
Nos. 257. 264.
- Sutton, Henry. London, at the Black Boy in Paul's Churchyard, 1552-1557; at the Black Marion in Paternoster Row, 1558-1563.
Nos. 221. 233.
- Taylor, William. London, at the Ship in Paternoster Row, 1706-1719; at the Ship and Black Swan in Paternoster Row, 1719-1724.
No. 255.
- Thompson, James. London, 1650.
No. 280.
- Ty, Robert. London, at the sign of the Bell in Paul's Churchyard, 1541-1556.
Nos. 162. 168. 194. 208. 210.
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